ENGLISH CORONATION RECORDS

EDITED BY
LEOPOLD G. WITHAM LEGG

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ENGLISH CORONATION RECORDS

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An English Coronation of the Fourteenth Century

(Corpus Christi College, Cambridge, MS. 20.)

ENGLISH CORONATION RECORDS

Edited by

LEOPOLD G. WICKHAM LEGG, B.A.,

NEW COLLEGE, OXFORD

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Preface

In making this collection it has been my aim, not so much to throw new light upon these ceremonies, to which a good deal of attention has been paid in recent years, especially by the Henry Bradshaw Society, as to gather into one volume a series of documents which will give the consecutive history of the coronation in England, from the earliest time down to the coronation of Queen Victoria. The pieces which give detailed accounts of the rites have been selected, so far as possible, with a view of illustrating the coronation ceremonies during each dynasty.

In transcribing each document, I have reproduced the spelling and punctuation of the original; and in the French and English documents the expansion of the contractions is shown by italics. Words or phrases which are corrupt are marked with an obelus (†). Words, syllables, or letters enclosed within square brackets are not in the original manuscript.

With much hesitation I have added translations to the French and Latin documents: it is with the greatest diffidence that I publish them, the more so as some of the versions are those of liturgical formulæ, the most difficult task that can be given to a translator. But in the versions of the prayers, I have sheltered myself, where possible, behind the seventeenth century Stewart coronation order. For help in turning the various pieces into English, I have to acknowledge the kindness of my friend, Mr. Robert S. Rait, Fellow of New College, Oxford.

I have not ventured to trace the history of the officers after the coronation of George IV., as I felt that it would be presumptuous in me to anticipate in any way the findings of the Court of Claims which is now being held.

For advice in the choice and editing of documents, I have specially to thank Mr. F. Madan, F.S.A., Fellow of Brasenose College, Oxford, and Sub-librarian of the Bodleian Library, who has kindly revised that portion of the Introduction which deals with the Officers and Services: I have also to tender my best thanks to Mr. W. H. St. John Hope, Assistant Secretary of the Society of Antiquaries, for similar help; to

Mr. G. F. Warner, F.S.A., and Mr. Francis B. Bickley for help in the British Museum; and to Mr. Hubert Hall, F.S.A., for assistance in the Record Office; to Mr. E. Salisbury and Mr. S. R. Scargill-Bird, F.S.A., for the help they have given me in tracing documents in the Record Office; to the Rev. Dr. Fowler, F.S.A., Honorary Canon of Durham, for the transcript of the Letter of Alexander III. at Durham; and to the Rev. H. M. Bannister, for collating my copy of the Letter of John XXII. (Document x.), which I had taken in the British Museum, with the contemporary entry in the Papal *Regesta* in the Vatican. To the Very Rev. the Dean of Westminster I am indebted for permission to transcribe and edit the *Liber regalis* in his custody; to Mr. Everard Green, Rouge Dragon, V.P.S.A., for access to the originals of Documents xxv. and xxvii.; to Mr. J. Bass Mullinger, Librarian and Fellow of St. John's College, Cambridge, for obtaining for me the consent of the Master and Fellows of that College to the editing of Document xxvi.; to Mr. C. W. Moule, Librarian and Fellow of Corpus Christi College, Cambridge, for the like courtesy from the Master and Fellows of Corpus Christi College for Document iii.; and to the Society of Antiquaries of London for Document xxiv., as well as for free permission to visit their library on all occasions. Finally I must acknowledge the great help that I have received all through the compilation of this work from my Father, who has placed at my disposal all his wide knowledge on this subject, and who has also assisted me in revising my work and in giving me very many valuable suggestions.

For the illustrations my thanks are due to the Master and Fellows of Corpus Christi College, Cambridge, for the permission to reproduce in colours their picture of an English mediæval coronation; to the Society of Antiquaries of London for leave to reproduce their collotypes of the coronation spoon, their engraving of the crown and sceptres of Charles I., and their picture of the procession of Edward VI. from the Tower. To the Royal Archæological Institute I am indebted for permission to use their blocks of the coronation rings and collotypes of Queen Victoria's robes. I must also thank Captain G. E. Holford, C.V.O., C.I.E., for allowing me to reproduce the illumination of a coronation out of his manuscript Life of St. Edmund; and Mr. James Parker, who most kindly allowed me to use his block of the coronation chair in *Gleanings from Westminster Abbey*.

L. G. W. L.

Oxford, *August*, 1901.

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First Recension. (*Document II.*)	Second Recension. (*Document III.*)	Third Recension. (*Document IV.*)	Fourth *Liber Regalis* (*Document XIII.*)
			Procession from the Tower of London
	Procession to the church	Procession to the church	Procession from Westminster Hall to the Abbey
Missa catechumenorum			Recognition
	An. Firmetur manus tua	*An.* Firmetur manus tua	*An.* Firmetur manus tua.
	Te Deum	Litania	*Ps.* Misericordias
	Haec tria promitto	In Christi nomine promitto	First oblation and Deus humilium
		Recognition	Sermon
			Si leges et consuetudines
			Veni creator and seven penitential psalms
Te invocamus	Te invocamus		Te invocamus
			Litania
Deus qui populis tuis virtute	Deus qui populis tuis virtute	Omnipotens aeterne Deus creator	Omnipotens sempiterne Deus creator
In diebus eius oriatur	In diebus tuis oriatur	Benedic Domine hunc regem	Benedic Domine hunc regem
	Omnipotens sempiterne Deus creator	Deus ineffabilis auctor	Deus ineffabilis auctor
			Deus qui populis virtute
			Electorum fortitudo
Hic verget oleum . . . super caput	*Hic ungatur oleo*	Ungantur manus	Ungantur manus
An. Unxerunt Salomonem	*An.* Unxerunt Salomonem		*An.* Unxerunt Salomonem.
		Prospice omnipotens Deus serenis	*Ps.* Domine in virtute
	Christe perunge		Prospice omnipotens Deus serenis
Deus electorum fortitudo	Deus electorum fortitudo	Ungatur caput istud. R. Deum time	*Postea vero pectus, etc. . . . ungantur*
Hic omnes pontifices . . . dant ei sceptrum	Deus Dei Filius Jesus Christus	Deus Dei Filius Iesus Christus	Deus Dei Filius Iesus Christus
Benedic Domine hunc praesulem	Accipe anulum	Deus qui es iustorum	Deus qui es iustorum
Hic datur ei baculus	Deus cuius est omnis potestas		Deus rex regum et dominus dominantium
Omnipotens det tibi de rore	*An.* Confortare et esto vir		Exaudi Domine preces
	Accipe hunc gladium	Accipe gladium	Accipe gladium
		Accipe armillas	Accipe armillas
			Accipe pallium
	Deus qui providentia tua	Deus tuorum corona	Deus tuorum corona
Hic omnes pontifices sumant galeam et ponant super caput	Coronet te Deus	Coronet te Deus	Coronet te Deus
	Deus perpetuitatis	Deus perpetuitatis	Deus perpetuitatis
Benedic Domine fortitudinem			*An.* Confortare et esto vir. *Ps.* Dominus regit
Vivat rex			Deus caelestium terrestriumque
Deus perpetuitatis			Benedic Domine et sanctifica anulum
		Accipe regiae dignitatis anulum	Accipe regiae dignitatis anulum
			Deus cuius est omnis potestas
	Accipe sceptrum regiae potestatis	Accipe sceptrum regiae potestatis	Accipe sceptrum regiae potestatis
	Omnium Domine fons bonorum	Omnium Domine fons bonorum	Omnium Domine fons bonorum
	Accipe virgam virtutis	Accipe virgam virtutis	Accipe virgam virtutis
	Extendat omnipotens Dominus *vel*	Benedicat tibi Deus	Benedicat tibi Dominus
		Te Deum laudamus	Te Deum laudamus
	Benedic Domine hunc preelectum	Sta et retine	Sta et retine
	Sta et retine		Fealty and homage
	Omnipotens det tibi de rore caeli		Missa catechumenorum and Creed
	Benedic Domine fortitudinem		Second oblation Omnipotens Deus det
			Benedic Domine fortitudinem
Missa fidelium	Missa	[Missa]	Missa fidelium
Rectitudo regis . . . haec tria populo			Procession to Westminster Hall
			Banquet

Recension	Fifth Recension.	Sixth Recension.	
Charles II. (*Walker*).	James II. (*Document XXVI.*)	William III. and Mary II. (*Document XXVII.*)	Queen Victoria (*Document XXIX.*)
Procession from the Tower of London	[No procession from the Tower]	[No procession from the Tower]	[No procession from the Tower]
Procession from Westminster Hall to the Abbey	Procession from Westminster Hall to the Abbey	Procession from Westminster Hall to the Abbey	[No procession from Westminster Hall]
I was glad when they said unto me	*An.* I was glad when they said unto me	*An.* I was glad when they said unto me	*An.* I was glad when they said unto me
Recognition	Recognition	Recognition	Recognition
An. Let thy hand be strengthened. *Ps.* My song shall be	*An.* Let thy hand be strengthened	*An.* Blessed art thou, O Land	
First oblation and O God which doth visit	First oblation and O God who dwellest	First oblation and O God who dwellest	First oblation, and, O God who dwellest
Sermon	Litany	Litany	Litany
Oath: Sir, will you grant and keep	Almighty and everlasting God, Creator	O God who providest for thy people	O God who providest for Thy people
Veni Creator	O God, who providest for Thy people	Communion Service up to Creed	Communion Service up to Creed
We beseech thee, O Lord, Holy Father	Sermon	Sermon	Sermon
Litany	Oath: Sir, will you grant and keep	Oath: Will you solemnly promise and swear	Oath: Will you solemnly promise and swear
O almighty and everlasting God, Creator	Come, Holy Ghost, our souls inspire	Come, Holy Ghost, our souls inspire	Come, Holy Ghost, our souls inspire
O Lord, thou that governest all kingdoms	We beseech thee, O Lord, holy Father	O Lord, holy Father, almighty and everlasting God, the Exalter of the humble	O Lord, holy Father, who by anointing with oil
God, which providest for thy people	The Exalter of the humble		
Lift up your hearts. . . . The strength of thy chosen			
Let these hands be anointed			
An. Zadok the priest	*An.* Zadok the priest	*An.* Zadok the priest	*An.* Zadok the priest
Look down, Almighty God, with Thy favourable countenance			
The Archbishop proceeded with the anointing	Be these hands, breast, etc., anointed	Be thy head, etc., anointed	Be thou anointed
God the Son of God, Christ Jesus	God the Son of God, Christ Jesus	Our Lord Jesus Christ, the Son of God	Our Lord Jesus Christ, the Son of God
God, which art the Glory of the righteous	*An.* Behold, O God our Defender	*An.* Behold, O God our Defender	
O God the King of kings	O God the King of kings and Lord of lords		
[O Lord			
Hear our prayers, we beseech thee,	Hear our prayers, we beseech Thee, O Lord	Hear our prayers, we beseech Thee, O Lord	Hear our prayers, O Lord, we beseech Thee
Receive the sword from the hands of Bishops			
Receive this kingly sword	Receive this kingly sword	Receive this kingly sword	Receive this kingly sword
Receive the armil of sincerity	Receive this armil	Receive this imperial robe and orb	Receive this imperial robe and orb
Receive this pall	Receive this imperial pall and orb [faithful	Receive the ring of kingly dignity	Receive this ring, the ensign of kingly dignity
God the Crown of the faithful	O God the Crown of the	Receive the royal sceptre	Receive the royal sceptre
God crown thee	God crown thee with a crown of fortitude	Receive the rod of equity	Receive the rod of equity
O God of eternity	O eternal God, King of kings	O God the Crown of the faithful	O God who crownest thy faithful servants
Be strong and of a good courage. *Ps.* The King shall rejoice	Be strong and of a good courage	God crown you with a crown	Be strong and of a good courage
Bless, O Lord, and sanctify this ring	*An.* The king shall rejoice	*An.* Praise the Lord, O Jerusalem	*An.* The Queen shall rejoice
Receive the ring of kingly dignity	Receive the ring of kingly dignity	Thus said the Lord of old	Our gracious Queen, we present you with this book
O God, to whom belongeth all power and dignity			
Receive the sceptre [things	Receive the sceptre, the ensign of kingly power		
O Lord the Fountain of all good	Receive the rod of equity		
Receive the rod of virtue	Second oblation		
The Lord bless thee	The Lord bless thee and keep thee	The Lord bless you and keep you	The Lord bless you and keep you
Te Deum laudamus	Te Deum laudamus	Te Deum laudamus	Te Deum laudamus
Stand and hold fast	Stand and hold fast	Stand firm and hold fast	Stand firm and hold fast
Fealty and homage	Fealty and homage	Fealty and homage	Fealty and homage
An. Behold, O God our Defender	*An.* God spake sometime in visions	*An.* The Lord God is a sun and a shield	*An.* This is the day which the Lord hath made
Communion Service up to the Creed		Second oblation and O God who dwellest	Second oblation and O God who dwellest
Second oblation, Bless, O Lord, we beseech thee. Almighty God give thee of the dew. Bless, O Lord, the virtuous carriage.			
Communion and final prayers	The final prayers	Communion and final prayers	Communion and final prayers
Procession to Westminster Hall	Procession to Westminster Hall	Procession to Westminster Hall	[No procession to Westminster Hall]
Banquet	Banquet	Banquet	[No banquet]

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Introduction

§ 1. The coronation ceremonies of England constitute one of the most striking examples of conservatism. This is due no doubt to the character of the service: its essentials cannot be changed, and it is also due to the fact that it is only rarely performed. It is, and always has been, a service consecrating the new King with certain fixed rites: unction and the delivery of royal ornaments. In return for the reception of these gifts the King has always bound himself by certain promises. Such is the naked outline of the service. To these bare ceremonies additions have been made; but when once an addition has been made, it remains, with surprising persistence, part of the ceremonies of the day. We may cite two examples. In spite of civil wars, and especially the Wars of the Roses, and in spite of the religious confusion in the sixteenth century, the service itself remained the same from 1307 to 1685. Details in ceremony of slight importance may indeed have been changed, but the text of the prayers was identical, and we know that the same book was used certainly from 1377 to 1558: in 1603 the service was literally translated, but no difference was made in the prayers. Again the procession from the Tower to Westminster, which was instituted probably in 1377, continued, strangely enough, as long as the *Liber regalis* or its English equivalent was used: when the *Liber regalis* fell into disuse with James II.'s coronation, so did also the procession.

§ 2. The object of the coronation service was the confirmation of the elected prince as King. Until the person elected had been anointed and crowned he was not King. The title given by Hoveden and his fellow historians to Richard I. before his coronation illustrates this well;[1] and the custom, more frequent on the Continent than in England, of crowning the eldest son of the King during his father's lifetime had as its object the destruction of the *interregnum* and its opportunities for disturbance consequent on the death of the father. The theory that the reign began on the day of the coronation lasted in England down to

[1] *See* Doc. vi. p. 47, etc. He is called Duke, not King.

Edward I., who is the first King to date his reign from the death of his father, as indeed he was compelled to do under the circumstances in which he was placed owing to his absence in the Holy Land in 1272.

§ 3. But not only was the prince confirmed in the position to which he aspired, he was also actually elected; and the ceremony still remains in the modern coronation. On entering the church the archbishop addresses the people, inquiring if they be willing to accept the prince as their sovereign.[1] The form of election thus still remains, though it is now a mere ceremony.

§ 4. Further, if the coronation is the election of the King and the confirmation of the nation's choice it is more with regard to the prince as an individual. It is the consecration, or, as Adamnan calls it, an ordination.[2] Henceforth, by virtue of his unction, the King was not merely a layman as before, but what Lyndewode calls a *persona mixta*, for he partakes of the character of a clerk as well as of a layman.[3] But as Grosseteste points out to Henry III.[4] this does not give him any power to perform functions which appertained to persons in holy orders; he could not say mass nor confess a penitent.[5] Nor was this character peculiar to the English sovereign: the King of France and the Emperor possessed it also, for the former was addressed by the Archbishop of Rheims in these words: "Au regard de vous, *mon Souuerain Seigneur*, vous n'estes pas simplement personne laye, mais Prelat Ecclesiastique, le premier en vostre Royaume, qui soit aprés le Pape, le bras dextre de l'Eglise,"[6] and there is a tradition that the Emperor at his coronation used to sing the gospel as if he were a deacon.[7]

[1] That the King was at this point elected is well brought out by the action of Archbishop Hubert Walter at the coronation of King John. Knowing something of John's character he insisted on John's being elected in order to rid himself of any responsibility for crowning such a man. (*See* Matthew Paris, *Chronica Majora*, Rolls Series, 1874, vol. ii. p. 454.)

[2] *See below*, Doc. i. p. 2. Dom Prosper Guéranger (*L'année liturgique*, Le temps après la Pentecôte, t. i. supplément, Paris, 1885, p. 122) does not hesitate to speak of the imperial ordination at the coronation of the Emperor at Rome.

[3] Lyndewode, *Provinciale*, lib. iii. Ut clericalis, tit. 2, *note* Beneficiati, Oxford, 1679, p. 126. "Quod Rex unctus non sit mere persona laica sed mixta secundum quosdam."

[4] *See below*, Doc. ix.

[5] It will be remembered that Napoleon was aware of the clerical character conferred on him at his coronation, but that he attributed an exaggerated importance to it. General Baron Gourgaud, *Sainte-Hélène, journal inédit de* 1815 *à* 1818. Paris n.d. [1899] vol. ii. p. 143. "Sa Majesté me plaisante sur ma croyance: '*Vous vous confessez! Eh bien, moi, je suis oint, vous pouvez vous confesser à moi.*'"

[6] *Histoire de Charles VI.*, par Jean Juuenal des Vrsins, ed. D. Godefroy, Paris, 1653; Annotations, p. 628.

[7] Martène, *De antiquis ecclesiae ritibus*, Antuerp. 1736, t. ii. lib. ii. cap ix. ordo viii.

§ 5. In view, then, of this consecratory character of the coronation ceremonies it is perhaps scarcely surprising to find that this service has a marked resemblance to that for the consecration of a bishop, a resemblance which was enhanced by the use of chrism for the unction of the King, introduced in the fourteenth century at the latest. The similarity can be seen in a table as follows:

Consecration of a Bishop.[1]	Consecration of the King.[2]
Examination by the metropolitan, and oath of canonical obedience.	Examination by the metropolitan and oath to observe the premisses.
Litany, *Veni Creator*, and laying on of hands.	*Veni Creator*, Litany [perhaps laying on of hands].
One collect.	Four collects.
Consecratory Preface.	Consecratory Preface.
Anointing.	Anointing.
Delivery of the crosier, ring, and mitre, with the book of the Gospels.	Girding with the sword, delivery of *pallium regale*, crown, ring, sceptre and rod.
Mass.	Mass.

It is a curious fact that at the coronation of William III. and Mary II. the presentation of the holy Bible was introduced, thus making the parallel between the two services more complete; and further that the arrangement whereby the service was encased in the Eucharist was revived, and thus the similarity to the consecration of a bishop was increased. It is certainly not at the Revolution that we should be inclined to look for an assertion of a royal claim to an ecclesiastical or sacerdotal character.[3]

The chief difference between the two services is, however, the absence of the imposition of hands in the coronation of the King. But it may be questioned whether imposition of hands did not at one time form part of the sacring of a King. Adamnan describes St. Columba as doing to Aidan something which certainly might mean imposition of hands; and in the letter of Alexander III. to the Archbishop of York it might be argued that the words *aut manum apponere* refer to imposition of hands.[4] Further, when the Queen Consort is crowned, in the prayer *Omnipotens sempiterne Deus affluentem spiritum* is found the phrase *quae per manus nostrae impositionem.*[5] This may be an allusion to a ceremony once usual but now fallen into disuse.

col. 593. "Le Pape doit chanter la messe, et l'empereur doit dire l'evangile, et le roy de Cecile l'epistre. Mais si le roy de France s'y trouve; il la doit dire devant lui."

[1] W. Maskell, *Monumenta ritualia*, Oxford, 1882, vol. ii. pp. 252–97.

[2] *See below*, *Liber regalis*, Doc. xiii.

[3] *See below*, Doc. xxvii. [4] *See below*, Doc. v. [5] *See below*, Doc. iii. p. 22.

To these arguments it may be answered that these words and phrases refer to the unction and the delivery of the ornaments, and not to any ceremonial imposition of hands; and that the absence of any rubrical direction to imposition of hands adds to the unlikelihood of the theory. So striking an act, it will be argued, could hardly have been omitted even from the shortest rubrics; and lastly, it may be argued that the prayers in the coronation of the Queen Consort can afford no evidence on the service of the King. On the other hand some of the prayers for the Queen Consort are to be found in the coronations for the King, especially in Germany, so that the prayer *Omnipotens sempiterne Deus affluentem* may have been transferred from the coronation of the King; and secondly, the argument from omission is exceedingly dangerous in the history of this service, as acts which we know were performed are often omitted by chroniclers of the coronations. But the most notable instance of what may once have been often a part of the consecration of a King is to be found in 1248 in the coronation of William, King of the Romans. Immediately after the anointing by the Archbishop of Mainz, the Archbishop of Trier laid his hands on the King, saying a form much allied to that of confirmation.[1] On the whole, though the question cannot be satisfactorily settled as yet, the evidence seems in favour of the theory that imposition of hands was part of the consecration of the King, but that it has fallen into disuse.

§ 6. From the eighth century onwards there are six recensions of the English coronation service known to us. The first is best known by the Pontifical of Egbert.[2] In this recension the coronation service is inserted in the mass after the gospel; it consists of unction and the delivery of rod, sceptre, and helmet, followed by enthronement. The oath is written at the end of the service. The second recension is known commonly as the coronation order of Ethelred II.; but though its origin is probably Anglo-Saxon there is no good reason for assigning it to that King.[3] In it the coronation service precedes the Mass, and the ring and sword appear among the objects delivered to the King.[4] This arrangement of

[1] Johannes de Beka, *Historia veterum episcoporum Ultraiectinae sedis et comitum Hollandiae*, Franequerae, R. Doyema, 1612, p. 68.

[2] *See* Doc. ii. p. 3.

[3] *See* Doc. iii.

[4] This recension is common in France. It forms the basis of the later coronations of the Kings of France and is to be found in several twelfth and thirteenth century pontificals from the north of France. It is in the "Benedictional of Robert of Jumièges" in the Public Library at Rouen (Y. 7 Bib. de la Ville), in the thirteenth century pontifical of Chartres in the National Library (MS. latin 945), and a pontifical ascribed to the Church of St. Amand (National Library, MS. latin 953).

the service is followed in the third recension, called the order of Henry I.[1] and to this name apply the same remarks as were made to the title of the second recension. It is a twelfth century order. The fourth recension is the *Liber regalis*,[2] which is a conflation of the second and third recensions. It was introduced in all likelihood in 1307, but the long rubrics do not appear much earlier than 1377. It was translated in 1603 for the coronation of James I. and continued in use till 1685, when it was mutilated to suit the religious views of James II.[3] The arrangement of the service was much disturbed, and the communion service at the end was omitted.

The troubles at the end of the seventeenth century caused a new change in the service, and the order underwent a more complete transformation than in 1685.[4] A return was made to the arrangement of the first recension, and the service was again encased in the Eucharist, while the order in which the royal ornaments are delivered follows the arrangement of the first recension rather than the *Liber regalis*. As it stands now, the service consists of litany and communion with the coronation inserted after the Creed and sermon. Since 1689 a few verbal alterations have been made, but none is of sufficient importance to constitute a new recension. Thus of the six recensions the *Liber regalis* lasted the longest of all: for over three centuries and a half; the first recension may have been used possibly from the eighth to the eleventh centuries, but this is doubtful; while the third recension also lasted about two and a half centuries. The second seems only to have been in use in England about two centuries, but it was very prevalent in France, whither it appears to have spread from England; and the present recension has now been in use for two centuries. The fifth recension, that made for James II., was a solecism and has only once been used.

§ 7. The service itself falls into three divisions. The first division is mainly introductory: it consists of the election of the King by the people, and the oath taken by the King to govern to the best of his power. When these preliminaries have been determined the main part of the service begins. This second division contains the important rite of unction, round which the whole service revolves. It consists of prayers blessing the King before unction and the unction itself. Then follows the third division of the service, which is the natural consequence of the second. It consists of the delivery of the royal ornaments and the enthronization. The parts can be most distinctly seen in the second, third, and fourth recensions, but while the second and third stages are evident enough in the first recension, the first part is obscured by being

[1] *See* Doc. iv. [2] *See* Doc. xiii. [3] *See* Doc. xxvi. [4] *See* Doc. xxvii.

written at the end of the document. But when we reach the service of 1685 we find some confusion. The second stage is divided into two parts by the separation of the prayers blessing the King before his anointing. Still the first and the third stages are sufficiently distinct. The damage done in 1685 to the second stage is increased in 1689, in which recension the first stage is also wrecked by mixing it with the second. For the oath, which belongs to the first stage, is put after some of the prayers blessing the King before unction, which belong to the second stage. These changes are to be regretted, for the chief merit of the *Liber regalis* was its clearness of arrangement, which has now been lost.

§ 8. From the literary point of view it cannot be said that the coronation service attains great excellence. The prayers are long rambling compositions filled with a wealth of Old Testament illustration that would not have disgraced one of Scott's Covenanters, interspersed with truculent allusions to heretics. And the dread of violence and injustice on the part of the King is very evident. It seems as if the writer of the prayers was not satisfied that the oath was efficacious in preventing either of these misfortunes, and that he was determined by means of the prayers to preach to the King the excellence of peace and justice while at the same time invoking the aid of Heaven to keep the King to these virtues. But if the prayers of the *Liber regalis* were barely tolerable in the Latin, they were quite intolerable in the translation of 1603. This was a literal translation of the *Liber regalis* without any attempt at polish. It is not to be supposed that the version of 1603 sounded then as grotesque as it does now, but the age that produced the Authorized Version was capable of far better things than this translation.

The order of James II. to Dr. Sancroft for the abridgement of the service gave the desired opportunity for revising, not always with complete success, the wording of the prayers. The method adopted by Dr. Sancroft was to leave the first two or three lines unchanged and then to make the rest of the prayer almost unrecognizable. It is to be presumed that he meant that the new prayers should be considered the direct descendants of the prayers of the Latin recensions, and in tracing the history of the service they have been treated as such. The process of verbal alteration has been going on ever since, though never to such lengths as in 1685. The two principal times of verbal changes were the coronations of William and Mary and George III.

We must now consider the service in detail.

§ 9. The coronation ceremonies really begin with the procession from the Tower, whither the King had gone after his accession. Doubtless his reason for going there was in the first place to establish himself in a fortress until his possession of the throne was undisputed.[1] The evening before the procession started, he made Knights of the Bath: at the coronation of Henry V. we learn that no less that fifty were made.[2] The procession itself is not mentioned before the coronation of Richard II., but it is very fully described in various chronicles and documents.

After breakfast (*prandium*) the King rode under a canopy carried by four young noblemen, also on horseback, from the Tower to Westminster. He was accompanied by the mayor and aldermen of London, the newly created Knights of the Bath, and various noblemen and officers. Behind him a spare horse was led. It may be observed that in the *Devices*[3] the King is directed to be dressed in white and green, while Richard II. wore white,[4] and Henry IV. cloth of gold.[5] The route followed was Cornhill, Cheapside, St. Paul's, Ludgate Hill, Fleet Street, and the Strand to Whitehall. The large engraving published by the Society of Antiquaries of London which represents the procession of Edward VI. shows the King apparently in Cheapside. There is one detail in which the picture differs from the written directions. In the picture the King appears covered, whereas the *Liber regalis* and other documents say he must ride bareheaded.

This procession lasted down to the reign of James II., at whose coronation it was discontinued.

When the King arrived at Westminster he heard evensong, and then was served "of the voyde," which appears to have been a ceremony at which the King partook of spice and wine in great state. After this he bathed, and therewith ended the public functions of the day. But in private the Abbot or Dean of Westminster during the evening has to prepare the King for his communion the next day.

§ 10. Meanwhile in Westminster Hall a seat has been prepared on the King's bench. This seat is sometimes called the marble chair, and in it the King used to sit before he went to the Abbey. In the Abbey itself a stage is set up at the crossing of the transept and the

[1] Sir George Buck, *History of Richard the Third*, London, 1646, lib. i. p. 11.

[2] Thomas de Elmham, *Vita Henrici V.*, ed. Thomas Hearne, Oxford, 1727, p. 18.

[3] *See* Doc. xx. p. 222.

[4] *See below*, Doc. xiv. p. 145.

[5] J. Waurin, *Chroniques* (1399–1422), ed. William Hardy, 1868, Rolls Series, p. 5, "et avoit adont le roy vestu ung court jaque de drap dor a le facon dAlemaigne sy estoit monte sur ung blanc coursier et avoit le jaretier bleu en la senestre jambe."

choir; it has steps which lead up to it on all sides; and on it is a richly decorated chair facing the altar. This chair is to serve as a throne for the King. If a Queen Consort is crowned at the same time, another chair of similar design is placed on the stage, but one or two steps lower than the King's.

In front of the stage, towards that part of the church which is called at coronations the "area," but usually called the presbytery of a church, "chairs of state" are placed for the King and Queen. These are used by the King and Queen when they enter the church, and during *Te Deum* at the end of the service. Between these chairs and the altar, in the centre of the "area," is another chair, well known to all visitors of Westminster Abbey: St. Edward's Chair. It dates from the time of Edward I., and it is likely that it was made to hold the "Stone of Destiny," which was brought by Edward I. from Scone. It is in this chair, or at this chair, that the Kings of England are generally anointed, though the accounts make it doubtful whether this was always the case.[1] As a rule also they receive the royal ornaments at this chair.[2] On the south side of the "area" there is a "faldstool" set for the King, and one for the Queen if necessary, which they use during the prayer before unction and after the second oblation. Along the walls of the "area" there are seats placed for the bishops and other clergy, and one near the altar for the Archbishop.

§ 11. On the morning of the coronation the King bathed, heard Mass,[3] and then was clothed by the Lord Great Chamberlain in a shirt of white silk and a close-fitting coat of red sarcenet. These shirts were not at first made with slits and loops at the breast, shoulders and elbows; but it appears that at the time of the anointing they were torn open by the Archbishop. Later on, at the end of the fourteenth century, they were made with slits at these places and loops or buttons[4] were attached, so that the openings could be closed. The King also wore a pair of silk breeches and stockings, and over all a red parliament robe of silk and ermines which reached down to the feet. In the earlier coronations the King used to be unshod, but in the later services he wore some light kind of shoes.

[1] *See* Doc. xxv. p. 279, and p. liii. *n.* 4.

[2] For an account of this chair by the late Mr. Burges, see Sir G. G. Scott's *Gleanings from Westminster Abbey*, Oxford and London, 2nd ed. 1863, p. 121, and plates xxv. and xxvi. *See also* Joseph Hunter, *Archæological Journal*, 1856, vol. xiii. p. 245.

[3] Henry IV. apparently heard three Masses, perhaps all at once, before his coronation. *See* J. Waurin, *Chroniques* (1399–1422), ed. W. Hardy, Rolls Series, 1868, p. 5.

[4] J. Wickham Legg, *Three Coronation Orders*, Henry Bradshaw Society, 1900, App. xi. p. 121.

When he had been thus clothed, the King came down into Westminster Hall, and was raised (*elevatur*) by the nobles into the chair on the King's bench. This ceremony has been identified by Mr. Taylor[1] with the ancient Teutonic custom of raising the new King on the shield.

In this chair, then, the King took his seat surrounded by his peers, and awaited the procession of the bishops and Abbot and Convent of Westminster with the *regalia*. The Abbot and Convent of Westminster had custody of the *regalia* from very early times, and they retained it down to the time of Charles II., when the jewels were removed to the Tower. The vestments are now at the Office of the Robes. The *regalia* were brought from the Abbey to the Hall by the monks of Westminster, and then presented to the King, who gives them to the lords that are to carry them in the procession to the church.

§ 12. In the description of the coronation of Richard I.,[2] which is the first detailed account that we have of an English coronation, the *regalia* are practically the same as those of to-day: and the procession has but little changed. Later on the law officers were added to the procession,[3] and these went separately before the clergy. The sword Curtana is first mentioned by name at the coronation of Queen Eleanor, when we also hear of the chalice and paten of St. Edward for the first time.[4]

The last procession from Westminster Hall to the Abbey took place at the coronation of George IV.[5]

At the coronation of George IV. the Dukes of Normandy and Aquitaine, who have formed part of the procession from the time at least of Richard III., disappeared. The "dukes," who were dressed in robes of State with peculiar caps, were private gentlemen designated by the King to represent the ancient duchies. They appear in the procession from the Tower, and their position in the procession, where they come after the dukes, seems to indicate that they were quasi-sovereign princes. They probably disappeared owing to the change of the style of the King in 1800, and the renunciation of any claim to the throne of France.

Immediately before the King are two bishops carrying the chalice and paten of St. Edward. It is the duty of the Lord Chancellor and the Lord Treasurer to carry these if they be bishops; but if they be not bishops, then two bishops must be appointed to this office. The King

[1] *The Glory of Regality*, p. 303.

[2] *See* Doc. vi.

[3] These are found in the procession at Henry VI.'s coronation (Brit. Mus. Harg. MS. 497, fo. 29).

[4] *See* Doc. viii. p. 58.

[5] *See* Doc. xxviii.

is supported by the Bishops of Durham and Bath[1] and walks under a canopy of purple silk with silvered lances, and with four silver gilt bells at the corners. At Richard I.'s coronation this canopy was carried by four nobles, but at the coronation of Queen Eleanor in 1236 the barons of the Cinque Ports performed this service. The barons of the Welsh marches contested the right of the barons of the Cinque Ports on that occasion, but without success.

In the account of the coronation of Richard I. the vestments of St. Edward are carried in the procession on "a very large board." At a later date these vestments were not brought from the Abbey at all, but were left on the altar in the church. The custom of carrying the vestments lasted at least to Richard II., and was probably given up on account of the inconvenience which so unwieldy an object entailed. The chief difference between the procession of Richard I. and those of later times is the position of the sceptre and rod. In the account of Richard I.'s coronation and of that of Queen Eleanor in 1236 these ornaments are carried before the swords, whereas later they were carried along with the crown; and at Richard I.'s coronation mention is made of noblemen carrying four golden candlesticks.

It has become customary to carry a Bible in the procession and in the same line as the chalice and paten. Tradition makes Edward VI. responsible for the innovation.[2] It is said that at his coronation he asked what was the meaning of the three swords he saw before him. On being told, he inquired why they did not carry the fourth sword. His listeners asked what he meant, and received the answer that they ought to carry the fourth sword, which was the Bible, the sword of the Spirit. The story, like most of the tales about that unfortunate prince, has been written doubtless with a view to edification, for there is no trace of a Bible in the procession till 1689.

It will be remembered that the King is barefoot, or is only very lightly shod; but the inconvenience that he might suffer from this is considerably reduced by the ray cloth, later of a blue colour, which the Lord High Almoner for the day, the lord of the manor of Bedford, lays down before the procession from the King's bench in Westminster

[1] This has been customary at least since the time of Richard I. (*See* Doc. vi.). At William I.'s coronation it would appear that the new King was supported by the two archbishops (*Chroniques Anglo-Normandes*, ed. Francisque Michel, Rouen, 1836. *Widonis Carmen de Hastingae proelio*, l. 803 p. 36)—

"Illius et dextram sustentat metropolita,
Ad laevam graditur alter honore pari."

[2] John Bale, *Scriptorum Illustrium maioris Brytanniae*, Basileae, 1559, p. 673.

Hall to the stage in the church. This cloth is divided after the ceremonies are over. That part of it which is inside the church is retained by the sacrist of Westminster as his fee, while that part which is outside the church is distributed amongst the poor. This latter property of the cloth not infrequently gave rise to disorder, as disputes arose who should have pieces, which reminds one of the story that in Germany, where a similar custom prevailed, the spurs were hacked off the Emperor's heels by the crowd in their eagerness to obtain a piece of the cloth.

§ 13. None of the objects carried in the procession calls for much notice at this point. Most of them will be mentioned as they occur in the service. But an exception must be made for the three swords and St. Edward's staff, which are not delivered to the sovereign during the service. *Curtana*, the middle sword of the three, was probably so called from its shortness, as the point of the sword has been cut off. It is first mentioned by name at the coronation of Queen Eleanor, though at the coronation of Richard I. we learn that three swords were carried before him. The other two swords are pointed; but while one has a sharp point, the other is more obtuse, but still pointed. By the fifteenth century a meaning had come to be attached to these swords. At Henry IV.'s coronation there was a sword of justice, which appears to be *Curtana*, and a sword of the church;[1] at Henry VI.'s, *Curtana* appears as the sword of mercy, while the other two are the swords of justice to the spirituality and to the temporality.[2] This is the meaning which the swords bear to-day. Mr. H. A. Wilson has suggested to me that the second sword, that of justice to the spirituality, has an obtuse point as a symbol of the non-capital character of the sentences delivered by the courts spiritual.

St. Edward's staff is a long rod with a steel pike or ferrule at the bottom. From this there can be little doubt that the staff was originally used by the King to walk with in the procession, and thus it serves the same purpose as a bishop's crosier.

The procession is not a secular procession like that from the Tower.

[1] "Et [le roy] avoit a chascun coste lespee de leglise et lespee de justice et portoit lespee de justice le prince de Galles son aisne filz et lespee de leglise messire Henry de Persy." *Chroniques de J. de Waurin* 1399–1422 (Rolls Series) p. 5.

[2] Brit. Mus. Harg. MS. 497 (a transcript [eighteenth or nineteenth century] of the procession of Henry VI.) fo. 30.

"Another bearing St. Edward's Staff
One with the Sword of Mercy
The Lord Constable with his Club
A Duke with the Sword of Justice for the layety
A Duke with the Sword for the Kirkmen."

It is a religious procession, and the service may be said to have begun when the procession starts on its way to the Abbey. The clergy sing *ea quae in receptione regum decantari solent.* What the anthem or anthems were that were sung is doubtful. In France and Germany a very favourite anthem was *Ecce mitto angelum meum*, which was sung at Rome when the Emperor elect entered the city.[1] At Queen Elizabeth's coronation the anthem was *Salve festa dies*;[2] and at James II.'s and George IV.'s, "O Lord, grant the King a long life" was sung, while, on entering the church, the Stuart and later orders give "I was glad when they said unto me, we will go into the house of the Lord."[3]

§ 14. When the King had entered the church and had reached the stage, he passed the throne on the south side of the stage. The Queen's procession, consisting of nobles carrying the ivory rod with the dove, the Queen's sceptre and the Queen's crown, followed by the Queen herself under a canopy like the King's in all respects, and supported by two bishops, passed to the north side of the stage. The Queen's procession in 1685 preceded the King's; up to that date the Queen had followed the King.

§ 15. The special office of the Abbot or Dean of Westminster now becomes more evident. His duty is to remain by the King and Queen in order to instruct them in the ceremonies.

As the King passes to the chair of estate in front of the stage, he makes what is described in the rubrics of the coronation of 1838 as a "humble adoration." This is a survival of the custom of saluting the altar on entering a church. It is another example of that conservatism in details which is such a mark of the history of these ceremonies.

§ 16. When all the members of the procession have taken their places, the Archbishop of Canterbury, who is to crown the King, preceded by the Earl Marshal, comes forward with the King to the stage, and asks the people at the three sides where the latter are

[1] See a Pontifical in the National Library at Paris, MS. latin 954 fo. 162. *Ceteri clerici casulis adornati precedente sancto euangelio et duabus crucibus cum incenso boni odoris ducant illum ad ecclesiam canentes istud responsorium*, Ecce mitto angelum meum. Also MS. latin 950, "Pontificale Trevirense," fo. 108, *Postea suscipiant illum duo episcopi . . .* Ecce mitto angelum. *V.* Israel si me audieritis. Also latin MS. 951 fo. 52, *Sane quando coronari debet; cum peruenerit ad portam colinam . . . recipitur ibi honorifice a clero urbis; . . . et processionaliter deducitur usque ad gradus basilice sancti petri cantantibus uniuersis antyphonam*, Ecce mitto angelum meum.

[2] J. Strype, *Annals of the Reformation*, Oxford, 1824, vol. i. part i. § iii. p. 44.

[3] J. Wickham Legg, *Three Coronation Orders*, Henry Bradshaw Society, 1900, p. 135.

standing if they will accept the prince on the stage as King.[1] The King turns to the people whom the Archbishop addresses, so that he may be well seen, and the people shout their assent. It was this shout that caused the catastrophe that occurred at the coronation of William the Conqueror, when the Norman soldiery, mistaking the shout of acclamation for shouts of revolt, burnt the houses in the neighbourhood.[2] After the acclamation the choir used to sing the anthem *Firmetur manus tua*, which lasts from the second recension to the coronation of William and Mary, when it disappeared. In the *Liber regalis* the psalm to which *Firmetur manus* is an anthem was the eighty-ninth psalm : *Misericordias Domini*, of which the first six verses were sung in 1626.[3] From the time of Queen Anne to George III. the anthem was "The King shall rejoice," but after George III.'s coronation there has been no anthem at this place.

The Archbishop of Canterbury and the other bishops that are to take part in the service now vest themselves. In the middle ages the archbishop doubtless put on full pontificals ; he now, like the other bishops, puts on a cope. During this interval the King's ushers and other officers spread the area with carpets and cushions.

§ 17. The King then comes down to the altar and there offers a pall for the altar and an ingot or wedge of gold of a pound weight. This offering is given to the Archbishop, assisted by the Abbot or Dean of Westminster. It would seem natural that these offerings should belong to the church in which they are made. Such, however, is not the case. The church of Westminster claims them in court, but the claim is not allowed ; and at the last few coronations the Lord Chamberlain claimed them as his own, and took them away from the Dean and Chapter. Thus the offering was made on one day by the Crown and taken back the next.[4]

When the King has offered, he kneels down, or, as the *Liber regalis* directs, and the mediæval and Tudor descriptions tell us, he "lies grovelling" upon the cushions and carpets that are spread about the area. In the second recension *Te Deum* was sung after *Firmetur*, but in the third recension and afterwards *Te Deum* is not sung till the enthronization. This certainly seems to be a better arrangement.

[1] At William I.'s coronation the appeal seems to have been made in Norman and in English. (*Chroniques Anglo-Normandes*, ed. Francisque Michel, Rouen, 1836. *Widonis carmen de Hastingae praelio*, ll. 811–818.)

[2] E. A. Freeman, *History of the Norman Conquest*, Oxford, Clarendon Press, 1869, vol. iii. p. 560.

[3] *See* Doc. xxiii. p. 250.

[4] My father tells me that he has seen at the Record Office a paper written at George III.'s coronation, reserving to the Crown all rights over the several oblations (Lord Chamberlain's Papers, series ii. No. 61).

While the King lay prostrate the Archbishop said the prayer *Deus humilium* over him. This prayer first appears in the *Liber regalis* and lasts down to the coronation of Queen Victoria, though it has undergone verbal alterations at the hands of Dr. Sancroft and Dr. Compton in 1685 and 1689.

§ 18. The King now arises, and after the sermon, which occurred at this point, the Archbishop administered to him the oath. In the first recension the oath, or *rectitudo regis*, is written at the end of the service; and nothing is said in the rubrics which can help us to decide at what part of the service the oath was taken. In the second recension the oath appears after *Te Deum*, at the beginning of the service, and it is in the same place in the third recension, with the exception that it is not preceded by *Te Deum*, but by a Litany. At the coronation of James II. Dr. Sancroft changed the position of the sermon and oath to a place after the Litany. In the further changes which took place in the service in 1689 the oath appears after the sermon, which now is delivered after the Nicene Creed.

§ 19. The form of the oath has undergone several changes. The first three recensions retain the oath in much the same words; it is of the nature of a charter issued by the King, which may have had its origin in a bid for election by a candidate for the kingship. It contains three promissory clauses: the first that he will keep peace for the Church and his people, the second that he will repress rapacity and injustice in all ranks of life, and the third that he will exercise justice and mercy in his judgments. At the coronation of Richard I. there is a trace of a second oath immediately before crowning. We are told that the Archbishop exhorted the King not to undertake the government of the realm unless he really intended to rule to the best of his ability, and that the King answered that by the help of God he would.[1] This ceremony, however, was probably a sort of private pact between the Archbishop and the King,[2] as it occurs after the unction, which is the important part of the service.

§ 20. In the *Liber regalis* the oath takes a new form. In this it becomes a series of questions which the Archbishop puts to the King;

[1] *See* Doc. vi. p. 49.

[2] *Ibid.* A similar double oath was taken at the coronation of King John, and is described in language almost identical with that of Hoveden by Ralph the Black in his Chronicle. (Paris, National Library, MS. lat. 6048B. fo. 148b. *Deinde adiuratus est ab eodem archiepiscopo ex parte dei et distincte prohibitus ne honorem hanc† recipere presumeret nisi in mente habeat opere quod iuraverat adimplere. Ad hoc ille respondens promisit se per auxilium dei bona fide ea que iuraverat adimplere.*)

and this form it has retained ever since. In the *Liber regalis* the first question is whether the King be willing to keep the laws and customs of England, and especially the laws of St. Edward. The second clause is the request to keep peace to the Church and people, which was the first clause in the earlier oath. The third question is whether the King be willing to "cause law, justice and discretion, in mercy and truth, to be executed in all his judgements," corresponding to the third clause in the earlier oath. The second clause of the first oath thus disappears. The fourth clause of the new oath requires the King to respect and defend the privileges of the Commons. The bishops and clergy now come forward, and one of them asks the King to respect and defend their privileges, to which he assents.[1]

This oath began in all probability before Edward II. and lasted down with but little verbal alteration[2] to William and Mary. But at the coronation of Charles I. an addition of considerable importance was made to the first clause or preamble. The addition is almost a qualification to the promise to observe the laws of St. Edward. The King is now to observe these laws "according to the laws of God, the true profession of the Gospel established in this kingdom, and the ancient customs of the realm."[3] This is a step in the direction of Henry VIII.'s new oath.[4]

§ 21. But the policy of James II. towards the Church of England caused the oath to be recast in such a way that any attacks on the Church might be prevented. It was felt that by the oath as it stood there was no guarantee against an interpretation of the oath devised so as to attack the Church of England. A Roman Catholic might well argue that the "Laws, customs, and franchises granted to the clergy by the glorious King St. Edward" had not descended to the Church of England in the seventeenth century, and that the Church to which they had descended was the body in communion with the Church of Rome which, he might argue, had been, and ought still to be, established in this kingdom. The oath was therefore changed,[5] and the opportunity was taken to introduce a clause levelled against absolute government.

This is the first clause, which requires the sovereign to govern according to the statutes of Parliament. There is thus no resemblance

[1] *See* Doc. xiii. p. 88.

[2] Queen Mary Tudor "added a few words having for object to maintain her Majesty's integrity and good will" (*Calendar of State Papers . . . of Venice*, ed. by Rawdon Brown, London, 1873, vol. v. 1534–1554, p. 431), but these were not permanent.

[3] *See* Doc. xxiii. p. 251. [4] *See* Doc. xxi. [5] *See* Doc. xxvii. p. 326.

between this clause and the first clause, or indeed any clause, of the preceding oaths. The second clause is the demand that law and justice in mercy be exercised in the sovereign's judgments. This clause, on the other hand, comes down from the earliest times. It was the third clause in the oath of the first three recensions, and the second clause in the *Liber regalis* and Stewart orders, a position which it still retains. The third clause is a mixture of the request of the bishops of the *Liber regalis* and Stewart orders, with a demand that the sovereign shall maintain "the true profession of the Gospel and the Protestant Reformed Religion established by law." This is surely a request to which no Roman Catholic could conscientiously assent. As the request of the bishops has been incorporated in the clauses of the oath, it consequently disappears.

The King now went to the altar and confirmed the promises he had made. Before the fifteenth century he seems to have sworn on the Gospels, but in the fifteenth century he swore on the sacrament laid on the altar. This custom doubtless arose from confusion excited by the term *cum sacramenti confirmatione*, which originally meant "and confirm by oath," but was taken to refer to the Eucharistic sacrament. At present the sovereign kisses the Gospels, and signs the oath at the altar, with the words, "The things that I have here before promised I will perform and keep, so help me God."

§ 22. The twenty-first document in this collection shows that Henry VIII. was not satisfied with the oath as it stood in the *Liber regalis*, and it gives expression to his ideas of what a coronation oath should be. That he intended it to be used seems obvious from his alterations at the top, but there is no reason to believe that it was used, or that even the statesmen of the middle of the sixteenth century could have allowed such an oath to be taken.[1]

§ 23. At the coronation of Queen Anne in 1702 there was inserted before the oath a long declaration against transubstantiation. This has often been supposed to be part of the oath, but in reality it is quite separate, and at the coronation of George III. and subsequently the custom has been that the sovereign shall read the declaration in the House of Lords. This is certainly more seemly, as it prevents the taint of religious controversy from being introduced into the service.

[1] The oath taken by Edward VI. is to be found in the *Acts of the Privy Council*, A.D. 1547–1550 (ed. Dasent, Stationery Office, 1890, vol. ii. p. 30) and it differs little from that in *Liber regalis*.

8th Century to 1274.	1307–1603.	1626–1685.	1689.
Haec tria populo Christiano et mihi subdito in Christi nomine promitto. In primis ut ecclesia Dei et omnis populus Christianus veram pacem nostro arbitrio in omni tempore servet.	Si leges et consuetudines ab antiquis instis et deo deuotis regibus plebi anglorum concessas cum sacramenti confirmacione eidem plebi concedere et seruare uoluerit et presertim leges consuetudines et libertates a glorioso Rege Edwardo clero populoque concessas.	Sir, will you grant and keep, and by your oath confirm to the people of England the Laws and Customs to them granted by the Kings of England your lawful and religious predecessors: and namely the Laws, Customs and Franchises granted to the Clergy by the glorious King St. Edward your predecessor, according to the Laws of God, the true profession of the Gospel established in this kingdom, and agreeing to the Prerogative of the Kings thereof, and the ancient Customs of the Realm? *King.* I grant and promise to keep them.	Will you solemnly promise and swear to govern the people of this [United] Kingdom of Great Britain [and Ireland] and the dominions thereunto belonging according to the statutes in Parliament agreed on, and the respective laws and customs of the same? *King.* I solemnly promise so to do.
Aliud ut rapacitates et omnes iniquitates omnibus gradibus interdicam.	Seruabis ecclesie dei clero-que et populo pacem ex integro et concordiam in deo secundum uires tuas. *Respondebit.* Seruabo.	*Archbp.* Sir, will you keep peace and godly agreement entirely according to your power both to God, the holy church, the Clergy, and the People? *King.* I will keep it.	
Tertium ut in omnibus iudiciis aequitatem et misericordiam praecipiam, ut mihi et vobis indulgeat suam misericordiam clemens et misericors Deus, qui vivit.	Facies fieri in omnibus iudiciis tuis equam et rectam iusticiam et discrecionem in misericordia et ueritate secundum uires tuas. *Respondebit.* Faciam.	*Archbp.* Sir, will you to your power cause law justice and discretion in mercy and truth to be exercised in all your judgments? *King.* I will.	*Archbp.* Will you to your power cause law and justice in mercy to be executed in all your judgments? *King.* I will.
	Concedis iustas leges et consuetudines esse tenendas. Et promittis eas per te esse protegendas. Et ad honorem dei roborandas quas uulgus elegerit secundum uires tuas. *Respondebit.* Concedo et promitto.	*Archbp.* Sir, will you grant to hold and keep the Laws and rightful customs which the commonalty of this your kingdom have: and will you defend and uphold them to the honour of God, so much as in you lieth? *King.* I grant and promise so to do.	*Archbp.* Will you to the utmost of your power maintain the laws of God, the true profession of the gospel, and the protestant reformed religion established by law. [And will you maintain and preserve inviolably the settlement of the church of England (and Ireland) and the doctrine, worship, discipline, and government thereof as by law established, within the kingdoms of England and Ireland, the dominion of Wales, and the town of Berwick-upon-Tweed, and the territories thereto belonging, before the union of the two kingdoms.] And will you preserve unto the bishops and clergy of England, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain unto them or any of them?
	Ammonitio Episcoporum. Domine rex a uobis perdonari petimus ut unicuique de nobis et ecclesiis nobis commissis canonicum priuilegium ac debitam legem atque iusticiam conseruetis, et defensionem exhibeatis, sicut rex in suo regno debet unicuique episcopo, abbatibus et ecclesiis sibi commissis.	Our Lord and King, We beseech you to pardon and to grant and to preserve unto us and the churches committed to our charge all canonical privileges, and due law and justice, and to protect and defend us, as every good King in his Kingdom ought to be Protector and Defender of the Bishops and Churches under their Government.	
	Respondebit. Animo libenti et deuoto promitto uobis et perdono quia unicuique de uobis. et ecclesiis uobis commissis canonicum priuilegium et debitam legem atque iusticiam seruabo. et defensionem quantum potuero adiuuante domino exhibebo sicut rex in suo regno unicuique episcopo. abbatibus et ecclesiis sibi commissis per rectum exhibere debet.	*The King answereth.* With a willing and devout heart I promise and grant you my pardon: and that I will preserve and maintain to you and the Churches committed to your charge all canonical privileges and due law and justice; and that I will be your Protector and Defender to my power by the assistance of God, as every good King in his Kingdom ought in right to protect and defend the Bishops and Churches under their Government.	*King.* All this I promise to do.
		The things which I have here promised I will perform and keep; so help me God, and the contents of this Book.	The things which I have here before promised I will perform and keep, so help me God.

§ 24. The next portion of the service is the consecration of the King, important as preparatory to his receiving the royal unction. It was a practice common to all the first four recensions to say at least three prayers with this intention, after which the unction followed immediately. There is evidence that at one time it was customary that different bishops should say these prayers; and if this be so, it points to the existence of an idea that a King should be consecrated, like a bishop, by three bishops at least. In a Pontifical in the National Library at Paris, before the prayer *Deus inenarrabilis auctor* we have the rubric, *Deinde ab alio episcopo dicatur haec oratio.*[1] In the first and second recensions these prayers are nearly the same,[2] *Te invocamus*, *Deus qui populis*, and *In diebus eius.* There is a difference in the texts of *In diebus eius*, which consists in the address of the words to the King in the second recension, instead of to God as in the first; and it may here be noticed that it drops out of the service as a separate prayer in this recension; but a trace of it remains at the end of the prayer *Omnium Domine fons bonorum* after the delivery of the sceptre with the cross. In the second recension these three prayers are followed by another (*Omnipotens sempiterne Deus, creator*), which lasts down till 1689, when it was left out. In the foreign coronation services this prayer is almost universal. Thus in the second recension there are four consecratory prayers before unction. *Omnipotens sempiterne Deus creator* is called in the second recension *Consecratio*, or *Consecratio Regis*, and in a Pontifical of Trier in the National Library at Paris it appears as a preface, a sure sign that something is being consecrated.[3]

In the third recension[4] the three prayers consecrating the King are: first, *Omnipotens sempiterne Deus creator*; secondly, *Benedic Domine hunc regem*, which had different positions in the first and second recensions; and thirdly a new prayer, *Deus ineffabilis* (or *inenarrabilis*) *auctor mundi.* The prayer *Benedic Domine hunc regem* appears in the first recension after the delivery of the sceptre, and before that of the staff; while in the second recension it is an alternative blessing pronounced before *Sta et retine* at the end of the service, and it is then cut down to the form in which it appears in the third and fourth recensions.

In the fourth recension[5] this part of the service is at its fullest development. It begins with *Veni creator*, which is sung by the choir

[1] MS. latin 954, fo. 162 *et seqq.*
[2] *See* Docs. ii. p. 4, and iii. p. 15.
[3] MS. latin 950, fo. 108 *et seqq.*
[4] *See* Doc. iv. p. 31.
[5] *See* Doc. xiii. p. 88.

while the bishops say to themselves the seven penitential psalms. This is followed by *Te invocamus*, which again appears after its absence from the third recension. It does not, however, occupy the same place as it did in the first two recensions. It is now more of an introduction or preamble to the blessing proper, from which it is separated by the Litany. After the Litany four consecratory prayers are said, *Omnipotens sempiterne Deus creator*, *Benedic Domine hunc regem*, *Deus ineffabilis*, and also *Deus qui populis*, which, like *Te invocamus*, had dropped out of the third recension. Fifthly, a consecratory preface is said, *Electorum fortitudo*, praying that the King may have strength imparted to him by the anointing. The prayer comes after unction in the first two recensions, but not as a preface. In the Gelasian sacramentary a form not unlike this is found as a preface for blessing the oils.[1]

With regard to *Veni creator* we may notice that the version in the order for Charles I.[2] is not that to which we are accustomed. The version in the Stewart orders is Cranmer's version, and it certainly shows that, if Cranmer could translate collects, his poetical efforts did not attain the same high standard.

With the "abridgment" of the service undertaken at the coronation of James II. this portion was altered. *Benedic Domine hunc regem*, a prayer which had found a place in every recension till this, and *Deus ineffabilis*, against which a groundless prejudice is said to have existed,[3] both disappear.[4] The compilers of this service seem to have had but little idea of the meaning of these prayers, for they inserted two of the remaining ones, *Omnipotens sempiterne Deus creator*, and *Deus qui populis* into the Litany, as if they were no more important than "Prayers and Thanksgivings upon several occasions." The mutilation was carried a step further in 1689, and all that is left of the important consecration of the King preparatory to his receiving the unction is *Deus qui populis*, which modestly appears before the prayer of St. Chrysostom during the Litany, and *Veni creator*, which comes later, after the sermon.

But this is not all: in 1685 *Veni creator*, with *Te invocamus* and

[1] H. A. Wilson, *The Gelasian Sacramentary*, Oxford, 1894, p. 71.

[2] *See* Doc. xxiii. p. 253.

[3] *See below*, Introduction to Doc. xxiii. p. 245.

[4] It appears from the State Paper Office copy of the coronation service of Charles I. that *Benedic Domine* and *Deus qui populis* were not said (Chr. Wordsworth, *The . . . Coronation of Charles I.*, p. xliv.)

Electorum fortitudo were retained, and the latter two were said after the sermon as the consecratory prayers before unction, and it is difficult to find an adequate reason why the other two prayers should have been thus transplanted from their natural position. In 1689, *Te invocamus*, one of the oldest prayers in the service, seeing that it goes back to the first recension, disappears, and *Veni creator* looks more like a prelude to the consecration of the oil than to the consecration of the King.

In 1689 the only thing that remains the same is *Veni creator*. *Te invocamus* disappears, and *Electorum fortitudo* is transformed into something which it was not before. In words, before this time, it was a prayer blessing the King, and asking for strength for him. It is, in 1689, changed into a prayer consecrating the oil in the ampulla. In the middle ages it was unnecessary to have any special blessing of the oil, as the oils were annually consecrated on Maundy Thursday. When the oils were no longer used after the Reformation, the service on Maundy Thursday was discontinued, and the oil used at the coronation was blessed on the morning of the ceremony by a bishop. There was thus no real necessity to consecrate the oil during the service. After 1689, however, the consecration was put into the service and the prayer *Electorum fortitudo* altered for this purpose. Thus in 1689 all trace of the prayers consecrating the King before unction disappears, with the single exception of *Deus qui populis*, which is retained at the end of the Litany.

§ 25. We have now reached the most important point of the whole service. Nothing that goes before, and nothing which follows, can approach the anointing in significance. Without it the King cannot receive the royal ornaments, without it, in a word, he is not King. This will be specially obvious to any one, if it be remembered that the King is vested and adorned with the *regalia* because he is anointed, and that he is not anointed in order that he may receive the *regalia*. The object of the unction is the reception of the sevenfold gifts of the Holy Ghost which are sacramentally conferred by the anointing. Grosseteste says as much in his letter to Henry III., and it finds support in the new text of *Electorum fortitudo* which was introduced in 1689. It is curious that in 1689 this mediæval idea should have been so forcibly expressed.

The matter with which the King is anointed is, of course, oil. But there are two kinds of oil used in Christian ceremonies, simple and compound. The former is simple olive oil, the latter, in the west, is a

mixture of balsam and olive oil, and is called *chrisma*, or "cream." The compound oil was only used on very special occasions, such as the consecration of a bishop, and was very holy, as unction with it conferred sacramental grace. What enhanced the crime of the murderers of Becket was the injury they inflicted on the crown of his head, which had received unction with the chrism.[1] In the first three recensions the King is not anointed with chrism. He is only anointed with *oleum sanctificatum*, or the oil of the catechumens, as distinguished from the oil of the sick, which is a third oil blessed on Maundy Thursday.[2] In the fourth recension, however, the rubric directs that after unction with *oleum sanctum*, or oil of catechumens, he shall be anointed with chrism on the head in form of a cross. When this custom arose, it is difficult to say. There is no mention of it in the description of the coronation of Richard I., nor does Grosseteste refer definitely to it in his letter to Henry III. The early rubrics of the fourth recension direct it, and therefore it must have been used at the coronation of Edward II. Consequently it cannot be the discovery of the holy chrism of St. Thomas during the reign of Edward II. which gave rise to the custom. We cannot tell definitely at present: it may have been begun by some King like Henry II. in rivalry of the King of France, who enjoyed this privilege. He was the only other King in western Europe who was anointed with chrism. The Emperor and the other Kings were anointed with simple oil. The privilege of the King of France doubtless arose from the use of the "Sainte Ampoulle." This was so holy a relic that the oil from it must be mixed at the least with the holy chrism. This was probably the reason why the custom arose in France: how it arose in England we cannot yet tell.

The King was in earlier times anointed in three places only: on the head, on the hands, and on the breast. Later this was increased to five places. We find it so in the fourth recension. Richard I. appears to have been anointed only in three places, signifying, as Hoveden remarks, glory, knowledge, and strength.[3] The two additional places are the inside of the elbows, and on the shoulders and the back between the

[1] *Archæologia*, vol. liii. part i. p. 213 (a paper by Mr. H. S. Milman on "The Vanished Memorials of St. Thomas of Canterbury.")

[2] In the western Church the Bishop on Maundy Thursday blesses three kinds of oils: the oil of the sick, the oil of the catechumens, and lastly the cream.

[3] Thomas Becket held a similar view. See *Materials for the Life of Thomas Becket*, ed. J. C. Robertson, Rolls Series, 1881, vol. v. p. 280. "Inunguntur enim reges tribus in locis, in capite, in pectore, et in brachiis, quod significat, gloriam, fortitudinem, scientiam."

shoulders. After 1689 the number of places has been gradually reduced, and at the last coronation, in 1838, Queen Victoria was only anointed on the head and hands.[1] It may be noticed that Edward VI. is reported to have been anointed on the feet,[2] but this may very likely be due to the confusion which can easily arise between *pectus* and *pedes*.[3]

From the beginning of the litany, and up to the time of unction, the King had lain prostrate; but now he arose, was stripped of his Parliament robe by the Lord Great Chamberlain, and went to St. Edward's chair. In most cases he received the unction sitting in St. Edward's chair, but there are instances in which he seems to have knelt to receive it.

The later Plantagenets and the Tudors appear to have knelt to receive the unction. Charles I. received it sitting,[4] and all sovereigns of England since then have received it sitting. And certainly kneeling would seem the more natural position, considering the importance that was attached to unction in the middle ages.

The rubric of Egbert's Pontifical directs that the unction shall be performed by more than one bishop: apparently each place is to be anointed by different bishops.[5] This adds to the probability that it was considered necessary in early times to have a *collegium* to consecrate a King.

While the ceremony is being performed, four Knights of the Garter hold a canopy of cloth of gold over the King. This originally hid the King from view like a tent, so that the unction was supposed to take place in secret. This was forgotten in 1689, when the King and Queen took a position so that the unction could be seen by the members of the House of Commons.[6]

The Dean of Westminster pours the oil from an ampulla into the spoon, and with the spoon the Archbishop anoints the sovereign in the

[1] *See* Doc. xxix. p. 370.

[2] Brit. Mus. Harl. 3504, fo. 234, "anoynted on the breast, on the soles of his feete," etc. But cp. *Acts of the Privy Council, 1547–50*, p. 31. "And furste the saide Archebushope shall anoynte the King, knealing, in the paulmes of his handes, sayeng theis wordes *Ungas † manus*, with this Collete *Respice Omnipotens Deus*. After he shall anoyncte him in the breste, in the middes of his backe, on his two bowghtes of his armes and on his hedde, making a Crosse, and after making an other Crosse on his hedde with Holy Creme, sayeng as he annoyncteth the places afforesaide *Ungatur caput*, *Ungantur scapula*,† etc.

[3] *See* J. Wickham Legg, *Three Coronation Orders*, p. 161.

[4] Chr. Wordsworth, *The . . . Coronation of King Charles I.*, p. 32 *n.* "Then the Kinge sitts down in y^e^ Chaire in which he is to be anointed. A rich coveringe is held ouer his heade." *Laud corr. marg.*

[5] *See* Doc. ii. p. 5, *n.* 3.

[6] J. Wickham Legg, *Three Coronation Orders*, Henry Bradshaw Society, 1900, p. 143.

form of a cross,[1] first on the palms of the hands; secondly, on the breast; thirdly, on the shoulders and back; fourthly, on the inside of the elbows; and lastly, on the head. In the pre-reformation times this was followed by the unction on the crown of the head with chrism, taken probably from the eagle. In the Stewart orders the King was anointed only with chrism, and the simple oil was not used at all.

§ 26. The ampulla from which the oil is taken is in the shape of an eagle, the head of which screws off in order to allow the oil to be put in; and the oil is poured out through the beak. In the pre-reformation days there were two ampuls on the altar, one of which contained the oil of the catechumens, and the other containing the chrism. The former in the *Liber regalis* is directed to be of silver, the latter to be of silver gilt. After 1400 that which contained the chrism must have been in the shape of an eagle, or at any rate it must have been placed inside the eagle. For the phial that was given to Thomas Becket by St. Mary was placed inside a golden eagle, and as the Kings of England professed to be anointed with this heaven-sent oil, the eagle must have been used for the chrism. The legend about the oil, an obvious imitation of the story of the "Sainte Ampoulle" in France, did not become very prevalent until 1400, when Henry IV. found it useful to strengthen his somewhat questionable occupation of the throne. Edward III. and Richard II. did not consider themselves anointed with this miraculous oil, and, indeed, in the fifteenth century there is a curious discrepancy with the account given by John XXII. For in Edward II.'s time St. Mary is made to prophesy that the oil would be found under Edward II.: but under Henry IV. the story says that Edward III. is to be the King when it is found. Secondly, the eagle, after its discovery at Poitiers by the Black Prince, was lost, and was only found, apparently by accident, at the Tower by Richard II.[2] Moreover, the long rubrics of the *Liber regalis*, which date from Richard II.'s time, make no mention of the eagle. In any case, had Edward III. professed to be anointed with this oil of Thomas Becket, such a story could not have arisen under Henry IV., to be used, as it was, against Richard II., the grandson and successor of Edward III.[3]

§ 27. Since the Reformation only the eagle has been used. The oil is poured from the beak into the spoon, which is mentioned by

[1] At the coronation of James I. the King was not anointed in the form of a cross. The custom was revived by Laud, who was in consequence accused by the Puritans of popery. *See* Chr. Wordsworth, *The . . . Coronation of King Charles I.*, p. 87.

[2] Thomas Walsingham, *Historia Anglicana*, ed. H. T. Riley (Rolls Series), 1864, vol. ii. p. 239.

[3] *See* Docs. x. p. 70, and xv. p. 169.

Sporley in his list of the *regalia* in the fifteenth century. The spoon now used is older than the year 1649, when all the *regalia*, including the eagle and spoon, were "totally broken and defaced." It is, therefore, the only piece of the more precious *regalia* which is older than the middle of the seventeenth century; it is not, however, the original coronation spoon, but merely a silver-gilt spoon of the thirteenth century, which has, since 1661, been used for this purpose. It has a floreated device on the bowl, and four pearls in the middle of the handle. There was another object in the *regalia* connected with the unction. This was St. Edward's comb, made of ivory or bone, which was used to arrange the King's hair if the process of anointing had disarranged it. It was destroyed in 1649, but not renewed in 1661, as were the rest of the *regalia*.[1]

The Archbishop did not anoint the King in all these places one after the other without intermission. He first anointed the hands of the King with the formula *Ungantur manus*, which is found in the third recension, and disappears after James II. When the hands had been anointed, there followed the anthem *Unxerunt Salomonem*, the Coronation Anthem "Zadok the priest," now sung to Handel's well-known music. This anthem is found in every recension but the third; and, thanks to Handel, it is likely to continue to be used at these services as long as there are coronations in England. In 1685 it preceded *Ungantur manus*, and in 1689 it was placed before the formula of unction. When the anthem was finished, the prayer *Prospice omnipotens Deus* was said. Since the first recension a prayer has been said after the anthem: in the second recension, indeed, two prayers were said: in the first recension we have *Deus electorum fortitudo*, in the second the curious *Christe perunge*, which is sometimes amalgamated with the prayer before, and also *Deus electorum*. In the third we meet with *Prospice omnipotens Deus*, but in 1685 the prayer after the anthem disappears and has not since been revived.

After *Prospice omnipotens Deus* the Archbishop proceeded with the anointing, saying to each place, *Ungatur caput, pectus*, etc. In 1831 the formula of unction was altered. Instead of mentioning each part of the body which was anointed, the Archbishop merely says, "Be thou anointed with holy oil," etc. In the third recension the completion of the unction is followed by the anthem *Deum time*, which is peculiar to this recension.

The anointing is now over, and the Archbishop returns to the altar

[1] The coronation spoon has been described in a paper by Mr. C. J. Jackson, F.S.A. (*Archæologia*, vol. liii. part i. p. 118.)

and says the two following prayers : *Deus Dei Filius, Deus qui es iustorum.* These form really the closing prayers of the second stage of the service, the anointing, or at any rate the connecting link with the next portion, in which the King receives the royal ornaments and is enthroned. The prayer *Deus Dei Filius* goes back to the second recension and continued till the last coronation, and it always occupies the same position. The second prayer *Deus qui es iustorum* is first found in the third recension, but in 1685 its place was taken by an anthem, "Behold, O God our Defender," the ancient introit of the coronation mass.

§ 28. After unction the Dean of Westminster dries the places where the King has been anointed with cotton wool, or linen, which is afterwards burnt, and closes the openings in the King's shirt. The chrism on the head, however, was not touched. To protect this from irreverence the Lord Great Chamberlain put a shallow coif of fine lawn upon the King's head after the prayer *Deus qui es iustorum.* This was worn by the King for eight days after his coronation, and on the eighth day a mass *de Trinitate* was said in his presence by a bishop, who took off the coif and washed the King's head with warm water, and the King wore a golden circlet that day "in reverence of his dealbation." Though the custom of wearing the coif after the ceremony had probably long ceased, the coif was still used as late as the coronation of George III.[1] At the coronation of James II., before the prayer *Deus Dei Filius* the Dean of Westminster delivered to the King a pair of linen gloves, which are to be provided by the Lord Great Chamberlain, and which were put on because of the unction so that all the places that had been anointed might be covered. Whether the linen gloves were always put on at this point is open to some doubt. It seems to be the most reasonable place for them, but James I. is reported to have received them after the ring, and in one copy of the coronation order of Charles I. there is a note which seems to indicate that the King did not put them on till after he had received the ring.[2] On the other hand, the notes made by Laud in the copy of this coronation service at the State Paper Office (xx. art. 15) say distinctly that they were given after the unction.[3] There is no evidence in *Liber regalis* that the gloves were put on after unction, though a seventeenth

[1] It was provided for George IV., but it does not appear in the rubrics. *See* J. Wickham Legg, *Three Coronation Orders*, p. 146.

[2] Chr. Wordsworth, *The . . . Coronation of King Charles I.*, p. 41 *and n.* 4 and p. 81.

[3] *The annointinge was Dried with fyne bombass woll brought in a bage of Crimson Taffetie the hed and the handes weere Dried w^th^ a fyne lynen Cloath Deliuered in by the great Chamberlaine and the lynin Gloues w^ch^ are in^ter^ Regalia then to be putt one the Kinges handes by the Deane of Westminster* (*ibid.* p. xlv.).

century hand, which may possibly be Sancroft's, has added in the margin by the rubric dealing with the anointing, "*Nota de cirotecis.*"[1] But on the whole, considering that the places anointed had to be covered up, it seems most likely that the linen gloves are put on immediately after unction.

§ 29. After the coif the *colobium sindonis* (albe or rochet) was put on. The word *colobium* is a Greek word, and apparently means a sleeveless garment. But the *Liber regalis* and the order of Charles I. describe it as shaped like a dalmatic. Now a dalmatic certainly has sleeves, and the drawing of the *colobium sindonis* in Walker's *Coronation of Charles II.* represents the *colobium sindonis* with sleeves. Further, to return to mediæval times, in the picture at Corpus Christi College, Cambridge (MS. 20) the sleeves of the *colobium sindonis* are clearly visible at the King's wrists. At the coronation of James II. the *colobium sindonis* was made without sleeves, and this form it has preserved since.[2]

§ 30. The Archbishop now proceeds to bless the royal ornaments, and to this end he uses the prayer *Deus rex regum.* This prayer only dates from the fourth recension, and it was removed from the coronation service in 1689.

§ 31. The King now receives the *supertunica*,[3] or tunicle, now called the close pall. This is a long garment with sleeves. It is made of cloth of gold worked with flowers, and is lined with crimson silk. It can be seen in the picture of the coronation at Corpus Christi, Cambridge, to be double; but the under tunic is red in colour, while the upper tunic is barred yellow and pale blue. When one was omitted is open to question; there was only one in 1661, and the coronation order of Charles I. speaks as if it were a single vestment. The "bishop's gear"[4] of Henry VI. suggests two vestments corresponding to the tunicle and dalmatic of a bishop; so that between the time of Henry VI. and Charles I. it may have been that the two became reduced to one. At the same time it is well to remember that the wording of the *Liber regalis* does not seem to suggest more than one vestment.

§ 32. The King then puts on the buskins or tinsin hose and sandals.[5] At the coronation of Richard I. and of Charles II. these

[1] *See* Doc. xiii. p. 93, *n.* 5.

[2] *See* Francis Sandford, *The History of the Coronation of . . . James II.* in the Savoy, 1687, pl. 1.

[3] At the coronation of George III. the *colobium sindonis* and *supertunica* were not worn. This, however, is the only instance of such an omission (J. Wickham Legg, *Three Coronation Orders*, App. vii. p. 90).

[4] Brit. Mus. Cotton. MS. Nero C. ix. fo. 173. "And than rose he vp ayen and wente to the shryne. And there was he dyspoyled of all his bysshopps gere."

[5] Charles I. insisted on wearing both hose and sandals, which, it appears, "had almost

Great Seal of Edward I.

Great Seal of Richard I.

ornaments were put on before unction. In the case of Charles II. this was due to an error, but we cannot definitely say whether it was an error at all in the case of Richard I. The King of France was shod with his buskins before unction, and it may be that Richard I. followed a custom prevalent at his time. The arrangement of the *Liber regalis* is by far the better of the two, and it is difficult to give any reason for putting on the hose and sandals before unction. They are part of the *regalia* and should be delivered with the rest. The hose and buskins lasted down to George II.'s coronation. The King then received the spurs, which were delivered to him by the lord who carried them in the procession. In earlier days he wore them, but in more recent times they are merely put on his heels and taken back to the altar forthwith. This custom doubtless arose from the inconvenience of wearing long robes with spurs on the heels. In the case of a female sovereign the Queen touches the spurs with her hand, and they are then taken back to the altar.[1]

§ 33. Over the *supertunica* is put the girdle, or sword belt,[2] so that the sword may be put on. This sword is that which is known as the sword of State, which is carried in the procession and laid upon the altar. It is now blessed by the Archbishop with the prayer *Exaudi quaesumus Domine*, which has come down to our day and is first found in the *Liber regalis*. The sword is then taken from the altar and brought by the bishops and given into the King's hand. The Lord Great Chamberlain girds the King with it, while the Archbishop says, *Accipe gladium per manus episcoporum*. In the second recension the wording of the formula at the delivery of the sword does not suggest that it was given by the bishops in a body, but that, like the rest of the *regalia*, it was given to the King by the Archbishop. At the coronation of William IV. the sword was not girded on the King, but merely given into his hand to hold. It is hard to understand why the girding should have been omitted, except for the insufficient reason of saving trouble. The ceremony of girding with the sword in the second recension ends with the prayer *Deus qui providentia tua*, a prayer peculiar to that series of orders.

Richard II. is reported in the *Processus factus*[3] to have been girt with *Curtana*. This is hardly possible, as *Curtana* belonged to the *regalia*, while the sword with which the King is girt is afterwards redeemed by

endaungered the tearinge of the ould Tinsine hose." State Paper Office (xx. art. 15), quoted in Chr. Wordsworth, *The . . . Coronation of King Charles I.*, p. xlv.

[1] At the coronation of William and Mary the spurs were delivered to the King, but not to the Queen (*see* Doc. xxvii. p. 329.)

[2] The girdle is part of the *regalia*: a description of it is given in the inventory of 1606 (Document xxii. p. 243.)

[3] Doc. xiv. p. 148.

him, and belongs to him. This statement is probably due to confusion between *Curtana* and the sword of state, which at Richard III.'s coronation was "brode w^t^out poynt," and the same statement is made in the *Little Devices* about the state sword.[1]

§ 34. The Archbishop now delivers the armil. This vestment is a strip of silk shaped like a stole. Queen Victoria's was adorned with eagles, but Charles II.'s only had a flower pattern with crosses at the ends; that of James II. was adorned with roses, eagles, and fleurs de lis, but had no crosses; Queen Victoria's, however, had crosses of St. George. It is placed round the neck, and tied to the elbows by its ribbons. Queen Victoria's armil had no ribbons, so that it cannot have been tied to the elbows. On the contrary, from the pictures of the late Queen's coronation it appears to have hung down like a bishop's stole. The inference would seem to be that Henry VI.'s armil was similarly placed: "they rayde hym lyke as a bysshopp shuld say masse with . . . a stole aboute his necke."[2] But Edward I. was buried with the armil crossed over his breast like a priest's stole.[3]

The words *Accipe armillas* with which the King was vested are first found in the third recension, and are lost for William and Mary and Queen Anne, when the armil was delivered without any formula; but it was revived at George I.'s coronation, and the formula fell again into disuse with William IV.

§ 35. The next ornament to be delivered was, till 1685, the pallium. In 1685, however, the Archbishop, not understanding the history of the orb, caused it to be delivered by the Dean of Westminster to the King to hold in his right hand. This has been unfortunately continued since then, and the orb is delivered immediately before the pallium, and after the pallium is delivered the orb has to be taken away again.

§ 36. The pallium or royal mantle is foursquare, and is buckled in front like a cope. Queen Victoria's mantle was of rich cloth of gold embroidered all over with eagles, roses, thistles, fleurs de lis, and shamrocks.[4] That of Charles II. appears to have been embroidered all

[1] Public Record Office, Lord Chamberlain's Series, I. 424, fo. 6; *see also* Doc. xx. p. 238.

[2] Brit. Mus. Cotton. MS. Nero C. ix. fo. 172*b*.

[3] See *Archæologia*, 1786, vol. iii. p. 382. Mr. Taylor argued that *armillæ* here meant the bracelets. Mr. Maskell has given sufficient reason for disbelieving this theory in *Monumenta Ritualia*, Oxford, 1882, vol. ii. p. 29 *n.* 41. That the bracelets were sometimes delivered there is no doubt; but it is impossible to believe, in view of the words of *Liber regalis*, that *armillæ* in that book means bracelets, and not the stole-shaped vestment.

[4] It is generally described as being lined with ermines. That in the picture at Corpus Christi, Cambridge, is represented as lined with ermines, and George IV.'s is reported to have followed the usual tradition. Queen Victoria's, however, had no ermine.

Colobium Sindonis of Queen Victoria.

Imperial Pall of Queen Victoria.

over with eagles only, but roses and fleurs de lis were put like the orphrey of a cope down the sides in front.[1] At James II.'s coronation the roses, fleurs de lis, and eagles were powdered all over the pallium.[2] The thistles were doubtless introduced in 1715, when George I., the first King after the union of the English and Scottish Parliaments, was crowned; and the shamrocks came in doubtless in 1820. Although the claim to the crown of France was renounced in 1800, yet the fleurs de lis still remain in the embroidery of the pallium. The eagles refer to the fact that the sovereign is the wearer of the Imperial Crown of Great Britain.

§ 37. The sovereign has now received all the royal vestments. Our knowledge of these vestments is derived from descriptions in the rubrics, and from the pictures of the vestments and *regalia* published in Walker and Sandford, as used at the coronations of Charles II. and James II. The disappearance of the vestments since 1661 is probably due to their being buried with the sovereign. We have seen that when Edward I.'s tomb was opened, he was found buried in coronation robes. And *Liber regalis*, in the paragraph entitled *De exequiis regalibus*, directs that the King shall be buried clothed *tunica usque ad talos longa et desuper pallio regali adornabitur*,[3] which are easily recognizable as the close pall and pallium.

§ 38. We now pass to the more solid and brilliant parts of the *regalia*, the ornaments. Three of these are found in all English recensions and in most countries. They are the crown, the sceptre, and the staff or rod. The King of France had these three ornaments, and the King of Germany also. Another ornament which is almost universal is the ring. This, however, is not mentioned in the first recension, though it occurs in every other recension. The crown has long been an ensign of sovereignty, and may be traced back to the *mitra* of the oriental despots of Mesopotamia, though its more immediate parent is the fillet of the later Roman Emperors. The sceptre also, or a rod, has always been looked upon as an emblem of authority from that of the σκήπτουχοι βασιλῆες of Homer to the rod of a verger. But in the English coronation orders the sceptre is especially the sign of regal power, while the rod is more the ensign of the paternal authority of the sovereign. The ring, the emblem of a bishop and of a doctor, is a symbol of the

[1] Sir Edward Walker, *A Circumstantial Account of the . . . Coronation of . . . Charles II.* London, 1820.

[2] Francis Sandford, *The History of the Coronation of . . . James II.*, 1687; pl. i.

[3] *Missale Westmonasteriense*, ed. J. Wickham Legg, Henry Bradshaw Society, 1893, fasc. ii. col. 734.

faith which the King or Queen embraces and teaches to other nations. It has from very ancient times been a mark of authority.[1]

§ 39. Another ornament, which has probably not been used for some time, are the bracelets. These are a very ancient ornament for kings, especially among the Teutonic races. They were known, however, among the Israelites, for Saul was wearing them at the time of his death, and they were brought to David by the Amalekite as the ensigns of the power which had devolved on David.[2] But though Edward VI. appears to have worn them at his coronation,[3] and in the inventory of 1649 they are entered as "2 coronation braceletts," they do not seem to have been used again.

§ 40. When we turn to examine the *regalia* in the light of the inventories, we come across a difficulty. It is universally agreed that the Abbot and Convent of Westminster had charge of the *regalia*; indeed their claim in the Court includes this item. But the inventory of 1356 details the *regalia* at the Tower, as well as some at Westminster.[4] All the other inventories deal with the *regalia* at Westminster. But in 1649 we find an inventory of two sets of *regalia*.[5] Here, then, is the key to the difficulty. Each King had a set of *regalia* of his own; but whereas these were for his own use, he was crowned actually with the relics of St. Edward, as detailed by Sporley.[6] These relics, which consisted of a complete set of *regalia*, remained at Westminster near the shrine of St. Edward. Charles I. wore the ancient *regalia* at his coronation, as we have seen,[7] and the relics that were carried in the procession before the Reformation doubtless included St. Edward's crown, sceptre, rod, and staff. On great occasions after his coronation the King wore the "crown of estate," and carried sceptres, which were his own property, not those which belonged to Westminster. At the funeral of each sovereign a new set of coronation vestments must have been made for the burial of the King.

§ 41. The Archbishop first blesses the crown of St. Edward, which is on the altar. The Kings of England used to be crowned with this crown.[8] Its appearance is well known. It is a circle on which are

[1] It was used by the Egyptians (Gen. xli. 42). [2] 2 Sam. i. 10.

[3] J. Leland, *Collectanea*, editio altera, Londini, 1774, vol. iv. p. 327.

[4] *See* Doc. xii. p. 79. [5] *See* Doc. xxiv. p. 274.

[6] *See* Doc. xvii. [7] *See above*, p. xl. *n.* 5.

[8] At the coronation of Queen Mary I. three crowns were used: "the Busshope of winchest*er* and the Duke of norff*olk* brought vnto her highnes iij crownes that is to wyt on kinge Edward*es* crown the other the emperyall crowne of this realme of England the third a very riche crowne pourpousely maid for her grace." (Brit. Mus. MS. Cotton. Appendix xxviii. fo. 99*b*. Printed in J. R. Planché, *Regal Records*, London, 1838, pp. 16–32.)

placed four crosses alternately with four fleurs de lis. From the crosses rise two arches which meet in the form of a cross in the centre of the crown. The junction of the arches is surmounted by a cross on an orb. The whole crown was of gold and decorated with jewels. Inside the crown is a cap of purple velvet, turned up with ermine, so that the ermine appeared below the circle of the crown. Queen Victoria, however, was not crowned with the crown of St. Edward,[1] although a marginal note in the official order calls it "K. *Edward's* crown."

The crown used for the coronation in 1838 was the Imperial crown, which formerly the King put on in St. Edward's Chapel after the service was over, and which he wore for the procession back to Westminster Hall and the banquet. The Imperial crown was similar to that of St. Edward, but was lighter and much more richly jewelled. The large stone which, it is said, was worn by Henry V. in his helmet at the battle of Agincourt, is in the centre of the cross which rises above the wearer's forehead, and the orb on the top is made of a single aquamarine. The Imperial crown was made anew for the late Queen, and the arches were made to represent oak leaves intertwined.

The frame of the old crown, which had been made for Charles II., was given to the jeweller as his perquisite, and is now in the possession of Lord Amherst of Hackney.[2]

§ 42. The crown is doubtless descended from the fillet or circlet which the later Roman Emperors assumed. But when we meet with it in the first recension, it is called *galea*. The great seal, called that of Edward the Confessor, represents the King wearing a close crown, like the Russian crown. In the great seal of William I. the crown appears to be a close crown with three crosses on it. But from Henry I. onwards the crown appears to be a circlet with ornaments which are sometimes fleurons,[3] sometimes, but more rarely, crosses.[4] The picture of the King at Corpus Christi College, Cambridge, represents the King with a bejewelled crown not unlike a duke's coronet. In the Great Seals the

[1] The present crown of St. Edward dates, of course, only from the time of Charles II.

[2] *Illustrated Catalogue of the Heraldic Exhibition, Burlington House*, 1894. London, 1896, p. 12.

[3] Henry I., Stephen, Richard I., Edward I., Edward II., Edward III., and Richard II. appear to have fleurons on the crown shown in their seals (Wyon, *The Great Seals of England*, London, 1887, pll. iii., iv., v., vii., viii., xi.) The crown in Edward I.'s tomb is "an open crown or fillet of tin, or latton, charged on its upper edge with trefoils, and gilt with gold; but evidently of inferior workmanship in all respects to that of the scepters." (*Archæologia*, vol. iii. p. 384.)

[4] Crosses appear in the seals of William I., William II., Henry II., and Henry VI. (*Ibid.*, pll. ii. v. xiii. A.)

arches do not appear till the reign of Edward IV., and then not till the seal of 1471. But Froissart and Waurin,[1] in the description of the coronation of Henry IV. which is found in their works, say that the crown was arched in form of a cross. This is the earliest mention of the arches that we know, and their non-appearance in the Great Seals was probably due to the respect paid to convention. Richard III. has arches to his crown on his seal, and after him they are continuous. The alternate crosses and fleurs de lis probably date from Henry V. or Henry VI., but possibly also from Edward III., though they do not appear in the picture of Richard II. at Westminster Abbey. In the early great seals the helmet-shaped crown has a kind of tag hanging down on either side, as is seen in the first seal of Henry II. Similar tags may be seen in the pictures of the crown of Agilulf, and in the crown of Recceswind preserved in the Musée de Cluny, at Paris.

Since the Tudor period the crown has preserved the same form as it has to-day ; in the seventeenth century it is often represented on bindings and title-pages with four arches like the crowns of France and other foreign countries. The well-known picture of Charles I. and Henrietta Maria by Vandyck shows the crown and sceptres of that King. This crown has only two arches, and the main difference visible is the Venetian character of the crosses, and the roundness of the arches, whereas the arches nowadays are flattened on the top.

§ 43. The prayer *Deus tuorum corona*, whereby the Archbishop blesses the crown, appears in the third recension for the first time and lasts down to the coronation of Queen Anne, when it was altered. At the coronation of James I. it appears from Prynne's account that *Deus tuorum corona* was supplanted by *Deus perpetuitatis* ; in the course of the eighteenth century there were considerable alterations, and certain phrases were taken from each prayer and put into a prayer hallowing the crown. After this prayer, the *Liber regalis* directs that the crown shall be sprinkled with holy water and censed. There is no evidence of this custom having been continued in 1603. In 1626 a new rubric appears at the blessing of the crown, which has lasted till to-day. "Then the Archbishop taketh the Crown into his hands, layeth it upon the Altar, and saith this prayer." This may possibly only refer to the Archbishop putting the crown in a more convenient place on the altar ; but as from Sandford's picture the crown appears in a very prominent position to the

[1] *Chroniques, etc., de Waurin*, 1400–1422, ed. W. Hardy (Rolls Series), 1868, p. 6 : "et puis fut apportee la couronne de Saint Edouard, et estoit laditte couronne archief [archee] en croix qui fut beneye, puis lui assist le dit archevesche sur le chief."

front of the altar, it seems rather unnecessary to direct such a piece of ceremonial. The reason is probably that it is well to point out clearly which ornament is being blessed.

§ 44. The Abbot or Dean of Westminster now takes the crown and delivers it to the Archbishop, who places it on the King's head, saying at the same time *Coronet te Deus.* This formula comes down from the second recension; in the first recension the imposition of the helmet was followed by *Benedic Domine fortitudinem.* The formula *Coronet te* was given up at George IV.'s coronation, doubtless because it had become inaudible on account of the acclamation of the people. The acclamation at the act of coronation seems to be of somewhat recent date. No mention of it is made in the *Liber regalis* or in the *Forma et modus*, where the Archbishop is apparently expected to proceed at once to the blessing of the ring. Nor is any mention made in the *Little Devices* of acclamations at this point.

The reason for this may be found in the relative unimportance of the act of coronation in the middle ages. In the mediæval coronation service there are two points which stand out pre-eminent above all the rest. These are unction in the first place, and the enthronization in the second. The coronation itself stood much on the same level as the delivery of the sceptre and the mantle; and this want of importance may be explained in part if we remember that the crown might be called an ornament corresponding to the mitre of a bishop.

§ 45. Another ceremony, which appears to be of late introduction, is most striking. As the sovereign is crowned all the peers put on their coronets, the kings of arms their crowns, and the archbishops and bishops their caps. There is no mention of this in the mediæval and præ-Tudor descriptions; and at the coronation of Charles I. it appears from Thomas Fuller[1] that the peers above the dignity of a baron put on their coronets, but that barons did not,[2] nor did the bishops put on their caps. At the coronation of James II. all the peers put on their coronets and the Dukes of Normandy and Aquitaine their caps.[3] In the coronation

[1] *The Church History of Britain*, London, 1655, Book xi. p. 123.

[2] Barons did not get any coronets or caps till 1661. The first occasion on which they wore caps was at a ceremony shortly before the coronation of Charles II. (April 20). Before Sir Frederick Cornwallis went up to be made Lord Cornwallis, "a question ariseing about the wearing of their Capps, (this being the ffirst time the Barons ever had any such,) Garter was sent to know his Ma^ties^ pleasure about it, who declared that hee held it fitt they should weare such Capps, and authorised them to have, and vse them" (Sir Edward Walker, *Coronation of King Charles II.*, London, 1820, p. 63). Barons wore their caps at the coronation of Charles II. (*ibid.*, p. 103). *See also* Mr. Hope's Note on the Cap of Estate, p. lxxxviii.

[3] *See* Francis Sandford, *The . . . Coronation . . . of James II.*, 1687, pp. 94, 95.

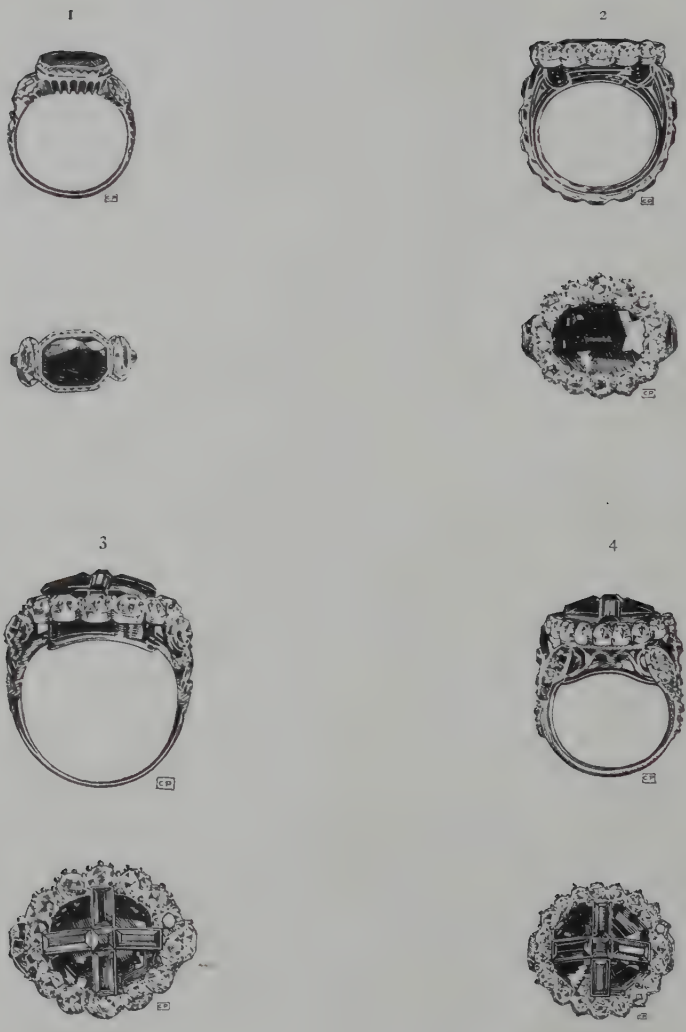
at Holyrood in 1633 the "Earles and Viscounts put one ther Crounes and Coronetts, and ye Lyone his Croune bot ye Lordes and ye eldest sones of Earles and Barrons of parliament did continew beare and vncouered."[1] It is almost incredible that, if the ceremony had taken place in the middle ages, so brilliant a moment could have been passed over in silence by all the mediæval writers.

§ 46. The Archbishop, after crowning the King, says the prayer *Deus perpetuitatis*. This prayer comes down without intermission from the first recension. There it comes after the enthronization and is the last prayer of the coronation service proper before the *missa fidelium*. In all the other recensions it comes after *Coronet te Deus*. As we have seen, it was used to bless the crown at James I.'s coronation. The phrase *tibi caput inclinantem* still remains to-day, with the direction to the King to bow his head, which is first found in some copies of Charles I.'s coronation. That the ceremony comes down from the time of Egbert can hardly be doubted in view of the wording of the prayer.[2] The prayer was followed by the anthem *Confortare et esto vir*. This anthem first appears in the second recension, and it continued as an anthem down to Charles I.'s coronation, when it was changed into an address to the King by the Archbishop. This it has since remained, and an anthem has been supplied at the place, "The king shall rejoice in thy strength,"[3] which dates from James I. Part of it, beginning at "Thou hast granted him his heart's desire," formed the tract sung in place of the grail in the *Liber regalis* during the coronation mass, should the ceremony be performed between Septuagesima and Easter. In the *Liber regalis* the anthem *Confortare* is a prelude to the psalm *Dominus regit me*.[4]

In 1685, during the anthem "The king shall rejoice," the orb was delivered by the King to the Dean of Westminster to be taken back to the altar. The weakness of Dr. Sancroft's ceremonies connected with this ornament is even thus sufficiently apparent; but since 1689 it has become still more patent, for the orb is given back immediately after the delivery of the mantle, which accompanies the orb, so that the sovereign may be said to receive the orb in order to give it up.

After the anthem *Confortare* the Archbishop proceeds to bless the ring. The position of the delivery of the ring has varied considerably from time to time. It first appears in the second recension. It is then given immediately after *Deus Dei Filius*; that is, it is the first ornament to be delivered with a formula after the unction. In the third recension

[1] Chr. Wordsworth, *The . . . Coronation of Charles I.*, App. v. p. 104.
[2] *See* Doc. ii. p. 8. [3] Ps. xxii. 1–3. [4] Ps. xxiii.



1. Coronation Ring of Queen Mary II.
2. Coronation Ring of Queen Adelaide.
3. Coronation Ring of King William IV.
4. Coronation Ring of Queen Victoria.

it is found in the place that it occupies in *Liber regalis*, and so it continued till 1689, when the order of the delivery of the ornaments was changed. In 1689 the crown was the last ornament delivered, and the ring, sceptre, and rod were put before it. A return was thus made to the arrangement in the first recension, where the delivery of the sceptre and rod precedes the imposition of the helmet. In view of the increased importance attributed in the last two centuries to the act of crowning, there can be little doubt that the new arrangement is an improvement, as the crowning comes as the climax at the end of the delivery of the ornaments.

§ 47. The coronation ring, called sometimes the wedding ring of England,[1] is supposed to have had a miraculous origin. The legend[2] runs that Edward the Confessor gave to a beggar a valuable ring that he wore; and that soon after an old man gave the ring to two English pilgrims in Palestine, saying that he was St. John the Evangelist and bidding them return it to their King, which they did. In reference to this story Edward II. presented at the second oblation a piece of gold made in shape of a man stretching out his finger to receive a ring.[3] The ring used to be a table ruby set in gold[4]; and later this ruby has been engraved with a cross. Since 1831 the episcopal custom has been followed, and a sapphire has been made the foundation stone, with rubies set like a cross of St. George in the sapphire.[5]

Another tradition in connexion with the ring is that the closer that the ring fits the finger of the sovereign, the more will that sovereign be beloved and the longer will he reign. It will be remembered in this connexion that in 1838 the ring was made by mistake for Queen Victoria's little finger, but that the Archbishop insisted on putting it on the ring finger, thereby causing the Queen considerable pain from the tightness of the ring. No one will deny that in this case the tradition has proved true.

§ 48. Before the delivery of the ring, it is blessed by the Archbishop with two prayers. The blessing of the ring does not appear till the *Liber regalis*. The former of the two prayers was cut out, not unjustly, at the coronation of Charles I., though it is to be found in

[1] Sir George Buck, *History of Richard the Third*, London, 1646, lib. v. p. 146.

[2] *See* Taylor, *The Glory of Regality*, p. 75. [3] Taylor, *ibid.*, p. 253.

[4] That of Richard II. was *quoddam solenne iocale, anulum videlicet aureum cum quodam lapide precioso vocato* ruby *non modici valoris in eodem anulo inserto.* J. Wickham Legg, *The Queen's Coronation Ring*, *Archæological Journal*, 1897, vol. liv. See also *Archæologia*, 1890, vol. lii. p. 282.

[5] J. Wickham Legg, *The Queen's Coronation Ring*, *Archæological Journal*, vol. liv. p. 4.

the coronation order of James I.[1] It is a rambling composition in the style of *Accipe virgam virtutis*, but, unlike this formula, contains much that might be called superstitious. The second blessing of the ring prays for the descent of the Holy Ghost upon it, a sentence which was discontinued in 1626. In 1685 the custom of blessing the ring was given up, and has not since been revived.

The formula *Accipe regiae dignitatis anulum* dates from the third recension. The second recension had a form of delivery which had verbal differences. Since 1685 the formula has remained much the same as in the *Liber regalis*, though the wording has been revised. In the *Liber regalis* there is the prayer *Deus cuius est omnis potestas.* Since the second recension, that is, since the first appearance of the ring in the service, it has always followed the delivery of the ring. But Dr. Sancroft saw fit to exclude this prayer, and it has never reappeared.

§ 49. When the King receives the ring, he draws off the linen glove, which he has worn since the anointing; the ring is then put on his finger. On which hand the ring is put there is conflicting evidence. James I. received it according to one account on his wedding finger,[2] as did also Edward VI., that is, on the fourth finger of his right hand; but in another description he is said to have received it on his left hand.[3] Charles I. is described in the notes of one copy as receiving it on his forefinger, which must be an error for fourth[4]; on which finger in another copy he is said to have worn it. No mention is made of the finger in the *Liber regalis* or in the *Forma et modus*, nor is the ring to be seen on the hand of the King in the picture at Corpus Christi, Cambridge; nor was any ring found on the body of Edward I.[5]

§ 50. Those mysterious ornaments, the bracelets, appear at this point in a description of the coronation of Edward VI. "Immediately after the Quier with the Organs did sing *Te Deum*†, and in the mean Season the same was singing, there was a Ringe of Gold sett upon the Kings Grace's marrying Finger.

"Sir Anthony Auger, Master of the Jewell House, then brought the King's Braceletts of Gold and precious Stones.

"Divers other Things were also given unto his Grace, as the Earle of Shrewsbury delivered unto the King his Scepter."[6]

[1] This prayer, *Deus caelestium*, is an expanded form of the prayer said by the King when he blessed the cramp rings. This latter does not contain the clauses dealing with the Egyptian sorcerers. (*See* Maskell, *Monumenta Ritualia*, Oxford, 1882, vol. iii. p. 393.)

[2] Chr. Wordsworth, *The . . . Coronation of Charles I.*, p. 133. [3] *Ibid.*, p. 80.

[4] *Ibid.*, p. 41; *see also n.* 4. [5] *Archæologia*, vol. iii. p. 384.

[6] J. Lelandi *Collectanea*, editio altera, Londini, 1774, vol. iv. p. 327.

Great Seal of Edward III.

§ 51. After the ceremonies connected with the ring the King ungirded his sword, and went to the altar, where he offered the sword in its scabbard of purple velvet. He then returned to his seat, and the greatest noble present redeems the sword for its price, namely, a hundred shillings. The noble then carries the sword naked before the King during the rest of the ceremonies. The price of the sword is always given as a hundred shillings until the coronation of William IV., when the price was not mentioned.

At the coronation of James II. the sword was redeemed when the King gave up the orb, that is, immediately after receiving the crown ; and since 1689 it has changed its place with the giving up of the orb, which, as we have seen, is now done after the delivery of the orb and mantle.

§ 52. The King now receives the rich glove, or gloves, from the Lord of the Manor of Worksop or his equivalent. In the *Liber regalis* these are said to be part of the *regalia*, and the King evidently is expected to receive a pair. This is also directed in the *Forma et modus*. The glove which Richard II. received is expressly said to have been red.[1] This disposes of any doubt that they were the linen gloves, as these latter were white. The rubrics in the coronation order of James I. printed by Mr. Wordsworth, and the notes in that of Charles I., which direct the linen gloves to be put on at this point, are doubtless due to confusion between the rich gloves and the linen gloves. James II. and George III. apparently received only one glove, that for the right hand, and for some reason unknown Queen Victoria did not wear them.

§ 53. The next ornament to be delivered is the sceptre with the cross. There can hardly be any doubt that this in origin is the same as the orb. For in the descriptions of the coronations when the sceptre with the cross is mentioned, nothing is said of the orb, and *vice versa*. The representations of this ornament on the great seals of England often show an orb with a cross and a very long stem ; and this is especially seen in the seals of Richard I. and John, where the stem is floreated. These ornaments might well be called sceptres without any strain of language.[2] Down to the time of Henry VIII. the orb appears with a long stem to the cross,[3] and this can be seen in the portrait of

[1] *Chronicon 1328–1388, a monacho Sancti Albani*, ed. E. Maunde Thompson (Rolls Series), 1874, p. 159. Cp. Walsingham, *Historia Anglicana* (Rolls Series), ed. H. T. Riley, 1863, p. 336. It appears that Richard II. received only one glove, for the sceptre is described as *quem tenebat in manu chirothecata*.

[2] *Chronicon, ut supra*, p. 159. *Sceptrum quod susceperat consurrexit de rotundo globo aureo . . . et habebat in summitate signum crucis.*

[3] Edward I. holds in his right hand a " scepter with the cross made of copper-gilt. This

Richard II. at Westminster, and in the picture of the coronation at Corpus Christi, Cambridge, where the King holds the orb in his left hand. In the *Liber regalis* the orb is mentioned in the paragraph *de exequiis regalibus*, and there it seems to be equivalent to the sceptre with the cross.[1] In 1606 an orb with a crucifix, and a sceptre with the cross, are mentioned in the *regalia*, and a "globe" is found among the ornaments at the Jewel House in 1649 in addition to two sceptres and a long rod. The picture of Charles I. quoted above shows an orb similar to that now at the Tower. In 1661 the committee appointed to order the *regalia* to be made anew, remembering the old orb, caused a new one to be made, which is the one now at the Tower. The orb and the sceptre with the cross were both carried for the first time together in the procession of Charles II.'s coronation, so that the misunderstanding of the origin of the orb and sceptre with the cross dates from 1661. The orb nowadays is an ornament eleven inches altogether in height. On the top of the orb is a cross standing on a smaller orb. The sceptre with the cross, however, is a rod with a twisted stem, and at the top is a fleur de lis on which is placed a cross on a small orb. This ornament is delivered into the King's right hand. It is mentioned in the first recension where its delivery is followed by the blessing *Benedic Domine hunc praesulem*, and it is given before the rod and crown. In the second recension, it is given after the crown; and the formula *Accipe sceptrum* and the prayer which follows, *Omnium Domine fons bonorum*, appear in the recensions down to 1685. In that year the prayer disappeared. In 1685 the long formula for the delivery of the sceptre was changed into: "Receive the sceptre, the ensign of kingly power and justice." In the third and following recensions the sceptre is delivered after the ring and before the rod.

The Lord of the Manor of Worksop, or his predecessor in the office, the Lord of the Manor of Farnham Royal, supports the King's right arm while he holds the sceptre, and holds the sceptre when the King desires not to hold it.

§ 54. The last ornament to be delivered was the rod with the dove. The dove appears very early on the great seals of England as a termination for one of the sceptres. The second seal of Henry I. represents him seated with an orb in his left hand on which is a cross and a dove.

scepter is two feet six inches in length, and of most elegant workmanship. Its upper part extends unto, and rests on, the King's right shoulder" (*Archæologia*, vol. iii. p. 384).

[1] *Et in dextra manu sua ponetur pila rotunda deaurata in qua uirga deaurata erit fixa a manu ipsius usque ad pectus protensa in cuius uirga summitate erit signum Dominice crucis quod super pectus eiusdem principis honeste debet collocari.* (*Missale Westmonasteriense*, fasc. ii. col. 734.)

Sometimes this dove grows to an enormous size, as in the second seal of Stephen. We know that there was a rod with a dove at Richard I.'s coronation, so that its use was probably stereotyped then.[1] The dove is not on the rods of France, which were adorned with a statue of Charles the Great and with the hand of justice. In the pictures of the fourteenth and fifteenth centuries, however, we generally find a floreated finial represented instead of a dove. It, however, is entered in the inventory of 1356, so that it cannot have fallen into disuse.

In the first recension the rod is still called *baculus*, like a bishop's crosier, but in subsequent recensions it is called *virga*. In the first recension the delivery is followed by the blessing *Omnipotens det tibi de rore caeli*, in the second recension we have an alternative blessing, either *Extendat omnipotens*, which makes mention of "St. Gregory the apostle of the English," or *Benedic Domine hunc praesulem*. In the second and following recensions the formula for the delivery of the rod is *Accipe virgam virtutis*, which lasted till 1685, when the grotesque translation of this strange composition received some amendment.[2] The changes were still further carried in 1689; but the formula now used is the direct descendant of that which we first met with in the second recension.

§ 55. In the third and fourth recensions a blessing follows the delivery of the rod with the dove. But in 1685 the second oblation was inserted between the rod with the dove and the blessing, and in 1689 the likeness of the service to the consecration of a bishop was increased by the delivery of the holy Bible by the bishops. The blessing, *Benedicat tibi Dominus*, consists of four clauses in the *Liber regalis*, but at Charles I.'s coronation it consisted only of two. It has since 1685 been increased to six clauses, though the last clause was omitted in 1831. After the blessing the King kisses the bishops who performed the service,[3] but Charles I. did this between the two clauses of the blessing. The King then seats himself in the chair of state below the stage,[4] until *Te Deum* begins.

[1] Edward I. is buried with a rod with the dove, which is "five feet and half an inch in length. The stalk is divided into two equal parts, by a knob or fillet, and at its bottom is a flat ferule. The top of the stalk terminates in three bouquets, or tiers of oak-leaves of green enamel in *alto relievo*, each bouquet diminishing in breadth as they approach towards the summit of the sceptre, whereon stands a ball, or mound, surmounted by the figure of a dove, with its wings closed and made of white enamel" (*Archæologia*, vol. iii. p. 384).

[2] The amendment, however, was hardly more happy than the original, for the new formula ended with these words: "Thou lovest righteousness and hatest iniquity; even Jesus Christ our Lord. Amen." This ending was done away with in 1689.

[3] This was given up in 1831 and 1838.

[4] Taylor, *The Glory of Regality*, p. 202, says that the King now sits in St. Edward's chair before going up to the throne. The wording for Charles I. seems distinct: "*The King reposeth himself in his Chaire of State before the Throne till y^e* Te Deum *be ended.*" The

This hymn in the second recension is placed at the beginning of the service, but since the third recension it is always placed at the end. While it is being sung, the King, crowned, bearing the sceptre with the cross and the rod with the dove, goes first to the Chair of State between the Chair of St. Edward and the stage. Then after *Te Deum*, accompanied, as before, by the Bishops of Durham and Bath, and attended by the Dean or Abbot of Westminster, with the four swords carried before him and all the peers and bishops attending him in their places, he goes up to the stage, and is seated in his throne. Edward VI. was apparently enthroned before *Te Deum*, but the point is immaterial.

When *Te Deum* is finished, the Archbishop says, *Sta et retine*; which has come down from the second recension. This formula is found very widely distributed in the West, and was used at the coronations of the Emperor and the King of France. Of course, at the coronation of the Emperor all the references to hereditary right of succession were altered. It is worth while to note that in the second recension the principle of hereditary succession seems firmly established. In Germany it seems to have been customary for the King to stand before his throne till the words *te mediatorem cleri ac plebis*, at which point the King sat down, as the Archbishop proceeded with the words *in hoc regni solio*.[1]

Acclamation has of late years followed the enthronization, but it is not directed in the *Liber regalis*. In the first two recensions there is

whole question of the chairs which the King sat in and the number is somewhat confusing. When he enters the church, it seems certain that he goes to the Chair of State before the stage, but not on the stage. After the first oblation, the King goes to his "faldstool" on the south side of the area. Here he remains till the time for unction be come, when he goes to St. Edward's chair, and is anointed in, or at, St. Edward's chair. Of this there can be no doubt. The main question is whether he is crowned and invested in St. Edward's chair or whether he retires to his "faldstool" again. The *Liber regalis* throws no light on the matter: but Charles I. is directed in some copies to sit in King Edward's chair to kiss the bishops. This may mean that he has been at his faldstool; but, on the other hand, it is more likely to be merely part of the *résumé* which is now given of the King's position. "*The King thus crowned and invested sitting downe in King Edward's Chaire.*" As he was to be anointed in an "auntient chayre," it seems probable that he was anointed in St. Edward's chair. Charles II. certainly was not anointed and crowned in St. Edward's chair, but at his "faldstool." This is the only definite instance of a King being anointed and crowned in another chair than St. Edward's (*see* Walker, *The Coronation of Charles II.*, p. 99). James II. is distinctly represented by Sandford as being crowned in St. Edward's chair. But whether the later Kings were crowned in St. Edward's chair seems doubtful, owing to the confusion that has arisen in the meaning of the word "faldstool." After the delivery of the ornaments the King seems to go to the chair between St. Edward's chair and the stage, and after, or during, *Te Deum*, to go up to the throne on the stage. After the second oblation he retires to his faldstool, and after communion returns to his throne (*see* J. Wickham Legg, *Three Coronation Orders*, Henry Bradshaw Society, 1900, p. 143).

[1] *Pontificale Trevirense*, Bib. Nat. Paris, MS. latin 950, fo. 108 *et seqq.*

acclamation, though in one copy of the second recension the words *Vivat rex* are made into an anthem. The custom of acclamation at this point is therefore in all probability of ancient origin.[1]

§ 56. After the King has been seated in his throne, the Lords Spiritual and Temporal come to do their fealty and homage. The *Liber regalis* says explicitly that it is to take place at this point, and we know from Richard II.'s *processus factus* that homage was done at this point, and the *Forma et modus* makes it clear that it was the custom of the fifteenth century to do fealty and homage here. It has come at this moment since then without exception. But at the coronations of Richard I., John, and Henry III. it was done, in the first case, two days after the coronation, and in the other two cases on the day after. From the spectacular point of view this must be a most wearisome period in the service, and with a swollen peerage such as that with which England is now furnished, all concerned would profit if the precedents of the thirteenth century were followed.

The first person to do fealty is the Archbishop of Canterbury, and after him the rest of the bishops. Prince George of Denmark, however, appears to have done homage to Queen Anne before the Lords Spiritual. This is contrary to the rule laid down in the *Forma et modus*, which is very explicit on the subject. The words of fealty have remained almost the same; with the exception of the title of the King, which varies according to the political condition of the kingdom, there is really no difference. The same may be said of the homage of the Lords Temporal.

Fealty and homage are done at the coronation in the following manner. First, the Archbishop of Canterbury, with the rest of the bishops, kneels down before the sovereign and, as the spokesmen of the rest, recites the formula of fealty. He then rises and kisses the King's left cheek. The rest of the bishops then kiss the King, and the fealty is done. The Lords Temporal do homage kneeling before the sovereign according to their degrees, and the premier duke, marquis, earl, etc., places his hands between those of the King and recites the oath of homage. He then, followed by his fellow peers, touches the crown on the King's head and kisses his left cheek. It is understood that the Lords are uncovered when they do their fealty and homage.

After the fealty and homage have been sworn, the temporal peers stand round the King and raise the crown, so as to ease the King of its

[1] At Charles II.'s coronation the acclamation came after the homage of the Viscounts and before that of the Barons (*The Compleat Solemnity of St. George's Day*, London, 1685, p. 8). See the *Benedictional of Archbishop Robert*, ed. by H. A. Wilson, Henry Bradshaw Society, p. 147.

weight. That all the temporal peers should do it, is now an obviously impossible feat, and it may be that the touching of the crown by the peers is a trace of the supporting of the crown.

The difference between fealty and homage may be seen from the wording of the oaths: that of Fealty is as follows:—

"I, N., Archbishop [or Bishop] of M., will be faithful and true, and faith and truth bear unto you our Sovereign Lord and your Heirs Kings [and Queens] of England [Great Britain, etc.]; and I shall do and truly acknowledge the lands which I claim to hold of you, as in right of the Church. So help me God."

The oath of Homage is as follows:—

"I, N., Duke [or Earl, etc.] of M., become your Liege man of Life and Limb and of earthly worship; and faith and truth shall bear unto you, to live and die against all manner of folks. So help me God."

Fealty is generally done by the vassal standing, with his hands on the Gospels, while in homage the vassal kneels and puts his hand between his lord's hands. The great difference between the two was their variance in this respect,[1] for the purpose of the oath seems to be much the same in both cases. In homage, however, the wording is much stronger, and implies that in return for the protection afforded by the lord, the vassal was bound to support him and venture his life on his lord's behalf. Hence a woman in earlier times could not do homage, though she could receive it.[2] A consecrated prelate could not do homage because he held the lands not in his own name, but in the name of the Church.[3] Why the ceremonial should be varied at the coronation, and fealty should be sworn kneeling and not standing, is puzzling. Nor do the Gospels appear to be used in taking the coronation oath of fealty, and in some cases the bishops put their hands, as in homage, between the King's hands[4]: and Edward VI.'s bishops appear to have sworn homage and not fealty.[5] It may be that fealty to the sovereign was sworn on bended knee, while fealty to a lord was sworn standing. But it is more probable that the two rites of homage and fealty have been confused, and homage has lent some of its ceremonial to fealty, for the

[1] *See* Ducange, *s.v.* fidelitas.

[2] Sir Frederick Pollock and F. W. Maitland: *The History of English Law before the time of Edward I.* Cambridge, 1895, vol. i. p. 286.

[3] Bracton, *De legibus Angliae*: lib. ii. cap. xxxv. § 4 (Rolls Series), 1878, vol. i. p. 622.

[4] This was done at Holyrood in 1633.

[5] *Acts of the Privy Council*, 1547–50, p. 33.

distinction between fealty and homage was not always clearly kept in mind during the later middle ages.

While the fealty and homage are being sworn, it used to be the custom to proclaim a general pardon, which was read by the Lord Chancellor; but since George II.'s coronation this has apparently been omitted. In addition to the reading of the pardon, medals of gold and silver, and sometimes leaden ones, are scattered by the Treasurer of the Household, Garter, and Black Rod among the congregation from the four sides of the stage. Specimens of these medals may be seen in the British Museum.

§ 57. In the *Liber regalis* the service for the King is now ended. In 1689 an anthem was added to break the transition from the service of coronation to the second oblation which now takes place. But in the *Liber regalis*, if a Queen consort is to be crowned, the ceremony follows immediately on the coronation of the King without a break; while after 1689 the Queen's coronation, which has only taken place three times since the Revolution, is inserted after the anthem.

The coronation of a Queen Consort has retained its ancient form much more than that of the King. We do not find it in the first recension, but there are several copies of it in the second recension, after which it appears in all the recensions. It is much shorter, as there are no sacerdotal robes to be put on, and after unction the Archbishop has only to deliver the ring, the crown and the sceptre and ivory rod. Nor in early times need it have been performed by a bishop: in the second recension we find the rubric *ab episcopo vel presbytero dicenda*, a significant alternative.

§ 58. Of the service for the coronation of the Queen there are, roughly speaking, only three types of orders. The first of these is in the second recension, the second covers the period of the third recension and *Liber regalis*, and the last dates from 1685. The variations are very small in all these cases. In the *Liber regalis* the Queen's coronation begins with a prayer, *Omnipotens sempiterne Deus fons et origo*, which is directed to be said at the church door; but as the Queen, when crowned with the King, sits during the King's coronation in her chair of estate below the throne, it is difficult to imagine what is meant by this rubric, which occurs both in the *Ordo coronationis reginae* and the *Ordo coronationis reginae solius*. Probably the scribe in copying the rubrics forgot the altered circumstances. The next prayer is *Deus qui solus habes immortalitatem*, which is said over the Queen as she kneels on the steps of the altar. Neither of these prayers is found in the second recension,

which in some copies has only *Adesto Domine supplicationibus* to be said at the church door, and in others has nothing at all said at this place.[1] The third recension has after *Deus qui solus* the prayer *Spiritus sancti gratia*, which is peculiar to this recension. In 1685 Dr. Sancroft omitted *Deus qui solus habes immortalitatem.*

§ 59. After the introductory prayers the Queen is anointed, still kneeling in the centre of the steps of the altar. She is anointed in two places only, on the head and the breast: when she is crowned with her consort, she is anointed only with *oleum sanctum*; but if she is crowned alone, then chrism is used, presumably for her head only. The unction is followed by a prayer, *Omnipotens sempiterne Deus affluentem*, which is common to all the recensions, and the ring[2] is then given with the formula *Accipe anulum*, followed by the prayer *Deus cuius est omnis potestas.* This prayer was discontinued in 1685, as was also the prayer *Deus tuorum corona* which follows: but this prayer is not found in the second recension. The crown is then placed upon the Queen's head by the Archbishop, who says, *Accipe coronam gloriae*, and the imposition of the crown is followed, in the third recension and in the *Liber regalis*, by an address beginning *Officio indignitatis nostrae.* When the crown is placed on the Queen's head, all the peeresses put on their coronets. The Archbishop[3] then places the sceptre in the Queen's right hand and the ivory rod with the dove in her left, and after the collect *Omnium Domine fons bonorum* has been said, the Queen goes to her throne, and as she passes the King she curtseys to his Majesty. If the Queen is crowned alone, *Te Deum* is sung at her enthronization, but it is not repeated when she is crowned with the King.

§ 60. The Queen is dressed in a robe of purple velvet and wears on her head a circlet of gold, which is taken off before unction. Her hair is to fall loose on her shoulders: early writers call it "discheveled." She is supported by two bishops appointed by the King, and a great lady attends her "for her consolation," and fills the office which corresponds to that of the Abbot of Westminster, and at the time of unction she is served by her ladies.

[1] This prayer is in the Chartres Pontifical above quoted (National Library, Paris, MS. lat. 945), and is printed in Ménard: *Divi Gregorii . . . Liber Sacramentorum*, Paris, 1642, p. 284.

[2] The ring which was found on the body of Matilda, the wife of William I., had a sapphire (*Archæologia*, vol. iii. p. 391).

[3] The English directions *For the receaving of a Queene out of a strang land and the coronacion of her*, in Bodl. Ashm. MS. 1116, fo. 84*b*. say that the Abbot of Westminster is to do this. It also says that the Queen is to be anointed "one the backe and the breste and the hedd."

TABLE SHOWING THE CHANGES IN THE CORONATION OF THE QUEEN CONSORT.

Second Recension.	Third Recension.	Fourth Recension.	1685–1831.
	Omnipotens sempiterne Deus fons et origo Deus qui solus habes immortalitatem Spiritus sancti gratia humilitatis	Omnipotens sempiterne Deus fons et origo Deus qui solus habes immortalitatem	Almighty and everlasting God, the fountain
In nomine patris, etc.	In nomine patris, etc.	In nomine patris, etc.	In the name of the Father, etc.
Omnipotens sempiterne Deus affluentem	Omnipotens sempiterne Deus affluentem	Omnipotens sempiterne Deus affluentem	Almighty and everlasting God, we beseech thee
Accipe anulum Deus cuius est omnis	Accipe anulum Deus cuius est omnis Deus tuorum corona fidelium	Accipe anulum Deus cuius est omnis Deus tuorum corona fidelium	Receive this ring
Accipe coronam gloriae	Accipe coronam gloriae	Accipe coronam gloriae	Receive the crown of glory
	Officio indignitatis nostrae	Officio nostrae indignitatis	
Omnium Domine fons bonorum	Omnium Domine fons bonorum	Omnium Domine fons bonorum	O Lord the fountain of all good things

§ 61. When the coronation of the King, or the Queen, as the case may be, is finished, the service of the Mass begins in the second, third, and fourth recensions. In the first and last recensions the *missa fidelium* now follows, as the *missa catechumenorum* was said before the coronation. At James II.'s coronation there was, of course, no communion. The introit of the Mass was *Protector noster*, and the anthem, which is now sung at the end of the coronation service itself, is a relic of the introit. The introit *Protector* disappears after Charles II.'s coronation, and there is no introit prescribed until George IV.'s coronation, when, in accordance with the custom of the beginning of the nineteenth century, and which still survives in places, *Sanctus* was sung as an introit. There was a special collect in the *Liber regalis* and the Stewart orders, which dated from the second recension. In the first recension the collect was *Deus regnorum omnium*, which in the *Liber regalis* was also to be said if a Queen Consort was crowned. At the coronation of William and Mary a conflation of the two collects for the King was used, but since Queen Anne's reign the collect is *Almighty God whose kingdom is everlasting.*

The epistle has been practically the same since the *Liber regalis.* Sometimes the beginning and end have been cut off, but the portion of Scripture from which it is taken has been always the same. In the first recension there was a prophetical lesson taken from Leviticus xxvi. 6–9, but there was no epistle. What the epistle and gospel were in the

second and third recensions is unknown, as these recensions only give the collects and preface.

The grail in the *Liber regalis* was *Dirigatur oratio; Elevatio manuum; Domine in virtute tua.* In the first recension we have *Salvum fac* and *Auribus percipe*; but after the Reformation the grail was given up, so also was the tract *Desiderium animae; Quoniam prevenisti; Posuisti super caput.*

The gospel has probably been the same since the days of Egbert. The only difference in the translated orders is the addition of a verse at the end.

§ 62. During the creed which followed, the book of the Gospels was brought to the King and the Queen, if there was one, to kiss, and at the end of the Creed, during the singing of the offertory the King and Queen[1] proceed to the altar crowned, and offer the second oblation, which consists of bread and wine for their communion, and a mark of gold.[2] The offering of bread and wine is a relic of the times when each communicant brought his bread and wine. The offering is made in St. Edward's paten and chalice. Of the paten we know nothing, but St. Edward's chalice must have been a most interesting relic of antiquity. It is described sometimes as an agate cup, sometimes a stone cup, and the foot had some chased work from which a dog's head had disappeared in 1606. It may possibly have been an antique cup. With the rest of the *regalia* in 1649 it was "totally broken and defaced," so that there can be no hope that its power of resisting the melting pot has saved it from destruction. (*See* Doc. xxiv.)

The offertory anthem, it may be noticed, was *Exaudi Deus orationem meam* in the first recension[3]; in the *Liber regalis* it was *Intende voci.*[4] At Charles I.'s coronation "Let my prayer come before thy presence as the incense"[5] was sung, but the anthem has disappeared since 1689, and only the offertory sentences are said by the Archbishop.

When the King makes his oblation, the Archbishop first says the blessings *Omnipotens Deus det tibi* and *Benedic Domine fortitudinem*, which are found in the first and second recensions. In the first recension they occur after the delivery of the rod and of the helmet respectively; in the second recension they are put after *Sta et retine.* In the third recension they perhaps were put at the point where they are found in the

[1] The later orders say the King is to take off his crown for the second oblation.

[2] As there was no communion at King James II.'s coronation, the King offered only a mark of gold. At the last coronation Queen Victoria offered a purse containing doubtless gold equivalent in value to the ancient mark.

[3] *See* Egbert's Pontifical. [4] *See* Doc. xiii. p. 103. [5] *See* Doc. xxiii. p. 269.

Liber regalis, as they are not found in the text of the recension, which only gives the collects and preface of the Mass. Then is said over the oblations the prayer technically called the Secret: *Munera Domine quaesumus*. This prayer has lasted from the second recension down to the last coronation. In the first recension we have *Suscipe Domine preces et munera* which is to be said, according to the *Liber regalis*, if a Queen Consort is crowned; and in the Revolution recension we have also a repetition of *Deus humilium* which was said at the first oblation.

The King and Queen now go to their "faldstools," not to their thrones, and remain there during the service until the communion. So far as can be made out, they are to remain uncrowned during this part of the service, but there is a tradition that George III. remained crowned until his communion, when he inquired if he was to communicate crowned or not, and received the reply from the person he addressed that it was not known; whereupon the King very properly took off his crown. The service follows its normal course until the proper preface is reached. This in Egbert is quite short: *Qui providentia tua caelestia*. In the second recension we have *Qui es fons inmarcessibilis lucis*. This lasted to the end of the *Liber regalis*. Since the seventeenth century we have had a new coronation preface, which has varied from time to time.

Before *Agnus Dei* was sung, a blessing in four clauses is found in the second recension and the *Liber regalis: Omnipotens Deus charismatum*, and after *Agnus Dei*, the Bishop who brought the book of the gospels, is to bring to the King and Queen the pax for them to kiss.

§ 63. When the time comes for communion, the King and Queen arise, and in the pre-Reformation days said their *Confiteor* to the Archbishop before the altar. They then received communion in one kind only. There is no evidence known to the present writer that the King of England ever received communion in both kinds, as did the King of France. Laud has added a note in his copy of the coronation service of Charles I., that the *Liber regalis* says the King is to communicate *sub utraque specie*, but, as will be seen, this is not the case. Unless the words *sub utraque specie* are added, it cannot be said definitely that the King of England received the chalice. The descriptions sometimes say that the King received *Corpus et Sanguinem Domini*, but this is part of the common formula for communion in one kind only. We cannot say, then, that before the Reformation the King ever partook of the chalice. After the Reformation, of course, the King communicated in both kinds. As before, the Archbishop ministered to him the paten, and it fell to the Dean of Westminster to minister the chalice because his predecessor,

the Abbot of Westminster, gave the King the wine and water for purification out of the chalice of St. Edward.

While the King communicates, two bishops hold before him a long piece of white silk as a houselling cloth. This custom lasted down to the coronation of George IV., but has since been discontinued. The houselling cloth will be well known to visitors of foreign churches as the white cloth laid on the rails round an altar where the holy Sacrament is reserved; and it may be seen occasionally in use at St. Mary the Virgin's, Oxford.

After communion, which he received kneeling, the King stood up and rinsed his mouth with a mixture of wine and water, which was given him in St. Edward's chalice by the Abbot of Westminster. This wine and water was not consecrated, or the King would have received it kneeling. The Archbishop did not celebrate with St. Edward's chalice. in the Westminster Pontifical in the Bodleian Library, Oxford (Rawl. c. 425), a fifteenth century hand has added in the lower margin, *Et nota quod archiepiscopus qui missam celebrat non cum predicto calice* [St. Edward's Chalice] *et eius patena celebrat sed cum alio de auro.*[1]

§ 64. The King now puts on his crown, takes his sceptre and rod into his hands, and goes to his throne to await the end of the service,[2] when he goes by the south door into his traverse in the chapel of St. Edward. The Queen goes also by the north door into her traverse. The King is accompanied by all his officers and by the clergy. In his traverse the Lord Great Chamberlain disrobes the King of the vestments of St. Edward, and puts on him a parliament robe similar to that in which he was clothed when he entered the church. The Archbishop takes the crown of St. Edward off the King's head and puts on the Imperial crown, which is lying on the altar in front of the shrine of St. Edward. The rest of the *regalia*, such as the spurs, St. Edward's staff, St. Edward's crown, and the vestments, are placed on St. Edward's altar. The Archbishop also puts on to the Queen's head an Imperial crown. Before they leave St. Edward's chapel the Archbishop puts into the King's right hand the sceptre with the cross, or, as in later times, the orb, and into his left

[1] *See* Doc. xiii. p. 103, *n.* ‡—‡.

[2] In the first recension we have as communion anthem *Intellige clamorem*, which is also found in *Liber regalis*. The postcommon is *Deus qui ad praedicandum*, followed by an *ad populum: Omnipotens sempiterne Deus defende*; in the second recension *Haec Domine oratio salutaris*, and *Omnipotens sempiterne Deus*; and in *Liber regalis* we have *Haec nos Domine communio*, and *Praesta quaesumus*, if a Queen Consort has been crowned. Since the Reformation the final prayers which are found after the communion service have been used as a postcommon.

hand the rod with the dove[1]; and he gives the Queen her sceptre and ivory rod.

§ 65. The King and Queen now repair to their thrones to await the Bishops, who are divesting themselves of their copes. Before the Reformation the Archbishop would have to divest himself of his pontificals, which would take a longer time. Then, in the same manner as they came, the procession returns to Westminster Hall. The Archbishops and Bishops are in their usual habits, the peers wear their coronets, and those lords which carried the *regalia* go with the other peers, according to the rank they hold. Thus the only pieces of the *regalia* which are carried out of the church again are the sceptres and rods, which are to be returned to the Convent, or Chapter, of Westminster after the banquet is over.

The King and Queen now retire to their chambers, and, if they have not broken their fast in St. Edward's chapel, they can do so now before the banquet. The physical strain on the sovereign at his coronation during the middle ages can be imagined when we remember that he was bound to go through the whole ceremony fasting, and was not allowed to take anything at all till after communion. It is not surprising that Richard II. is described as being, with his nobles, *labore maximo fatigati*.[2]

§ 66. A meal of some sort must have followed a coronation since the earliest times. As the King had been fasting all day till then, his natural impulse would be to partake of breakfast. This meal developed into the coronation dinner, when a large number of services were performed by persons who held property in grand serjeanty. The earliest description of a banquet is that of the coronation of Richard I., but no mention is there made of the services performed. That banquet, indeed, was too interesting in other ways for such trivialities to be mentioned.

Westminster Hall, in which the ceremony takes place, is arranged in the following manner for the banquet. At the end opposite the door is a dais on which is placed the table at which the King is to sit. Along each side of the hall three tables are arranged lengthways. At the first table on the King's right hand sit the Archbishops, Bishops, the Barons of the Cinque Ports, the Judges, the King's antient-sergeant, and the

[1] The confusion between the sceptre with the cross and the orb has at the last few coronations become worse confounded. It is now apparently the custom to put the orb in the left hand and the sceptre with the cross in the right hand of the King, so that the King carries the same emblem in each hand.

[2] Doc. xiv. p. 149. Walsingham states that Richard II. had to be carried back to Westminster Hall: *Portatus est in humeris militum usque ad regale Palatium.* (*Historia Anglicana*, ed. H. T. Riley [Rolls Series], 1863, p. 337.)

Solicitor and Attorney-General. At the second table on the same side are the Lord Mayor of London with the Aldermen, and Sergeants-at-Law and Masters in Chancery. At the third table sit the Heralds.

On the King's left hand there are also three tables. At the first sit the "Dukes of Normandy and Aquitaine," the King's officers, the Dukes and Duchesses, the Marquesses and Marchionesses. At the second and third tables sit the rest of the peerage with their ladies.

§ 67. When the King enters the hall, crowned and bearing the sceptre and rod, or orb, the King's sewers go to the kitchen; the sergeant of the silver scullery[1] calls for the first dish of meat, wipes the bottom and cover of the dish, takes assay of it, and puts on the cover. The first dish of hot meat is now brought up into the hall preceded by two clerks controllers, two clerks of the green cloth, the Master of the Household, the Cofferer, six sergeants-at-arms, the Lord High Steward,[2] with the Earl Marshal[3] on his left, and the High Constable[4] on his right hand. These three dignitaries are on horseback. They are followed by six sergeants-at-arms, then by the Comptroller of the Household, and the Treasurer of the Household, the Assistant to the Queen's Sewer and the Queen's Sewer, the Assistant to the King's Sewer and the King's Sewer.[5] The course of meat is carried either by Gentlemen Pensioners two and two, or, as is more proper, by the new made Knights of the Bath. After them comes the Lord of the manor of Addington[6] carrying the "mess called dillegrout," and the procession is ended by two clerks of the kitchen.

§ 68. Meanwhile the King gives the sceptre to the Lord of the manor of Worksop,[7] and the rod or orb to some other lord. The Lord Great Chamberlain[8] then brings an ewer or bason for the King to wash, and the King's Cupbearer[9] pours water over the King's hands. The Lord of the manor of Heydon in Essex[10] holds a towel, with which the King wipes his hands. A similar ceremony is then performed for the Queen, if there be one.

The Dean of the Chapel Royal then says grace, and the King and those present sit down to dinner.

§ 69. While the first course is being eaten, the Lord of the manor of Addington presents a dish of gruel called *dillegrout*; he is followed by

[1] Since 1661 the Master of the Horse has claimed, and occasionally obtained, this office.

[2] *See below*, § 73. [3] *See below*, § 79. [4] *See below*, § 81.
[5] *See below*, § 83. [6] *See below*, § 96. [7] *See below*, § 94.
[8] *See below*, § 80. [9] *See below*, § 88. [10] *See below*, § 99.

the Lord of the manor of Great Wimondley[1] in Hertfordshire, who holds the office of chief Cupbearer. It is his duty to present the King with the first cup of drink. This he brings in a silver-gilt bowl. The King drinks out of it, and then gives the bowl to the Chief Cupbearer as his fee.

§ 70. After him the King's Champion[2] performs his duty. This is perhaps the most celebrated of the feudal services performed at the coronation ; it is certainly the most striking, not only as a pageant, but as a relic of mediæval customs. Preceded by two trumpeters with his arms on the banners of the trumpets, by a sergeant trumpeter, two sergeants-at-arms, his two squires carrying his lance and target, and by a herald, the Champion enters on horseback, armed *cap-à-pie*, with red, white, and blue feathers on his helmet. On his right hand is the High Constable, also on horseback, on his left hand the Earl Marshal. He is followed by four pages.

When the Champion has arrived at the door, the Herald before him reads the challenge from a paper in his hand. The challenge is as follows, and has been in the same terms from very early times :

" If any person, of what degree soever, high or low, shall deny or gainsay our sovereign lord —— King of the United Kingdom of Great Britain and Ireland, defender of the faith, etc., son and next heir unto our sovereign lord —— the last King deceased, to be right heir to the imperial crown of this realm of Great Britain and Ireland, or that he ought not to enjoy the same ; here is his Champion, who saith that he lieth, and is a false traitor, being ready in person to combat with him ; and in this quarrel will adventure his life against him, on what day soever he shall be appointed."

The Champion then throws down his gauntlet.

The procession then advances to the middle of the hall, where a similar challenge is performed ; and lastly to the steps of the high table, where for a third time the challenge is read. The King then drinks to the Champion out of a gilt bowl of wine with a cover which the King's Cupbearer brings. The King gives the cup to the Champion, who retires with it as his fee.

When we examine the wording of the challenge, it appears somewhat belated. The King has just been anointed and crowned, and it seems absurd that anybody should dispute it after the *fait accompli*. The challenge, in fact, must be supposed to take place before the religious ceremony, if it is to have any meaning at all. But there is no direct evidence

[1] *See below*, § 88. [2] *See below*, § 93.

of the challenge ever having actually taken place before the coronation service. At the coronation of Richard II. Sir John Dymocke appeared at the door of the Abbey at the conclusion of the coronation Mass, but was sent away and told to perform his service later.[1] And, moreover, the bill presented by Sir John Dymocke at the Court of Claims of Richard II. distinctly says that the Champion is to ride in the procession before the service, and make his proclamation three times to all the world. Protests are to be made during the procession or during the space of three hours after it. (*See* Doc. xiv. p. 141.)

§ 71. Between the first and second courses the heralds, with Garter and the two provincial kings of arms, crowned, assemble at the door of the hall. They advance to the steps of the high table, making an obeisance to the King, at the door, at the middle of the hall, and at the steps. On mounting the steps Garter calls out "Largess" three times, and then proclaims the King's style in Latin, French and English.

"*Serenissimi, potentissimi, et excellentissimi monarchae,—— Dei gratia, Magnae Britanniae et Hiberniae Regis, fidei defensoris,* Largess.

"*Du tres-haut, tres-puissant, et tres-excellent monarque,——par la grace de Dieu, roy de la Grande Bretagne et de l'Irlande, defenseur de la foy,* Largess,

"*Of the most high, most mighty and most excellent monarch,——by the grace of God, king of Great Britain and Ireland, defender of the faith,* Largess."

At each proclamation the heralds bow; then after the proclamations at the high table they go backwards to the middle of the hall, where they cry Largess with a similar ceremony as before, and likewise at the end of the hall, after which they go to their table and dine.

§ 72. The second course is now brought up with similar ceremonies to the first. The first service to be performed during this course is the offering of three maple cups by the Lord of the manor of Nether Bilsington in Kent.[2] Then the mayor of Oxford[3] offers a gilt cup of wine with a cover, and receives the three maple cups as his fee. It does not appear that the Lord of the manor of Nether Bilsington receives any fee. The Lord of the manor of Liston[4] in Essex then presents a dish with wafers, and while the King and Queen are eating the wafers the Lord Mayor of London,[5] who assists the Chief Butler[6] in "botelry," brings a bowl of

[1] Walsingham, *Historia Anglicana*, ed. H. T. Riley, (Rolls Series), 1863, p. 337.

[2] *See below*, § 97. [3] *See below*, § 105. [4] *See below*, § 98.

[5] *See below*, § 104. [6] *See below*, § 82.

wine in a golden cup, which he retains as his fee. George IV. drank to his peers in response to the toast of his health proposed by the latter.[1]

The dinner is now over. The King and Queen rise and wash their hands with the same ceremony as before dinner, and grace is then said by the Clerk of the Closet. They then take back the *regalia* which they gave up before the banquet began, and retire to their chambers, where they deliver up the regalia to the Master of the jewel house. When the regalia were kept at Westminster, the sceptres were taken back to the Abbey, and with this last ceremony the official festivities come to an end.

OFFICERS AND SERVICES.

§ 73. Before the coronation, a court of claims is set up to hear the petitions of those who have services to perform at the coronation. It is presided over by the Lord High Steward of England. This hereditary office is supposed to have been originally vested in the family of Grentmesnil, with the lordship of Hinckley in the county of Leicester, and from the family of Grentmesnil to have descended to the Earls of Leicester and the De Montforts; but it seems more likely to have been in the Leicester family before the marriage with the heiress of the Grentmesnil house.[2] After the death of the great Simon de Montfort, Edmund Plantagenet, youngest son of Henry III., was created Earl of Leicester and Steward of England, but on the death of his grandson, Henry Plantagenet, in 1360, the dignity became extinct, but the earldom of Leicester and the stewardship were given in 1362 to John of Gaunt, who presided as High Steward at the Court of Claims of Richard II. At his death it devolved on his son, Henry, Duke of Lancaster, afterwards Henry IV., and so was merged in the Crown. Since then the office has only been revived as occasion requires, and in late years the Court of Claims has been presided over by a commission. The Lord High Steward claimed the office of President of the Court of Claims, and the right to carry St. Edward's crown in the procession.

The court itself appears in a somewhat rudimentary condition in 1236. Then no preparations seem to have been made to hear any claims, and there was some danger of tumults on the morning of the

[1] *See* Doc. xxviii. p. 361.

[2] *See* G. E. C[okayne], *Complete Peerage of England, Scotland, Ireland, Great Britain and the United Kingdom*, London, 1887–98, vol. v. p. 42 *and n.* (*b*,) *s.v.* Leicester.

coronation, which was only averted by the King postponing the settlement of the question till after Easter following, and meanwhile, according to his discretion, appointing some one to fill the office of president for this turn. By the time of Richard II., however, the court is well established, and the form of the petitions seems to have become fixed.

§ 74. There are offices of three kinds: those which are hereditary, those which are an appanage to a title, and those which are performed owing to the tenure of lands by grand serjeanty. Of the first kind there are five officers, the Lord High Steward, the Lord Great Chamberlain, the Lord High Constable, the Earl Marshal, and he who carries the spurs in the procession. Of the second kind there were never more than four: the Sewer, whose office probably ceased in Henry VIII.'s time, and the bearers of the three swords. Of the third kind there were seventeen, the grand Almoner, the Chief Butler, the Chief Cupbearer, the Panneter, the Lardiner, the Napier, the King's Champion, the Lord of the manor of Worksop, the Lord of the Isle of Man, the Lords of the manors of Nether Bilsington, Heydon, Liston, Addington, Kettlebaston, Fingreth, and Sheen. Besides these we have people who hold certain offices, and others who fulfil certain duties at the coronation without being exactly in any of these categories; these are the Barons of the Cinque Ports, the Lord Mayor of London, and the Mayor of Oxford.

In the proceedings of the Courts of Claims we often find confusion from claims sent in for doing service in lardry or some such office. These arise probably from confusion between the duty of the high officer on the day of the coronation and a sergeanty of some small duty in the King's household.

Certainly till the time of George II., the proceedings of the court were in Latin and French, as in Document xiv., but at the coronation of George IV. they were certainly in English.

§ 75. The person that is to anoint and crown the King is the Archbishop of Canterbury. The right of the Archbishop seems to have rested at first on tradition, and on the fact that he is the first prelate of the realm. At the coronation of William the Conqueror we find the chroniclers giving reasons why Stigand did not perform the service, so that his right seems to have been recognized in the eleventh century. But at the end of the twelfth century the Pope recognized the right of the Archbishop to crown the King, and forbade any one to do so without leave of the Archbishop, or of the monks of Canterbury, should the see be vacant. As his fee for the service, he receives the purple chair assigned for his use in the Abbey.

§ 76. The King's supporters, at least from the time of Richard I., have been the Bishops of Durham and Bath. If either of these is unable to be present, the King appoints a substitute. Nevertheless at the Court of Claims at Edward VI.'s coronation, judgment was reserved on the claim of these bishops. The Queen has likewise two bishops to support her, but these are appointed by the King.

§ 77. The chalice of St. Edward is carried by the Chancellor of England if he be a Bishop; but if he be not, then the King is to appoint a Bishop to do so.

The paten of St. Edward is carried by the Treasurer if he be a Bishop; but if he be not, a Bishop is to be appointed to do so. In the coronation of Eleanor of Provence in 1236 he is described as being dressed in a dalmatic, but according to *Liber regalis* both he and the Chancellor are to be dressed in pontificals.

§ 78. The Abbot and Convent, or Dean and Chapter, of Westminster claim to have the custody of the *regalia*, to have the several oblations, that the Abbot or Dean shall instruct the King and the Queen before and during the ceremony, and that the sacrist of Westminster shall have that part of the ray cloth which is inside the church. They also claim fees of an enormous extent. At James I.'s coronation the Dean and Chapter claimed the following fees:

In primis dix virges du Scarlet, les queux le Deane cognise de auer receue.

Sise vlmes du draps color puke
Sise verges de Sarcenet
two peeces de double Worsteed } pur les Roabes de Deane.

Item quater Vlnes de noyer drape et vn peece de double Worsteed pur ch*a*cun de les trois Chaplains du Deane pur lour Roabes.

Item Robes pur sise Ministers del dit Esglise p*ar* done le Roy.

Item les oustre indumentz du Roy et Roigne en queux ils veignont en la dite Esglise a leur Coronacion.

Item toutz oblacions et Offerings al temps du Coronacion.

Item le Scaufaud les Thrones les Seiges Roialx le Tapestrie les chaires quisions Carpets Draps et toutz Ornamentz p*ar* q*ueux* le Scaufaud et lesglise sera garnishe al temps du Coronacion.

Item les quater hastils ou bastons q*ue* supportont le Canope et quater Campanells q*ui* pend al ch*a*cun corner du Canope.

Item le drape de laine Burrell sur q*ui* le Roy et Royne passe de le port occidental du Esglise iesq*ue* a scaufaud.

Item le grand Chanter del Esglise de auer vn once du Or p*ar* les mains del Treasurer du Chambre le Roy.

Item cent paines du manchet, le tiers p*ar*t dun toune de Vine, et peisons selonq*ue* la bountie de sa Roiall Ma^{tie} pur repast le dit Deane et Chapter au iour del Coronacion.

The claim, except as regards the fees, which were referred to an inquiry, was allowed.[1]

[1] Brit. Mus., Stowe MS. 579, fo. 83*b*.

§ 79. Perhaps the most important officer on the day of the coronation is the Earl Marshal. For it is he who, as chief of the Heralds' College, superintends the arrangements for the coronation. His actual duties on the day itself, however, are not so extensive. He has to keep order in the King's presence, and by the help of the King's ushers to keep the doors of the King's palace. He goes in the processions with the Lord High Constable, with whom he accompanies the Champion on his entry into the Hall. He claims, however, to carry the crown in the procession, to help to put it on the King's head, and to support it by holding the fleuron on the front of the crown. It is said that this was claimed by the Earl Marshal, Gilbert, Earl of Strigul, in Henry II.'s time[1]; it certainly was claimed by John Mowbray, Earl of Nottingham, at Henry V.'s coronation. As his fee he claims the King's palfrey with its harness, and also the Queen's, used when they come to the coronation; the cloth of the King's table; the cloth spread behind the King at dinner, and the chines of all swans and cranes served up. He also received fines not above 3*s.* 4*d.* which were exacted that day. The Marshal of Henry II.'s time was supposed to have been the Earl of Pembroke of that time.[2] Mr. J. H. Round has shown this to be an error[3]: it belonged to the Earl of Pembroke in 1236, and before that time it belonged to the family of Gilbert, Marshal in the time of Henry I. Mr. Round has also shown in his paper on the marshalship that there has not been more than one kind of marshalship. From the Pembroke family it descended in 1248 to the family of Le Bigod. On the death of Roger de Bigod, Earl of Norfolk, in 1306, it reverted to the Crown. In 1315 Thomas Plantagenet (de Brotherton) was made Marshal of England, and from his daughter Margaret, it descended to the Mowbrays. In 1385 Thomas Mowbray, Earl of Nottingham, was made Marshal of England, with the right to call himself Earl Marshal, which led to his descendant claiming the Earl Marshalship at Henry V.'s coronation. But since then the claim of the Mowbrays has not met with much approval, and in the *Forma et modus*[4] the Earl of Norfolk is certainly said to be Earl Marshal. Since 1483 the Dukes of Norfolk have filled this office.

§ 80. The Lord Great Chamberlain is one of the greatest lay officers on the day of the coronation. He has to dress the King on the morning

[1] Taylor, p. 113.

[2] *See* Doc. xiv. p. 133.

[3] *The Commune of London*, 1899, p. 302. The history of Earl Marshalship is the subject of a paper by Mr. Round.

[4] *See* Doc. xvi. p. 181.

of the coronation, to provide the coif and linen gloves, to bring the oblations, to strip the King for his unction, to put the spurs and the sword on the King, to provide the crown and robes used after the service, and, at the banquet, to bring water for the King to wash. In the procession he goes by himself with his white wand of office in his hand, behind the Lord Mayor of London, Garter, and Black Rod.[1] His fee, which is now compounded, is also enormous. It is forty yards of crimson velvet, the King's bed, bedding, apparel and all the furniture of the room in which the King slept on the night before the coronation; also he claims a cup of assay, which is not granted.

The office of Lord Great Chamberlain is hereditary. It was originally granted to Alberic de Vere, Earl of Oxford under Henry I., in whose family it is found in the reign of Richard II.[2] But at Henry IV.'s coronation it was claimed by Sir Thomas Erpingham on the ground that the office resided in the person of the King, and it was given to him instead of to Aubrey de Vere, Earl of Oxford, who claimed it by virtue of inheritance.[3] The *Forma et modus*, however, clearly intends that the Earl of Oxford should be Lord Great Chamberlain.[4] We find it claimed at James I.'s coronation by Edward de Vere, Earl of Oxford, and the claim is allowed.[5] The office was claimed, but unsuccessfully, in 1685, by the Earl of Derby, as cousin and heir of the last Earl of Oxford, Lord Great Chamberlain.[6] The Earl of Derby repeated his claim in 1702, but with similar want of success.[7] It has now descended to two nobles, the Marquess of Cholmondeley and the Earl of Ancaster,[8] by a decision of the House of Lords in 1781, as heirs of the two sisters of the last Duke of Ancaster, who died in 1779. They act alternately in each alternate reign.[9]

§ 81. The Lord High Constable's duty is to accompany the Earl Marshal. He has a plain staff, like a field marshal's bâton, but without any ornament save a black band at the end.

The origin of this office appears to be the creation of Miles de Gloucester, Earl of Hereford, to be Constable to the Empress Maud in 1141, but this is doubtful, and his son Roger appears to have been

[1] *See below*, Doc. xxviii. p. 352.
[2] *See below*, Doc. xiv. p. 133.
[3] Stowe MS. 579, fo. 27.
[4] *See below*, Doc. xvi. p. 181.
[5] Stowe MS. 579, fo. 77.
[6] Bodl., MS. Douce 197, p. 9. *See* Francis Sandford, *The Coronation of . . . King James II.*, London, 1687, p. 129.
[7] Bodl., MS. Douce 316, p. 13.
[8] Through Robert, Lord Willoughby d'Eresby, son and heir of Mary, aunt of the 18th Earl of Oxford.
[9] G. E. C[okayne], *Complete Peerage*, London, 1887, vol. i. p. 207, note *d*.

Hereditary Constable. He died, however, without issue about 1155, and in 1199 Henry de Bohun, grandson of Miles de Gloucester, was recognized as Hereditary Constable. It remained in the family of the De Bohuns, Earls of Hereford, till 1373, when it descended to Eleanor, wife of Thomas de Woodstock,[1] Duke of Gloucester, on whose attainder it merged in the Crown in 1397.[2]

§ 82. The Chief Butler, as his name denotes, serves the King with wine at his coronation banquet, and he has to provide the wine for all others who are present at the dinner. His fee consists of the best gold cup with a cover, which is on the table, and all the wine under the bar of the Hall, and all the pots and cups which are not of gold or silver which are in the wine cellar after dinner.

The earliest Chief Butler mentioned is William de Albini, who was father of the Earl of Arundel of Henry II.'s time. He held the office by his tenure of the manors of Buckenham, Kenninghall, Wymondham, and Snetesham.[3] In 1243 the Earl of Arundel died leaving four heiresses. The eldest of these had Buckenham, and married one Tateshall, while the second married a Montealt and received Kenninghall. At the coronation of Edward I. in 1276, it was found that the chief butlership was held by the tenure of the manors of Kenninghall, Buckenham, and Wymondham. In 1327 the Earl of Arundel claimed the office in virtue of his title, but Robert de Montealt claimed it in virtue of the manor he held. After an appeal the latter won his case, and obtained a decree that the Lords of the Manors of Kenninghall, Buckenham, and Wymondham should do it by turns. At Richard II.'s coronation the Earl of Arundel was recognized in virtue of his title,[4] and at Anne Boleyn's[5] and Edward VI.'s coronations it was given to the Earl of Arundel as an appendant to his earldom.[6] The last claim for the manor of Buckenham is at the coronation of Charles II. The Montealt family is now merged in that of the Duke of Norfolk, who is therefore Chief Butler as well as Earl Marshal.

§ 83. The Chief Sewer is the officer who arranges the dishes at the King's table. The office apparently belonged to the barony of FitzWalter, but is now extinct. It does not appear before Henry V.,

[1] *See* Doc. xiv. p. 133.

[2] *See* G. E. C[okayne], *Complete Peerage*, *s.vv.* Hereford *and* Gloucester (Dukedom).

[3] Taylor, *The Glory of Regality*, p. 119.

[4] *See* Doc. xiv. p. 139.

[5] *A MS. Collection of Ordinances of Chivalry*, by Harold Arthur, Viscount Dillon, *Archæologia*, lvii. 1900, p. 54, *n.* 6.

[6] Stowe MS. 579, fo. 63.

when Cardinal Beaufort claimed the office as guardian of Walter.[1] It is given to a FitzWalter at Henry VII.'s coronation, but to Henry, Earl of Sussex at Edward VI.'s coronation,[2] and at James I.'s to Robert Earl, of Sussex.[3] The change from the FitzWalters to the Earls of Sussex took place in the reign of Henry VIII., on July 11, 1534, giving the office to Robert, Earl of Sussex, and his heirs male, with a grant of £20 a year.[4]

§ 84. The great golden spurs were carried originally by the Earls of Pembroke, and from them the duty descended to the Greys of Ruthyn. At Edward VI.'s coronation they were carried by the Earl of Rutland.[5] The right of Lord Grey de Ruthyn was contested in 1685 by the Earl of Kent and the Duke of Norfolk, but they were rejected.[6] Neither of these two nobles renewed their claim at Queen Anne's or George II.'s coronations. At George IV.'s coronation the spurs were carried by Lord Calthorpe,[7] and at Queen Victoria's by Lord Byron, deputies to the Baroness Grey de Ruthyn.[8]

§ 85. The sword *Curtana* used to be carried by the Earl of Chester, but at Edward II.'s coronation it was given to the Duke of Lancaster,[9] and this title merged in the Crown at Henry IV.'s accession.

The second sword was carried by the Earl of Huntingdon at Richard I.'s coronation, and at the coronation of Queen Eleanor in 1236,[10] by the King of Scots as Earl of Huntingdon; but by the Earl of Lincoln at Edward II.'s coronation,[11] and at Richard II.'s coronation by the Earl of Pembroke,[12] whence it descended to the Lords Grey de Ruthyn.

The third sword used to be carried by the Earl of Warwick, and at the coronation of Henry IV. it was decided that he did it by inheritance and not by virtue of his title:[13] consequently when the earldom of Warwick in the family of Beauchamp became extinct, the right lapsed to the Crown.

§ 86. The crown was originally carried by a nominee of the

[1] Stowe MS. 579, fo. 57. [2] Stowe MS. 579, fo. 63. [3] Stowe MS. 579, fo. 89.
[4] G. E. C[okayne], *Complete Peerage*, *s.v.* Sussex.
[5] Stowe MS. 579, fo. 72*b*. [6] Bodl., MS. Douce, 197, pp. 49–52.
[7] *See below*, Doc. xxviii. p. 352. [8] *The Times*, June 29, 1838, p. 4, col. 1.
[9] Bodl., Ashm. MS. 863, p. 123; copy of Close Roll, 1 Edward II., *Gladium qui vocatur Curtana portabat Comes Lancastriae.*
[10] *See below*, Doc. viii. p. 58.
[11] Bodl., Ashm. MS. 863, p. 123, *Post eos veniebant Comes Lancastriae, Comes Lincolniae et Comes Warwici portantes tres gladios.*
[12] *See below*, Doc. xiv. p. 138. [13] Stowe MS. 579, fo. 27*b*.

King's, but in the fifteenth century it apparently became the privilege of the Duke of York and his heirs, but it soon relapsed to the Crown.[1]

§ 87. The Grand Carver's duty is plain from the name of his office. The office seems to have been an appendant of the Earldom of Lincoln[2]; but as this title, after several revivals, merged in the Crown at Henry IV.'s accession, the office has been since extinct. At James I.'s coronation, however, it was claimed by the Earl of Lincoln in virtue of his title, but not allowed, as it had merged in the Crown in 1400.[3]

§ 88. The Chief Cupbearer has to bring to the King at his banquet the first cup of drink, and he receives as his fee the cup that he offers. The manor of Great Wimondley is held by grand serjeanty of performing this office. It appears to have been granted originally by William the Conqueror to the Fitztecks, and to have been held by them till Henry II.'s time. It then passed to the family of Argenton, who left it to the Allingtons. These held it from the time of Henry V. till that of George I., when the last Lord Allington died, leaving four heiresses, one of whom married Sir Richard Grosvenor, and became seised of the manor. In 1802 the manor was purchased by Mr. William Wilshere, whose family still hold it.[4]

§ 89. The Grand Almoner for the day is the Lord of the manor of Bedford. He has to distribute the alms in a silver dish, and provide the blue or ray cloth which is spread before the King from Westminster Hall to the throne. He also has jurisdiction in quelling disturbances amongst the poor. He claims as his fee the dish and its linen cover; also a tun of wine, but this latter, though always claimed, is generally not allowed.

Before Richard II.'s time the manor of Bedford belonged to the family of Beauchamp. But the manor of Bedford consists of several scattered properties, and consequently since 1377, when this branch of the family of Beauchamp became extinct, there have been several lords of the manor of Bedford. In 1377 it was claimed by John de Latimer and Thomas de Mowbray in virtue of their joint inheritance of the manor of Bedford.[5] It was allowed, but as Thomas de Mowbray was a minor, Sir Thomas Grey was appointed to the office with John de Latimer. They had a dispute while doing it with the Abbot or Convent of Westminster, who claimed to have all the cloth inside the Abbey

[1] *See below*, Doc. xvi. p. 181.

[2] Taylor, *The Glory of Regality*, p. 125. [3] Stowe MS. 579, fo. 87.

[4] John Edwin Cussans, *History of Hertfordshire*, London, Chatto & Windus, 1877, parts xi. and xii. Hundred of Broadwater, p. 53.

[5] *See also* Stowe MS. 579, fo. 13*b*.

precincts, whereas, as it was afterwards awarded, they were only entitled to that part which was inside the church itself. Edmund, Lord Bray obtained the office at Queen Anne Boleyn's coronation.[1] At Edward VI.'s coronation the office was contested by four different people: John Bray, Lord Bray; John Nevill, Lord Latimer; Sir John Gascoigne; and William Gostweeke, Esquire. It was then decided that Lord Bray and Lord Latimer should be appointed, while the other two claimants were to serve as Under Almoners without fee. The almsdish was to be compounded for, and the tun of wine to be divided between the two Almoners.[2]

At James I.'s coronation it was claimed by six people: Thomas, Lord Burghley, as seised by right of his wife, Dorothy, of the barony of Bedford; Thomas Snagge; John Neville, Lord Latimer; Sir Edmund Bray, Lord Bray; Sir John Bray, Lord Bray; and William Gostwicke, Esq., of Willington, in Bedford. It was decided that as the Barony of Bedford has become split up into various portions, the Lord Burghley should be Almoner, *salvo iure cuiuslibet*. In 1685 the Earl of Exeter, the descendant of the Latimers, performed the service.[3] At Queen Anne's coronation the Earl of Exeter also fulfilled the office of Almoner, as also at George II.'s, but *salvo iure* of George Blundell, who was recognized to be seised of a parcel of the manor.[4] At George IV.'s coronation the duty was performed by the Marquess of Exeter.[5]

§ 90. The Napier has to provide the cloths and napkins for the King's table. These he receives as his fee, as being Lord of the manor of Ashley in Essex. It is first found in the possession of the family of Hastings, Earls of Pembroke. Thence it passed under Richard II. to the family of Grey of Ruthyn. In 1512 Richard Grey, Earl of Kent, sold the manor to Sir Henry Wyatt, whose son Thomas forfeited the manor to the Crown. It was then granted to one Henry Bedingfield, but the tenure was changed to knight service, and consequently the office disappeared with the grand serjeanty.

§ 91. The Chief Lardiner provides the meat for the dinner. His fee is the remains of the feast. The manor of Scoulton in Norfolk, called Burdeleys Manor, is held by grand serjeanty of coming to the coronation and filling the office of Chief Lardiner. In Henry II.'s time the manor was held by Hugh de Burdeleys; at Richard II.'s coronation it was

[1] "Ordinances of Chivalry," *Archæologia*, vol. lvii. p. 53, *n.* 7.
[2] Stowe MS. 579, fo. 69*b*.
[3] Francis Sandford, *The . . . Coronation of . . . King James II.*, p. 131.
[4] Bodl., MS. Douce 316, pp. 43–45; MS. Douce 350, pp. 14–16.
[5] *See below*, Doc. xxviii. p. 361.

given to John FitzJohn,[1] who had married an heiress of the Burdeleys. At Henry IV.'s coronation the office was filled by Edmund de la Chambre,[2] then Lord of the Manor of Scoulton, while at Henry V.'s coronation it was counterclaimed by John Moigne, the Lord of the manors of "Olberes or Ogres" in Dorset (Owermoigne), Schypton Moyne in Gloucester, Madington in Wiltshire, and Easton in Essex.[3] It was probably a sergeanty of lardry in the King's household. At Edward VI.'s coronation the office was filled by Henry Nevill,[3] Lord Abergavenny, and his successor performed this office at the coronation of George IV.[4]

The claims of the Lords of the manors of Owermoigne, Shipton Moyne, Madington, and Easton were renewed at James II.'s coronation, but without success.[5] At Queen Anne's coronation Lord Maynard claimed this office in virtue of his holding the manor of Easton in Essex.[6]

§ 92. The office of the Panneter was to carry the salt-cellar and carving knives to the King's table. These, with the spoons, he received as his fee. He also receives the coverpane of the King's table. The office is filled by the Lord of the manor of Kibworth Beauchamp. This manor was held by the Beauchamps of Dumleye, and later by the Earls of Warwick: at Edward VI.'s coronation it was given to John, Viscount Lisle,[7] and at Elizabeth's coronation to his son, Ambrose Dudley. He died, however, without issue, and the manor reverted to the Crown.

§ 93. The picturesque office of the King's Champion has already been described. His fee is conditional. If he has to fight an opponent, and if he wins, he receives the armour he wears, and the horse with the trappings which he rides. This armour and horse are to be the second best in the King's stable. If, however, he does not fight, he then receives the gold cup which the King uses when he drinks to him, as his fee. The office was held originally by the ancient family of Marmion, who possessed the castle of Tamworth and the manor of Scrivelsby in Lincolnshire. Under Edward I., Philip, Lord Marmion, died without issue. Tamworth went to the family of Frevile, Scrivelsby to the Ludlows and afterwards to the Dymocks. At the coronation of Richard II.[8] there was a great dispute between Baldwin de Frevile and

[1] *See below*, Doc. xiv. p. 144. [2] Stowe MS. 579, fo. 40. [3] Stowe MS. 579, fo. 63*b*.
[4] *See below*, Doc. xxviii. p. 362.
[5] Francis Sandford, *The History . . . of the Coronation . . . of King James II.*, *p.* 133.
[6] Bodl., MS. Douce 316, pp. 22–24.
[7] Stowe MS. 579, fo. 61*b*. [8] *See below*, Doc. xiv. p. 141.

John Dymock; it was settled that Tamworth was held by knight service, and that the Lord of the manor of Scrivelsby was King's Champion. It was contested again in 1399, but without success, on behalf of the Frevile's.[1] It has not since been disputed, and the manor of Scrivelsby remains in possession of the family of Dymock to this day. The King's Champion does not seem ever to have been opposed; but there is a ludicrous story that at the coronation of George III. the gauntlet thrown down was actually picked up, but by an old woman who was "reluctant that so finely dressed a gentleman should lose his glove in so great a crowd."[2]

§ 94. The Lord of the manor of Worksop has to find a rich right-hand glove for the King, to support the King's right hand, and to carry the sceptre when necessary. The office was originally attached to the manor of Farnham Royal in Buckinghamshire, and was held by the Furnivalls; but Francis, Earl of Shrewsbury, exchanged this latter manor with Henry VIII. for the site of the suppressed priory and the manor of Worksop. The service was changed also and became attached to the manor of Worksop.[3] From Francis, Earl of Shrewsbury in King James I.'s time, it descended to his heiress Alethea, who married a Howard. At James II.'s coronation the office was filled by Lord Thomas Howard, who was succeeded in his lands by the Duke of Norfolk.[4]

§ 95. The Lord of the Isle of Man is bound to bring two falcons to the King on the occasion of his coronation. The Isle of Man was originally in the possession of the great family of Scrope. Henry IV. gave it to the Percies,[5] who claimed at the coronation of this sovereign the constableship in virtue of the lordship of the Isle of Man. They argued that by appointment of the King the Isle of Man was held by service of carrying "Lancaster Sword," with which the King was to be girt. It was allowed by Henry IV.[6] But at Henry V.'s Court of Claims the Lord of the Isle of Man does not appear at all; while under Edward VI. the Earl of Derby, to whose family the lordship had passed after the forfeiture from the Percies, claims to bring the falcons as Lord of the Isle of Man and of the Castle of Pelham.[7] In 1765 the sovereignty of the Isle of Man was purchased by the Crown, but the land is still held on its

[1] Stowe MS. 579, fo. 34*b*.
[2] Rev. Jonas Dennis, *A Key to the Regalia*, London, 1820, p. 120.
[3] Taylor, *The Glory of Regality*, p. 139.
[4] Francis Sandford, *The History of the Coronation of . . . King James II.*, p. 133.
[5] Taylor, *The Glory of Regality*, p. 143.
[6] Stowe MS. 579, fo. 25.
[7] Stowe MS. 579, fo. 71.

ancient tenure. At the coronation of George IV. the service was performed by the Duke of Atholl.[1]

§ 96. The Lord of the manor of Addington has to bring a dish of gruel called *Dillegrout* or *Malepigernout*. The manor was held under William I. by Tezelin, the King's cook, which, as Mr. Taylor points out, may be the origin of the culinary character of the tenure.[2]

After constant changes in the tenure of this manor it was acquired in 1807 by the Archbishops of Canterbury. Till 1897 the manor was held by the Archbishops of Canterbury, but in that year Addington was sold by the Ecclesiastical Commissioners.

§ 97. The Lord of the manor of Nether Bilsington in Kent is bound to present to the King three maple cups. It was originally in the possession of the Albini family, Earls of Arundel, but was alienated in the time of Edward III. to Edmund Staplegate.[3] His son contested at the coronation of Richard II. the office of chief butler against Richard, Earl of Arundel, but under a misunderstanding, as the manor of Nether Bilsington is held also by a serjeanty of botelry.[4] The claim then disappears till the coronation of Charles II. and James II.,[5] when Sir Robert Barnham claimed the office. It also appears among the claims made at the coronation of Queen Anne[6] and George II.[7] At George IV.'s coronation the office was filled by the deputy to Thomas Rider, Esq.[8]

§ 98. The Lord of the manor of Liston in Essex brings wafers for the King to eat during the second course. The ingredients for these wafers, as found in the Court of Claims for Henry V., are as follows :—

En primes vn pipe de flour.
Item xxx loves de Sugre.
Item xx lb dalmonds puriple.
Item ij lb de poudre de ginger.
Item vn dimid lb de saffron pur bastrons.
Item vn pipe de Osey.
Item iij galons doyle.
Item j. dozen de towailles de Paris.
Item ij. Paris bulteres.
Item xl. aulnes de streignours.
Item xx. aulnes de canvas pur celours.
Item j. duzen balyns et balles pur batre.
Item fueil sufficeant.
Item vesture pur luy et deux hommes.[9]

The manor was held under Henry II. and John by the family which was known as de Liston, but it has frequently changed hands. At George IV.'s coronation the manor of Liston was in the possession of John Campbell, Esq.[10]

[1] *See below*, Doc. xxviii. p. 361.
[2] *The Glory of Regality*, p. 147.
[3] *The Glory of Regality*, p. 144.
[4] *See below*, Doc. xiv. p. 139.
[5] Francis Sandford, *The History of the Coronation of . . . King James II.*, p. 131.
[6] Bodl., MS. Douce 316, pp. 49, 50.
[7] Bodl., MS. Douce 350, pp. 49, 50.
[8] *See below*, Doc. xxviii. p. 361.
[9] Stowe MS. 579, fo. 56.
[10] *See below*, Doc. xxviii. p. 361.

§ 99. The Lord of the manor of Heydon in Essex holds half the manor by holding a towel for the King when he washes his hands before and after dinner. He does not appear to have any fee for this service. They also claim occasionally to hold the ewer and basin also. This was done at the coronation of Henry V. and James I. amongst others; but it appears that it is rather the duty of the Lord Great Chamberlain to hold the ewer and basin.

The manor is found first in the possession of the family of Picot; but in 1314 it was alienated to the Wiltshires,[1] in whose possession we find it under Richard II.[2] and Henry V.[3] Under Edward VI. it was in the possession of Robert Asplond.[4] In 1821 the service was performed by Peter Soame John Everard Buckworth Herne Soame, Esq., in whose family the manor had been at least since 1685.[5]

At James II.'s coronation the Lord of the Manor of Wynfred in Dorset claimed to bring water for the King in a ewer and basin, but the claim was not allowed.[6]

§ 100. The Lord of the Manor of Fingreth in Essex fills the office of Chamberlain to the Queen. In 1236 it was held by Gilbert de Sandford,[7] but it afterwards passed into the possession of the De Veres, who claimed it under James I.[8] At James II.'s coronation[9] and at Queen Anne's[10] it was claimed by Dr. Robert Corey, D.D., and his wife, but not allowed in either case.

§ 101. The manor of Kettlebaston, or Nedding in Suffolk, was given to the Marquis of Suffolk in 1445 for carrying the rod with the dove, and also the Queen's ivory rod.[11]

§ 102. In 1236 the manor of Sheen was held by Michael Belet as King's Butler; and he had to find two white cups for the King. The office that Michael Belet held on that occasion appears to have been due to a gross piece of favouritism on the part of Henry III.[12]

§ 103. The Cinque Ports have to send "barons" elected by them to the coronation. Sixteen of these barons are required to carry the canopy over the King, and sixteen to carry that over the Queen. The

[1] Taylor, *The Glory of Regality*, p. 145.
[2] *See below*, Doc. xiv. p. 134.
[3] Stowe MS. 579, fo. 43*b*.
[4] Stowe MS. 579, fo. 66*b*.
[5] *See* Doc. xxviii. p. 358; and Francis Sandford, *The History of the Coronation of . . . King James II.*, p. 134.
[6] Francis Sandford, *The History of the Coronation of . . . King James II.*, p. 131.
[7] Taylor, *The Glory of Regality*, p. 154.
[8] Stowe MS. 579, fo. 88.
[9] Bodl., MS. Douce 197, pp. 62, 63. *See* Francis Sandford, *The . . . Coronation of . . . King James*, p. 133.
[10] Bodl., MS. Douce 316, pp. 61, 62.
[11] Taylor, *The Glory of Regality*, p. 153.
[12] *See below*, Doc. viii. p. 60.

proportion sent by each port is, Mr. Taylor says, as follows: Hastings, 3; Dover, 2; Hythe, 2; Rye, 2; Sandwich, 3; Romney, 2; Winchelsea, 2.[1] They are to be dressed in red satin gowns. As a fee they receive the canopies with the staves and bells on them.[2] They also claim the right to sit at the first table on the King's right hand at dinner. The Dean and Chapter of Westminster also claim the staves and bells, but probably without good reason. At the coronation of Queen Eleanor in 1236,[3] when first the barons of the Cinque Ports are mentioned, their claim to this duty was disputed by the barons of the march of Wales, but the claim of the latter was not considered serious. Still the incident may throw some light on the origin of the office of these barons of the Cinque Ports, and it may be that they were chosen to surround the King at his coronation as a symbol of the protection due from them against foreign foes.

§ 104. The Lord Mayor of London claims to serve in botelry, and to assist the Chief Butler in his duties. The citizens of Winchester also claimed this service; but after 1236, when they were put aside by Henry III.,[3] they do not appear to have attempted a claim again. He presents, moreover, to the King, while he eats the wafers presented by the Lord of the Manor of Liston, at the end of the dinner a bowl of wine in a gold cup, and he receives the gold cup as his fee.

§ 105. The Mayor of Oxford claims to aid the Chief Butler in botelry also. The claim is said to date from the time of Henry I.,[4] and is recognized in a charter of Henry II.[5] He presents a gilt cup of wine to the King during the second course, and receives as his fee the three maple cups that have been presented by the Lord of the Manor of Nether Bilsington.

§ 106. Apparently the citizens of Canterbury used once to serve in pantry,[6] but the service has long fallen into disuse.

[1] Taylor, *The Glory of Regality*, p. 139, *n.* 89.

[2] "*The Barons of Hastings* were wont to have one cloth, with the staves, bells, and appurtenances, and were used to give their cloth to the church of *St. Richard of Chichester*; and *the Barons of Romney, Hithe, Dover*, and *Sandwich*, were used to have the other cloth, etc., and were used to give their cloth to *St. Thomas Becket*, in *Christ Church* in *Canterbury*; but they divided the staves and bells among themselves. For a long time past the *Barons of the Ports* have divided the whole equally among themselves" (*The History . . . of the County of Kent*, by Edward Hasted, Canterbury, 1799, vol. iv. p. 79).

[3] *See below*, Doc. viii. p. 60.

[4] Taylor, *The Glory of Regality*, p. 141.

[5] Sir J. Peshall, *The Antient and Present State of the City of Oxford*, London, 1773, p. 339; an *Inspeximus* of Queen Elizabeth of a charter of Henry II. "Et quod at † festum meum mihi serviant. cum illis de *Botteleria.* mea."

[6] Taylor, *The Glory of Regality*, p. 142 *and n.*

The significance of the coronation has not really varied to any great degree during the whole length of the history of that service. At the same time it is possible to distinguish some variations in the meaning of the rites. In the first recension, the simplicity of the title *Benedictio super Regem noviter electum* (p. 4) indicates perhaps that the blessing of the King in the work he was about to undertake was the idea uppermost in the minds of the compilers of this recension. But the presence of the prayer *Deus electorum fortitudo* (p. 5) tells us that the consecratory idea is there, though, it may be, still in its infancy. By the time of the second recension, the idea of the consecration of the King is fully developed; this is shown in the title *Consecratio Regis* prefixed to the prayer, *Omnipotens sempiterne Deus creator* (p. 16), which is equivalent to the prayer *Deus bonorum omnium*, the form of the consecration of a bishop. The idea of the similarity to the consecration of a bishop is fully developed by this time, and it continues noticeable down to the end of the middle ages; but by the seventeenth century, the idea had probably been forgotten, though the structure of the service retained the parallel. The idea of an ordination is the dominant note of the second, third, and fourth recensions, at any rate as far as the seventeenth century; and this it was which gave to the anointing that pre-eminent position which it held in the eyes of men at that time. Since the seventeenth century, owing perhaps to the discontinuance of the rite of unction in the conferring of orders, the unction has somewhat decreased in importance in the opinion of Englishmen, and it is the act of crowning which, in James II.'s time, became the important act of the service. This was shown especially when, under the guidance of Compton, the order of the delivery of the ornaments was changed, and the crown given the last.

Since the end of the seventeenth century the service has gradually fallen into neglect, if not into contempt, so that even at the present day the great mass of people look forward to it rather as a pageant arranged for their amusement than as the solemn inauguration of their sovereign in "the throne of his government."

THE CAP OF MAINTENANCE.

By W. H. St. John Hope, M.A.

The cap of maintenance, as it is now termed, or cap of estate, as it should more correctly be called, makes its appearance first in England in the fourteenth century as a high-crowned hat or cap with flattened top and a broad brim lined with ermine, turned up high in front and gradually lessening along the sides towards the back, where the brim projects to its full width.

The earliest representation known to the writer is on the great seal made in February 1339–40 for Edward III. on his assumption of the title of King of France. In the equestrian figure on the reverse of this seal, the King is shown wearing the cap of estate upon his helm, surmounted by his leopard crest.

Whether the cap of estate has any connexion with the assumption of the new title it is difficult to say, but its more common name of cap of maintenance would acquire a significant meaning could such connexion be proved. It is, however, far more probable that the cap was worn by the King for his dignity of Duke of Normandy and Aquitaine.

The cap of estate is shown on the equestrian figures of all succeeding Kings on their great seals down to that of Henry VII., which was also used by Henry VIII. On the seals made for Henry VIII. himself, and those of later sovereigns, the cap is no longer worn by the King on horseback, but appears in another form as the cap within the arched crown on the head of the seated sovereign, who also wears his parliament robe. It so appears for the first time on the seal of Henry VII. above noted. The parliament robe is first seen on the great seal made for Edward IV. on his accession in 1461, but although the crown is shown arched, it is doubtful if it has a cap within, and on his second seal there is clearly no cap. Whether the cap of estate was worn with the parliament robe before the Tudor period is uncertain, owing to the King being usually shown for distinction as wearing his crown instead of the cap.

Although the cap was perhaps at first restricted to the King alone, it was certainly worn by the sons of Edward III., and may be seen of like form and fashion upon the seals[1] of Edward as Prince of Wales in 1343, of Lionel of Antwerp as Duke of Clarence and John of Gaunt as Duke of Lancaster in 1362; and of Edmund of Langley as Duke of York and Thomas of Woodstock as Duke of Gloucester in 1385. It was no doubt in each case given by personal investiture by the Sovereign, but only to those who were made dukes. This is clearly shown by the account in the Rolls of Parliament of the creation of Lionel as Duke of Clarence, John earl of Lancaster as Duke of Lancaster, and Edmund of Langley as Earl of Cambridge in 1362. Lionel duke of Clarence was absent in Ireland, but of the other two it is recorded:

> Et puis nostre dit seigneur le Roi ceinta son dit fitz Johan d'un espeie, et mist sur sa teste une Cappe furre, et desus un Cercle d'or et de peres, et lui noma et fist Duc de Lancastre, et lui bailla un Chartre du dit Noun de Duc de Lancastre. Et

[1] The evidence of seals must not be pressed too far, for although there are many after 1350 on which a cap of estate is placed over the helm beneath the crest, some belong to dukes who had been invested with the cap, some to earls and barons who had not been so invested, and others to mere knights.

It would be as rash to argue from this that such persons were all entitled to wear for dignity the cap of estate as it would be to insist that the equally common use of a crown round the base of the crest entitled every knight or baron on whose seal it occurs to wear a coronet.

apres ceinta le dit Esmon son filz d'un Espeie, et lui noma et fist Conte de Cantebrigg', et lui bailla sa Chartre du Noun de Conte de Cantebrigg.[1]

Here the Duke of Lancaster is invested, besides the sword, with a cap of estate, *une cappe furre*, with a circlet of gold and stones, while his brother Edmund is girded simply with the sword of an earl.

Before this time dukes had been invested at their creation by the girding of a sword only, as may be seen from the letters patent, dated 17th March, 1336-7, of Edward III. creating his son Edward earl of Chester Duke of Cornwall "et gladio cinximus sicut decet."[2] So again in his letters patent, dated 6th March, 1349-50, creating Henry earl of Lancaster Duke of Lancaster, the King says: "per cincturam gladii presencialiter investimus."[3]

In 1343 Edward duke of Cornwall and earl of Chester was created Prince of Wales, and in his letters patent of 12th May his royal father states that

per sertum in capite et anulum in digito aureum ac virgam argenteam investivimus.[4]

It is interesting to note in connexion with this investiture that Lionel duke of Clarence leaves in 1388 a bequest of

unum circulum aureum quo circulo frater meus et dominus creabatur in principem,

as well as another bequest of

illum circulum quo in ducem fui creatus.[5]

Edmund of Langley and Thomas of Woodstock were created Dukes of York and Gloucester respectively by Richard II. in 1385, and each was publicly invested in Parliament by the King

per gladii Cincturam et Pillei ac Circuli aurei suo capiti imposicionem.[6]

The investiture with sword, cap, and circlet was still not extended to anyone below the rank of a duke, for Michael de la Pole, who was created Earl of Suffolk on the occasion just cited, was invested, like all other earls, "per cincturam gladii" only.[7]

A small change was, however, made in the case of the new dignity of marquess, first bestowed upon Richard de Vere, Earl of Oxford, who was created Marquess of Dublin in 1385, and invested "per gladii cincturam et Circuli aurei suo capite imposicionem."[8]

On 2nd March, 1389–90, Richard II. conferred a further dignity upon John of Gaunt, "time-honoured Lancaster," and

fist son dit uncle Duc d'Acquitaign en plein Parlement, de l'assent de toutz d'estatz de Parlement, et luy ent envesty par le mettre de la Cappe a son Chief et par la baille d'une verge d'or," etc.[9]

In 1397 Sir John de Beaufort, the eldest son of John of Gaunt and Catherine Roet, was created Earl of Somerset,

sur quoi le dit Monsieur Johan feust amesnee devant le Roy en Parlement entre deux Contes, cest assavoir Huntyngdon et Mareschall, vestuz en un pane come vesture de honor, et son espee portex devant lui le pomel adressez. Et sur ceo la Chartre du Roy de la dite creation feuste overtement lue devant le Roy et Seigneurs et Communes en Parlement. Et apres le Roy mesmes ceynta le dit Conte ovek son dit espee," etc.[10]

I have quoted this mainly as an early mention of a "vesture of honour," but whether it

[1] Rot. Parl. ii. 273. [2] Rot. Cart. 11 Edw. III. No. 60.

[3] Rot. Pat. 25 Edw. III. p. 1. m. 18.

Rot. Cart. 17 Edw. III. n. 27. In 1399 Henry IV. created his son Henry, Prince of Wales, Duke of Cornwall and Earl of Chester,

Sur quoi, mesme nostre Seigneur le Roy seant en son See roiale en plein Parliament myst un sercle sur le test le dit Henry son eisne fitz, et luy dona un anel d'or sur son dey, et luy bailla en sa mayne un verge d'or. [Rot Parl. iii. 426.]

A similar procedure was followed at the creation of later Princes of Wales.

[5] Nichols, *Royal Wills*, 89. [6] Rot. Parl. iii. 205, 206.

[7] *Ibid.* iii. 209. [8] *Ibid.* iii. 210. [9] *Ibid.* iii. 263. [10] *Ibid.* iii. 343.

must be regarded as a parliament robe or something else is uncertain. The ceremony thus particularly described may have been that usual at the investiture of an earl.

The Roll of Parliament of the same year (1397) gives an interesting account of the promotion of a number of peers to higher dignities:

> Pas quoy le Roy seant en Parliament coronez en sa Roiale Mageste, teignant en mayne la Verge Roiale, ad fait et creez son Cousyn Sire Henry de Lancastre Cont de Derby en Duc, et luy ad donez le noun et le stile de Duc de Hereford, a avoir et tenir a luy et ses heirs mals de son corps engendrez . . . . Et le Roy sur ceo ceynta le dit Duc ovesque une Espee, et mist sur son chief un cap de honour et dignite de Duc, et prist son hommage en la manere acostome devant ces heures.[1]

At the same time and in the same manner and form Edward earl of Rutland was created Duke of Albemarle, Sir Thomas de Holand earl of Kent Duke of Surrey, Sir John de Holand earl of Huntingdon Duke of Exeter, and Sir Thomas Mowbray earl of Nottingham Duke of Norfolk.

Sir John Beaufort, earl of Somerset, was also created Marquess of Dorset "et ceyntuz de son Espee et une Cercle mys sur son chief par le Roy en manere et fourme accustumez."[2] On the same day, too, Sir Thomas le Despenser was created Earl of Gloucester, Sir Ralph Nevill Earl of Westmorland, Sir Thomas de Percy Earl of Worcester, and Sir William le Scrope Earl of Wiltshire, and each was "ceyntuz de son Espee en manere et fourme accustumez."[3]

From the records just quoted, it will be seen that by the end of the fourteenth century the rule was to invest dukes with a sword and "cap of honour and dignity," marquesses with a sword and golden circlet, and earls with a sword only, in accordance with ancient custom.

Although the addition ot it is not always specifically mentioned, it is probable that the ducal cap of honour was usually encircled by a coronet. Thus the letters patent creating John of Gaunt Duke of Lancaster merely record his investiture "per cincturam gladii et apposicionem cappe suo capiti,"[4] whereas in the account above cited the addition of a jewelled coronet is noted.

A difficulty also arises over another point. On the creation of Henry earl of Derby as Duke of Hereford, the King states in his letters patent, dated 29th September, 1397, that "inde ibi presencialiter per apposicionem cappe suo capiti ac tradicionem virge auree investimus," and a note is appended that "eodem modo preficiuntur subscr̃ in duces" the four peers named above.[5] The letters patent creating Thomas earl of Nottingham Duke of Norfolk confirm this, his investiture being described in the same words. This does not agree with the account of the investiture on the Roll of Parliament, which mentions the sword and cap instead of the cap and golden rod.

The golden rod is again mentioned in the account of the creation by Henry V. in May 1414 of his brothers John of Lancaster as Earl of Kendal and Duke of Bedford, and Humphrey of Lancaster as Earl of Pembroke and Duke of Gloucester. In each case the King states, in his letters patent:

> de dictis comitatu et ducatu per gladiorum cincturam et cappe apposicionem ac virge auree tradicionem personaliter investivimus. ut est moris.[6]

The girding of each prince with two swords, one for his earldom, the other for his duchy, is also interesting.

During the fifteenth century the same usages as heretofore seem generally to have prevailed.

In 1416, Thomas earl of Dorset was created Duke of Exeter, and invested "per cappe apposicionem et alia in hac parte requisita."[7]

[1] Rot. Parl. iii. 355.

[2] Rot. Parl. iii. 355. The letters patent of the creation of the Marquess of Dorset only mention his investiture "per cincturam gladii." [Rot. Cart. 21 Rich. II. n. 18.]

[3] Rot. Parl. iii. 355.

[4] Rot. Cart. 36 Edw. III. n. 9.

[5] Rot. Cart. 21 Rich. II. n. 23.

[6] Rot. Pat. 2 Hen. V. p. 1. m. 36.

[7] Rot. Pat. 4 Hen. V. m. 11, and Rot. Claus. 4 Hen. V. m. 10.

In 1443 Edmund Beaufort earl of Dorset was created Marquess of Dorset, and invested "per cincturam gladii ac circuli aurei apposicionem.[1]

In January, 1443–4, John earl of Huntingdon was created Duke of Exeter, and invested by the King "in ducatu illo cingendo sibi gladium ac apposicionem cappe capiti suo."[2]

The letters patent dated 14th September, 1444, creating Humphrey earl of Buckingham and Stafford Duke of Buckingham, record his investiture "per cincturam gladii et cappe et circuli aurei in capitis sui imposicionem."[3] and the investiture by sword, cap, and circlet is also mentioned in the letters patent dated 31st March, 1448, creating Edmund Beaufort marquess of Dorset Duke of Somerset,[4] and in those dated 2nd June, 1448, creating William de la Pole marquess of Suffolk and earl of Pembroke Duke of Suffolk.[5]

One other departure from ordinary usage may here be noted. In April 1444, Henry Beauchamp earl of Warwick was created premier earl by letters patent of Henry VI., who adds:

> Volumus quod utatur circulo aureo super caput ejus ac heredes sui masculi utantur in diebus festivalibus in omnibus locis ubi talia conveniunt uti tam in presencia nostra quam aliorum.[6]

A year later, in April 1445, Earl Henry was created Duke of Warwick and invested in the usual manner "per cincturam gladii ac cappe et circuli aurei in capitis sui imposicionem."[7]

Towards the end of the fifteenth century the extension of the cap of estate to marquesses as well as dukes was begun by Edward IV., who on Lady Day, 1470, created Sir John Nevill, lord Montagu, Marquess of Montagu, and, as he states in his letters patent:

> ipsum Johannem marchionem de Montacu per cincturam gladii insignimus. Ac unam capam honoris et dignitatis super caput suum ponimus.[8]

The investiture by girding of a sword and putting on of a cap of honour and dignity is also mentioned in the letters patent dated 18th April, 15 Edward IV., creating Thomas lord Grey Marquess of Dorset.[9]

The dignity of viscount was first created by Henry VI., who in February 1439–40 made John lord Beaumont Viscount Beaumont. Although the King in his letters patent states

[1] Rot. Cart. 21 Hen. VI. n. 46.
[2] Rot. Cart. 22 Hen. VI. n. 40.
[3] Rot. Cart. 21–24 Hen. VI. n. 33.
[4] Rot. Cart. 25–26 Hen. VI. n. 9.
[5] *Ibid.* n. 3.
[6] Rot. Cart. 22 Henry VI. n. 35. The wearing of coronets by earls seems to have begun at an early date. Selden, in his *Titles of Honour* (2nd ed., London, 1631, 680), quotes a receipt dated 1319 by William de Lavenham, treasurer of Aymer de Valence earl of Pembroke, of "unam coronam auream dicti comitis."

In his will, dated 1375, Richard Fitzalan earl of Arundel bequeaths to Richard his son "ma melieure Coroune, luy chargeant sur ma benison qu'il ne la ouste de ly durant sa vie, et apres son deces il la lessa a son heire per meisme la maineire a demorer perpetualement de heir en heir Seigneurs de Arundell a remembrance de moy et de ma alme." He also leaves to his daughter Joan "ma second mellieure Coroune," and to his daughter Alice "ma tierce coroune," under similar conditions." (Reg. Sudbury, f. 92*b*, quoted by Selden, *op. cit.* 680.) The earl's "melieure coroune" may be that shown on the alabaster effigy (engraved in Stothard's *Monumental Effigies*) at Arundel of his grandson Thomas earl of Arundel, to whom it was also bequeathed by his father. It has alternate leaves and pearled spikes similar to but richer and better in design than the present earls' coronets. Sir N. H. Nicolas suggests (*Test. Vetust.* i. 96, n. 2) that the second and third coronets were bequeathed to the daughters because both were countesses, Joan being the wife of Humphrey de Bohun earl of Hereford, and Alice of Thomas Holand earl of Kent.

Edmund Mortimer earl of March and Ulster, by his will dated 1st May, 1380, bequeaths to his daughter Philippa (afterwards wife of John Hastings earl of Pembroke, Richard earl of Arundel, and John lord St. John)

> un coronal d'or ove perie et deuz cents grands perles et auxi un sercle ove roses emeraudes et rubies d'alisaundre en les roses. (Nichols, *Royal Wills*, 134.)

Michael de la Pole earl of Suffolk, by will dated 1st July, 1415, bequeathed to Katharine his wife the coronet which belonged to her father, Hugh de Stafford earl of Stafford, who died in 1386. (Nicolas, *Testamenta Vetusta*, i. 190.)

[7] Rot. Cart. 21–24 Hen. VI. n. 24.
[8] Rot. Cart. 8–11, Edward IV. n. 1.
[9] Rot. Cart. 15–22. Edward IV. n. 14.

that "ipsum insigniis vicecomitis de Beaumont realiter investimus," a term used in subsequent patents creating viscounts, there is nothing to show in what such investiture consisted, unless perchance in the putting on of a parliament or other robe, and it did not even include the girding of a sword as was the custom at the creation of earls.

A similar expression is sometimes used in the letters patent creating the higher dignity, as in the case of Edmund Hadham, made Earl of Richmond in November 1452,

> per accinccionem gladii ceterorumque insignium et ornamentorum in hac parte conveniencium atque harum literarum nostrarum tradicionem sibi presencialiter factam investimus.[1]

The investiture with the cap continued to be restricted to dukes[2] and marquesses until the reign of Edward VI., who was the first King to extend it to earls. Thus the letters patent dated 16th February, 1546–7, creating John viscount Lysle Earl of Warwick, and Thomas lord Wryothesley Earl of Southampton in each case state that

> per cincturam gladii insignimus investimus et realiter nobilitamus et unam capam honoris et dignitatis atque circulum aureum super caput suum ponimus.[3]

The patent creating William earl of Essex Marquess of Northampton on the same date also records his investiture with sword, cap and golden circlet.[3]

The extension of the wearing of the cap of estate to viscounts appears to have been granted by James I., but when and in what manner is at present uncertain. Vincent, in a manuscript book called *Presidents*, in the Heralds' College, says (p. 319), without giving his authority, that

> under King James a Verge of Pearls on the toppe of the circulet of gold was first added at the creation of Robert Cecill Viscount Cranborne.[4]

But the letters patent of 8th July, 1604, creating Cecil Viscount Cranborne[5] do not mention any investiture, either with cap or circlet, nor do later letters, e.g. those creating Robert Karr Viscount Rochester in 1611,[6] and Thomas Egerton Viscount Brackley and William lord Knollys of Grays Viscount Wallingford in 1616.[7]

At the Coronation of Charles I. in 1625–6, in the procession from Westminster Hall to the Abbey were "Vicounts in their Creation roabes of velvett with caps and Coronetts in their hands, and on their heads when they came backe."[8]

In the second edition of his *Titles of Honor*, printed in 1631, Selden gives (on p. 766) an engraving of a viscount in his robes, wearing a cap turned up with plain fur[9] and surmounted by a tassel, encircled by a simple coronet with a verge of eleven small balls or pearls; but Guillim, in the second edition of his *Display of Heraldrie*, printed in 1632, engraves (on p. 421) an atchievement of a viscount with a plain coronet surmounted by nine pearls. Since in each case the number of pearls represents one more than half the total, in Selden's engraving the total would be twenty-one, and in Guillim's sixteen. The latter is the number actually worn at the present day, and the cap is now turned up with ermine.

[1] Rot. Cart. 27–39 Henry VI. n. 24.

[2] Among the stuff remaining in the Palace of Westminster in 1553 and delivered to Lady Jane Grey was, *inter alia*:

> A coronet for a duke, set with five roses of diamonds, six small poinfed diamonds, one table emerald, six great ballasses, seven blue sapphires, and thirty-eight great pearls, with a cap of crimson velvet, and a roll of powdered armyons about the same. (*Historical MSS. Commission, Calendar of MSS. of the Marquess of Salisbury*, pt. i. 129.)

[3] Rot. Pat. 804, 1 Edward VI. m. 19[22].

[4] I am indebted for this note to the courtesy of Mr. Everard Green, F.S.A., Rouge Dragon Pursuivant of Arms.

[5] Rot. Pat. No. 1642, 2 James I. p. 12, no. 33.

[6] Rot. Pat. No. 1938, 9 James I. p. 41, no. 14.

[7] Rot. Pat. No. 2115, 14 James I. p. 26, nos. 7 and 6.

[8] State Papers, Domestic, K. Ch. I. xx. 8, printed in *The Manner of the Coronation of King Charles the First of England* (edited for the Henry Bradshaw Society by Chr. Wordsworth, M.A., London, 1892), Introduction, l.

[9] The caps within the coronets worn by earls, marquises, and dukes are shown by Selden in the same work as turned up with ermine, and surmounted by tassels. The barons are shown bareheaded.

The addition of the tassel, which seems to have made its appearance in Elizabeth's reign, shows that the original meaning of the cap had already been forgotten in the seventeenth century.

Finally, the wearing of the cap of estate was extended to the lowest order of the peerage a few days previous to the coronation of Charles II. in April 1661, when six earls and as many barons were created. According to the interesting account of the ceremony "collected by Sr Edward Walker Knight Garter Principall King of Armes," and published in 1820[1] the earls were invested in the usual way with the sword and cap of honour and circlet of gold, the two last forming the coronet. The barons "were all ready in their Surcoates at the lower end of the Roome, being also guirt with Swords, & haveing red velvet Capps turned vp with Minever in their hands."

The first of the barons was invested with the mantle only, but before the second went up, "a question ariseing about the wearing of their Capps, (this being the ffirst time the Barons ever had any such) Garter was sent to know his Ma^ties^ pleasure about it, who declared that he held it fitt they should weare such Capps, & authorized them to have, & vse them, And before Garter's retorne, the Lord Chamberlaine attended his Ma^tie^ and received allso his Ma^ties^ Significacõn to the same effect; yet none of them had their Capps putt on by his Ma^tie^ at that time."[2]

The privilege was formally confirmed to the barons by letters patent dated 7th August, 1661, the cap and coronet being described as:

> quoddam pileum sericum coccineum cum circulo aureo sex Margaritas scilicet in summitate ejusdem equaliter dissitas habente prout in Margine presentium depingitur in Capite cujuslibet coram die Coronationis successorum nostrorum Regum Anglie, etc.[3]

The figures in the margin represent (1) a plain gold circlet surmounted by six balls, and (2) the same encircling the red silk cap. This has no ermine lining, but is surmounted by a small gold tassel. The caps within the barons' coronets, like those of the other peers, are now turned up with ermine.

From the cumulative evidence of the foregoing documents there can be no doubt as to the identity of the caps worn by peers inside their coronets with the caps of estate wherewith they were anciently invested. There can also be no doubt that the velvet cap turned up with ermine which now forms a lining to the royal crown is the cap of estate which was first introduced by Edward III.

Since the Restoration, and during the gradual period of degradation that has followed that event, the cap of estate seems to have ceased generally to be worn by the peers apart from their coronets, but it has continued to be worn on special occasions by the Sovereign, both within and without the crown, with his parliament robes, and down to and including the coronation of Charles II. it was worn by the representatives of the Dukes of Normandy and Aquitaine during the riding from the Tower to the Palace of Westminster.

The cap of estate is now worn by the Sovereign with his parliament robe, without any crown or circlet, on the day of his coronation, in the procession from Westminster Hall to the Abbey Church,[4] and laid aside with it when he disrobes for the anointing. At the end of the coronation service, when the King resumes his parliament robes he again puts on the cap of estate, but now as the cap within the crown which he exchanges for

[1] *A circumstantial account of the preparations for the Coronation of His Majesty King Charles the Second*, etc. T. Baker, London, 1820.

[2] *Op. cit.* 63.

[3] Rot. Pat. 13 Charles II. pt. 44, m. 17. I am indebted to Mr. Everard Green, F.S.A., Rouge Dragon Pursuivant of Arms, for directing me to this document.

[4] Charles II. is recorded to have been vested on this occasion "in his Roabes of Crimosin Velvett furr'd with Ermine, & on his head a Capp of Crimosin Velvett turned vp with Ermines." (*Op. cit.* 91.)

that wherewith he was crowned. For this reason no "cap of maintenance" is carried by a peer in the procession, since the King already has it on his head. The crown which is placed on the King's head by the Archbishop at his crowning, and that wherewith the Queen Consort is crowned, should therefore be a crown pure and simple, and not the cap of estate surmounted by a crown which seems to have served the purpose during the period of degradation already referred to.

On occasions of state, when the cap is not worn by the Sovereign, either within or without the crown, it is now borne before him on a short wooden staff by a peer.

The shape of the cap has also undergone change. Since the Restoration at any rate, the brim has been turned up all round, thus converting the cap into a velvet hat encircled by a broad roll of ermine.[1] The cap worn by the peers and peeresses has further swollen up into the likeness of a velvet bag or bonnet surmounted by a gold bullion tassel.

Although the cap of estate of a peer has now become a mere lining to his coronet, it is evident from such a series of effigies as may be seen in the Abbey Church of Westminster that it is only of comparatively late years that the velvet bag with the gold tassel which now represents the cap has become part and parcel of the coronet. In all the finer monuments the coronet is worn alone, even with the parliament robes, both by peers and peeresses, and certainly with advantage to their personal appearance.

The wearing of the cap and coronet by peeresses has, by courtesy, been allowed for a long period,[2] and Hollinshed records that at the crowning of Queen Anne Boleyn in 1533:

> Now in the meane season everie duches had put on their bonets a coronall of gold wrought with flowers, and everie marquesse put on a demie coronall of gold, everie countesse a plaine circlet of gold without flowers and everie King of Armes put on a crown of coper and guilt, all of which were worne till night.[3]

This custom of the peeresses donning their coronets when the Queen is crowned, like the peers at the crowning of the King, is still observed, but it would certainly conduce to the more seemly carrying out of so interesting a ceremony if the coronets of the peeresses were all divested of the bag and tassel, and made large enough to encircle the head and adorn the wearer. The spectacle of some hundreds of ladies busily engaged at an important point in a solemn religious ceremony in securing on their heads with long pins or strings a coronet, sometimes of diminutive size, encircling an unbecoming crimson velvet bonnet can not from any point of view be described as edifying.

[1] It appears of this form in the fifteenth century over the shields of arms on the monument of Humphrey duke of Gloucester at St. Alban's, and on the reverse of the seal of Jasper Tudor duke of Bedford, also surmounting his shield. But the obverse of the Duke of Bedford's seal suggests that the apparently round cap is actually the cap as viewed from the front, for the equestrian figure of the duke has upon his helm a cap of the usual shape.

[2] The cap of estate was sometimes conferred upon ladies by personal investiture by the Sovereign. Thus in the letters patent of Richard II., dated 1397, creating Margaret countess of Norfolk Duchess of Norfolk, the King says: "per apposicionem cappe suo capiti investimus." (Rot. Cart. 21 Richard II. n 22.)

[3] Hollinshed's *Chronicle*, p. 933. On the same occasion the barons and viscounts wore their parliament robes of scarlet, and the earls, marquesses, and dukes robes of estate of crimson velvet furred with ermine according to their degrees.

I.

Ordination of Aidan as King by St. Columba

The following is the earliest known description of a consecration of a King in Great Britain. It occurs in the Life of St. Columba (521–597) written by St. Adamnan, who was Abbot of Iona from 679–704. The description is mainly occupied with miraculous details, which are of little interest; but the use of the term *ordinare regem* is noticeable, and the fact that St. Columba is reported to have laid his hand upon King Aidan's head, indicates the affinity between the sacring of a King and the ordination of a clergyman, and is further of interest as pointing to imposition of hands as part of the ceremonial of the consecration of a King at the end of the seventh century. The text here given has been copied from a manuscript dating, Mr. G. F. Warner tells me, from the early thirteenth century. It is of English origin, and has been somewhat injured by fire. It has been collated with another manuscript (Brit. Mus. Reg. 8 D. ix. fo. 54*b*) which is of later date, but written in a hand imitative of that of the thirteenth century. It is designated under the symbol B, and has been used also to supply the words missing from the Cotton manuscript. These words have been enclosed in square brackets.

The translation has been taken from Dr. W. Reeves' *Life of Saint Columba, written by Adamnan*, Edinburgh, 1874, Book iii. chap. vi. p. 81.

[Brit. Mus. Cotton. Tib. D. iii. fo. 210*b*.]

De angelo domini qui ad sanctum columbam in hymba commorantes †[1] *insula per uisum apparuit missus ut aidanum in regem ordinaret.*

Alio in tempore cum uir predicabilis in imba commoraretur insula⁊ quadam nocte in extasi mentis angelum domini ad se missum uidit. qui in manu uitreum ordinationis regum habebat librum. Quem cum uir uenerandus de manu angeli. accepisset⁊ ab eo iussus legere cepit. Qui cum secundum quod ei in libro erat commendatum aidanum in regem ordinare recusaret⁊ [2] subito angelus extendens manum sanctum percussit flagello. cuius liuosum in eius latere uestigium omnibus sue diebus permansit uite. Hocque intulit uerbum. pro certo scias inquiens quia ad te a deo missus sum cum uitreo libro. ut iuxta uerba que in eo legisti⁊ aidanum in regnum ordines. Quod si obsecundare huic nolueris iussioni⁊ percutiam te iterato.

[1] Over the *e* of this word (which is written in red) is a black mark of contraction, which is evidently intended to rectify the false concord.

[2] quia magis iogenanum fratrem eius diligeret: *add.* B.

Hic itaque angelus domini cum per tres continuas n[oc]tes eundem in manu[1] uitreum habens codicem apparuisset: eadem[2] domini iussa de regis eiusdem ordinatione commendasset: sanctus uero[3] obsecutus domini, ad iouam[4] transnauigauit insulam. ibidemque aidanum hisdem diebus aduentantem in regem sicut erat iussus ordinauit. et inter ordinationis [uerba] de filiis et nepotibus. pro[nepotibus]que eius futura prophetizauit. impon[ensque m]anum super caput eius ordinans [bene-] dixit.

TRANSLATION.

How an angel of the Lord appeared in a vision to St. Columba while he stayed in the Hinba island (Eilean-na-Naoimh), being sent to him in order that he might appoint Aidan king.

ON another occasion, when this eminent man was staying in the Hinba island (Eilean-na-Naoimh), he saw, on a certain night, in a mental ecstasy, an angel sent to him from heaven, and holding in his hand a book of glass, regarding the appointment of kings. Having received the book from the hand of the angel, the venerable man, at his command, began to read it; and when he was reluctant to appoint Aidan king, as the book directed, because he had a greater affection for Iogenan his brother, the angel, suddenly stretching forth his hand, struck the saint with a scourge, the livid marks of which remained in his side all the days of his life. And he added these words: "Know for certain," said he, "that I am sent to thee by God with the book of glass, that in accordance with the words that thou hast read therein, thou mayest inaugurate Aidan into the kingdom; but if thou refuse to obey this command, I will strike thee again." When, therefore, this angel of the Lord had appeared for three successive nights, having the same book of glass in his hand, and had repeated the same commands of the Lord regarding the appointment of the same King, the saint, in obedience to the command of the Lord, sailed across to the Iouan island (Hy, now Iona), and there ordained, as he had been commanded, Aidan to be King, who had arrived at the same time as the saint. During the words of consecration the saint declared the future regarding the children, grandchildren, and great-grandchildren of Aidan, and laying his hand upon his head, he consecrated and blessed him.

[1] naui: B. [2] eademque: B. [3] uerbo: B. [4] ionam: B.

II.

An English Coronation Order taken from a Ninth Century Pontifical

This coronation order is the oldest known service for the coronation of an English King. A similar service is found in the manuscript pontifical (Paris, National Library, fonds latin 10,575, fo. 130*b*) which is said to be a copy of the pontifical of Egbert, Archbishop of York from 732 to 766. The Rouen manuscript, from which the document printed below has been taken, contains a far better text than the pontifical of Egbert. This latter, for example, refers the reader for *Deus qui populis* to a blessing over a newly consecrated bishop, of which the text is totally different from that for the consecration of a King. The chief differences between the two have been noted: and the pontifical of Egbert appears designated by the symbol Eg. The blessings in the Leofric Missal (Bodl. MS. 579 fo. 302*b*) have also been collated and appear in the notes under the sign Leo. The chief difference between the service in the Leofric Missal and that in the other two manuscripts, is the omission of the Mass, so that it gives only the special blessings or sacring proper, which in Egbert's Pontifical and in the Rouen manuscript, are interpolated between the *missa catechumenorum* and the *missa fidelium*: and also the absence of rubrics and of the prayer *Deus qui populis*.

The Rouen manuscript contains on fo. 39*b* and on fo. 56 and 56*b* a service for the consecration of a Queen consort. It can never have been in such a position as to follow immediately on the order for the consecration of the King, and its separation from the latter lends colour to the theory put forward by Mr. H. A. Wilson (*The Journal of Theological Studies*, July, 1901, p. 482) that the service for the consecration of a Queen formed no part of the first recension. The variations from the service in the second recension (Doc. iii.) consist in the omission of the rubric at the beginning from *Quam consecratio* to *decernimus*, and the addition of *Sequatur* before the word *Oratio* which precedes the prayer *Omnium Domine fons*. Consequently it has not been thought worth while to print this service here.

The manuscript from which the text is taken dates from the ninth or the tenth century. The place of its origin is much discussed: it passed later into the hands of the Bishop of Alet in Brittany, hence it is known as the *Pontificale Lanaletense*. But the presence of Anglo-Saxon glosses, and the manner of spelling English names give considerable support to the theory that it is of English origin: while the honour of an episcopal benediction assigned to St. Cuthbert's day (fo. 137*b*) and the prominence given to Egbert, Archbishop of York, may possibly be held to indicate that it comes from the north of England.

[Rouen, Bib. Munic. MS. A. 27. fo. 88.]

/ [1]*Missa pro rege inde*[2] *benedictionis eius* [fo. 88

Ant. Iustus domine.

Psalmus. Beati immaculati.

[1] There is nothing in Leo. until *Te invocamus*. [2] *in die*: Eg.

[Oratio.]

Deus regnorum omnium et christiani maxime protector imperii. dá seruo tuo regi nostro .ill. triumphum uirtutis tuę scienter excolere. [1]ut quia tua constitutione est princeps. tuo semper munere sit potens.[1] per

Lectio libri leuitici.

Haec dicit dominus deus. Dabo pacem in finibus uestris. dormietis. et non est qui exterreat; Auferam a uobis malas bestias. et gladius non transibit terminos uestros. Persequimini[2] inimicos uestros. et corruent coram uobis. et persequentur quinque de uestris centum alienos.[3] cadentque inimici uestri. in conspectu uestro gladio. Respiciam uós et crescere faciam. et multiplicabimini. et firmabo pactum meum uobiscum. Dicit dominus omnipotens.

℟. Saluum seruum tuum.
℣. Auribus percipe domine. Alleluia.
Domine in uirtute tua. Alia. Posuisti domine.

In illo tempore. abeuntes pharisei consilium inierunt. *quere in ebdomada. xxiiii. post pentecosten.*

|Benedictio super regem nouiter electum; [fo. 88*b*

Te inuocamus domine sancte pater omnipotens ęterne deus. ut hunc famulum tuum .N. quem tuę diuinę dispensationis prouidentia in primordio plasmatum. usque ad hunc presentem diem iuuenili flore letantem crescere concedisti†. eum tuę pietatis dono ditatum. plenumque ueritatis gratia de die in diem corram† deo et hominibus ad meliora semper proficere facias. ut summi regiminis solium gratia superna largiente gaudens suscipiat. et misericordię tuę muro ab hostium aduersitate undique munitus. plebem sibi commisam cum pace propitiationis. et uirtute uictorię feliciter regere mereatur. per.

Alia.

[4] Deus qui populis tuis uirtute consulis. et amore dominaris. dá huic famulo tuo .N. spiritum sapientię cum regimine disciplinę. ut tibi toto corde deuotus in regni fastigio maneat semper idoneus. tuoque munere ipsius temporibus securitas ęclesię /dirigatur. et sic in tranquillitate [fo. 89 christiana deuotus ipse permaneat. ut in bonis operibus perseuerans. ad ęternum deinceps regnum té duce ualeat peruenire. per.

Alia.

In diebus eius oriatur omnibus ęquitas et iustitia. amicis adiutorium.

[1—1] ut cuius constitutione sunt principes eius semper munere sint potestates: Eg.
[2] *Changed to* persequemini. [3] et .c. ex uobis .x. milia: *add.* Eg.
[4] This prayer is omitted in Leo.

inimicis obstaculum. humilibus solacium elatis correptio. diuitibus doctrina. pauperibus pietas. peregrinis pacificatio.[1] propriis in patria páx et securitas. Unumquemque secundum suam mensuram moderate gubernans. sé ipsum sedulus discat. ut tua domine irrigatus compunctione. toto populo tibi placita prebére uitę possit exempla. et per uiam ueritatis cum grege [2]gradiens sibi subdito.[2] opes frugales[3] habundanter adquirat. simul et salutem non solum corporum. sed etiam cordium a té concessam accipiat. Sícque in té cogitatum animi consiliumque omne componens plebis gubernacula cum pace. simul et sapientia semper inuenire uideatur; téque auxiante† presentis uitę prolixitatem percipiat. et per tempora bona usque /ad summam senectutem perueniat. Huiusque [fo. 89*b* fragilitatis finem perfectam ab omnibus uitiorum uinculis tuę pietatis largitate liberatus. et infinitę prosperitatis premia perpetua. angelorumque ęterna commercia consequatur. per dominum nostrum.

[4]*Hic uerget oleum cum cornu super caput ipsius ex* CIBUS† ET UNGANT OMNES EPISCOPI. CUM 2 *pontifi* † *antiphona. Uncxerunt.*

Uncxerunt salomonem sadoc sacerdos et nathan propheta regem in gyon et accedentes leti dixerunt uiuat rex in eternum. [*Ps.*] Domine in uirtute tua.

SEQUITUR ORATIO.[4]

DEUS electorum fortitudo et humilium cęlsitudo. qui in primordio per effusionem diluuii crimina mundi castigare uoluisti. et per columbam ramum oliuę portantem pacem terris reditam demonstrasti. Iterumque ááron famulum tuum per uncxionem olei sacerdotem sanxisti. et postea per huius unguenti infusionem ad regendum populum israheliticum. sacerdotes ac[5] reges et prophetas perfecisti. uultumque ęclesię in oleo exhilarandum /per propheticam famuli tui uocem dauid esse [fo. 90 predixisti. Ita quęsumus omnipotens pater. ut per huius creaturę pinguedinem hunc seruum tuum sanctificare tua benedictione digneris. eumque in similitudinem columbę pacem simplicitate populo sibi[6] subdito prestare. et exempla ááron in dei seruitio diligenter imitari. regnique[7] fastigia in consiliis scientię et equitate iudicii semper assequi. uultumque hilaritatis per hanc[8] olei uncxionem. tuamque benedictionem. té adiuuante toti plebi paratum habere facias. per.

[9]*Hic omnes pontifices cum* PRINCIBUS† DANT EI SCEPTRUM IN *manvm. benedictio*[9]

[1] auxilium: Leo. [2—2] sibi subdito gradiens: Leo. [3] fragiles: Leo.

[4—4] *om.* Leo. Musical notation above the anthem. Eg. reads: *Hic verget oleum cum cornu super capud ipsius cum antiphona.* Vncserunt Salomonem *et psalmo.* Domine. in uirtute tua. *Vnus ex pontificibus et alii vnguant.*

[5] *om.* Leo. [6] *Interlined.* [7] regumque: Leo.

[8] huius: Eg. [9—9] *Benedictio*: Leo.

Benedic domine hunc presulem principem. qui regna regum omnium a sęculo moderaris.[1]

Et tali eum benedictione glorifica. ut dauiticum[2] teneat. sublimitatis[3] sceptrum salutis. et sanctificatus protinus reperiatur in [4]merito.

Dá éi a tuo spiramine cum mansuetudine. ita /regere [fo. 90*b* populum. sicut salomonem fecisti regnum optinére pacificum.

Tibi semper cum timore sit subditus. tibique militet cum quieto[5] regno.[6] sit tuo clypeo protectus cum proceribus et ubique maneat sine pugna[7] uictor.

Sís ei contra acies inimicorum lorica. in aduersis galea. in prosperis patientia. in protectione [8]clypeos[9] sempiternus.[8]

Uiuat inter gentium cateruas magnanimus. sit in iudiciis ęquitas singularis.

Locupletet eum tua predicta[10] dextera. frugalem contineat patriam. et suis liberis tribuat profutura.

Dá ei prolixitatem uitę per tempora. et in diebus eius oriatur iustitia.

A té robustum teneat regiminis solium. ut cum iocunditate[11] et iustitia. ęterno gloriatur† in regno.

Et presta ut gentes illi teneant fidem. proceres sui habeant pacem. diligantque[12] caritatem.

/Tu eius mentem benignus inlabere. ut amore té timeat. et [fo. 91 timore diligat.

Tu ei honor sís. [13]tu gaudium[13] tu uoluntas. tú in merore solatium. in ambiguitate consilium in itinere consolator.

Tú in iniuriis defensor. in tribulatione patientia. in egritudine medicina.

In té habeat omne consilium. per té[14] tuam discat [15]a té[15] commissam sapientiam regni gubernacula moderari. ut semper felix. semper a té gaudens de tuis mereatur beneficiis gratulari. et ęternis ualeat commertiis copulari.

Ut quem tú nobis hodie tua misericordia iocundum[16] presentare dignatus és. tú facias multorum annorum curriculis protectione securum.

[1] Eg. *has* Amen *after each clause.* [2] *Changed into* dauitica : Leo.
[3] *Changed into* sublimitate : Leo. [4] *Erased* : Leo.
[5] *Changed to* quiete : Leo. [6] *om.* Leo. [7] fine : Leo.
[8—8] clypeum sempiternum. Amen : Leo. [9] *Changed to* clypevs.
[10] *A dot under the* c. [11] iucunditate : *changed to* iocunditate : Leo.
[12] diligant : Leo. [13—13] *Repeated in* Leo, *but the first time it has dots.*
[14] *om.* Leo. [15—15] *om.* Leo. [16] *Orig.* iucundum : Leo.

Et ita populus iste pullulet[1] coalitus benedictione ęternitatis. ut semper [2]maneat tripudians[2] uictoriosus.[3]

Quod ipse prestare digneris. qui cum ęterno patre. simul cum spiritu sancto uiuis et regnas deus per omnia sęcula sęculorum. AMEN.

[4]*hic dant ei baculum in manum suam sequitur oratio.*[4] [fo. 91*b*

Omnipotens [5]det[6] tibi deus[5] de rore cęli et de pinguedine terrę habundantiam frumenti et uini.[7] et seruiant tibi populi. et adorent té tribus. esto dominus fratrum tuorum. et incuruentur ante té filii matris tuę. et qui benedixerit[8] tibi benedictionibus repleatur. et deus erit adiutor tuus. et omnipotens benedicat[8] tibi benedictionibus[8] cęli desuper [9]in montibus et in collibus.[9] benedictionibus[8] abysi iacentis deorsum. benedictionibus[8] uberum et uuarum[10] pomorumque. benedictiones[8] patrum antiquorum [9]abraham et isáác et iacob[9] confortatę sint super té. per dominum nostrum.

[11]*Hic omnes pontifices sumant galeum* [*et ponant*] *super capud ipsius.* ITEM BENEDICTIO.[11]

Benedic domine fortitudinem principis.[12] et opera manuum illius suscipe. et benedictione[8] tua terra eius [13]de pomis[13] repleatur. de fructu[14] cęli et rore atque [15]abysi subiacentis.[15] /de fructu[14] solis ac lunę. [fo. 92 de uertice antiquorum montium. de pomis[16] ęternorum collium. et de frugibus terrę et plenitudine eius. benedictio[8] illius qui apparuit in rubo ueniat super caput .N. et [17]plena sit benedictio[17] domini in filiis eius.[18] et tinguat in oleo pedem suum. cornua renocerotis cornua illius. in ipsis uentilabit gentes usque ad terminos terrę. quia ascensor cęli auxiliator suus in sempiternum fiat.[19] per dominum.

Et[20] *dicat omnis populus* [21]*tribus uicibus cum episcopis et presbyteris* :[21] *uiuat* REX .N. IN SEMPITERNUM. R. AMEN. [22]*et uenit omnis populus ad osculandum principem sempiternum.*

[1] l *interlined before the first* l. [2—2] maneant tripudiantes : Leo. [3] uictores : Leo.
[4—4] *Item super Regem* : Leo. [5—5] deus det tibi : Leo.
[6] *A red cross over this word in* Leo.
[7] et olei : *add.* Leo. [8] *A red cross over the word in* Leo.
[9—9] *om.* Leo. [10] uuluę : Leo.
[11—11] *alia* : Leo. [12] nostri : *add.* Leo.
[13—13] *om.* Leo. [14] bonis fructuum : Leo. [15—15] subiacente abysso : Leo.
[16] bonis : Leo. [17—17] plenus erit benedictione : Leo.
[18] *om.* Leo. [19] eius : Leo.
[20] *Tunc* : Leo. [21—21] *cum episcopis, iii. uicibus* : Leo.
[22—22] Eg. *reads :* Tunc confirmabitur cum benedictione omnis populus. et osculandum principem in sempiternum dicit. Amen. Amen. Amen. Tunc dicant orationem VII[mam] super regem. Leo. *reads* : Et confirmabitur cum benedictione omni populo in solio regni. et osculant principes in sempiternum dicentes. Amen. Amen.

Tunc confirmabitur cum benedictione ista.[22]

Deus perpetuitatis auctor. dux uirtutum omnium cunctorumque hostium uictor. benedic[1] hunc famulum tuum[2] tibi suum caput inclinans.†[3] effunde super eum gratiam firmam. et in militia in quá probatus assistit. prolixa sanitate eum[4] et prospera felicitate[5] conserua. /et [fo. 92*b* ubicumque uel pro quibuscumque auxilium tuum inuocauerit. cito adsis et protegas et defendas. per dominum.[6]

Super Oblata.

Suscipe domine preces et munera ęclesię tuę pro salute famuli tui .ill. supplicantis. et in protectione fidelium populorum antiqua brachii tui operare miracula. ut superatis pacis inimicis. secura tibi seruiat christiana libertas. per dominum.

Prefatio.

VD ęternę deus. Qui prouidentia tua cęlestia simul et terrena moderaris. propitiare regi nostro .ill. et rebus nostris. ut omnis hostium fortitudo té pro nobis pugnante frangatur. per christum dominum nostrum.

In fractione.

Hanc igitur oblationem. domine famuli tui .ill. quam tibi ministerio[7] officii sacerdotalis offerimus. pro eo quod in ipsum potestatem regni conferre dignatus és propitius et benignus assume. et exoratus nostra obsecratione concede. ut maiestatis tuę protectione confidens. et ęuo augeatur et regno. diesque nostros.

Communio.

Inlumina faciem tuam.

Post Communitionem.†

/Deus qui ad predicandum ęterni regis euangelium roma- [fo. 93 norum[8] imperium preparasti. pretende famulo tuo regi nostro arma cęlestia. ut páx ęclesię tuę nulla turbetur tempestate bellorum. per.

Ad Populum.

Omnipotens sempiterne deus nostri regni defende regem atque rec-

[1] *A red cross above this word in* Leo. [2] ill. : *add.* Leo. [3] inclinati : Leo.
[4] *om.* Leo. [5] eum : *add.* Leo.
[6] *All from this point to* Rectitudo regis *is omitted in* Leo.
[7] misterio : Eg. [8] christianum : Eg.

tores. ut in tua dextera confidentes. fiant hostibus suis fortiores uniuersis. per dominum.

[1]*Rectitudo regis est nouiter ordinati et in solium sublimati. hec*[2] *tria* *prȩcepta* [3]*populo christiano*[3] *sibi subdito prȩcipere.*

In primis ut ȩclesia dei et omnis populus christianus ueram pacem seruent in omni tempore.[4]

Aliud est ut rapacitates et omnes iniquitates. omnibus gradibus interdicat.[5]

Tertium est ut in omnibus iudiciis. equitatem et misericordiam precipiat. ut sibi et nobis indulgeat misericordiam suam[6] *clemens et misericors deus.*

Translation.

THE MASS FOR KINGS ON THE DAY OF THEIR HALLOWING.

Anthem. Righteous art thou, O Lord, and true is thy judgement. [Ps. cxix. 137.]

Psalm. Blessed are those that are undefiled in the way. [Ps. cxix. 1.]

O God, the protector of all kingdoms, and mighty defender of the Christian realm, grant unto thy servant N. our king that he may with wisdom foster his power and might, that he, by whose providence princes arise, may endue him with his gift of power. Through.

Lesson from the book Leviticus [xxvi. 6–9].

Grail. Save thy servant. [Ps. lxxxvi. 2.]

Versicle. Ponder my words, O Lord [Ps. v. 1.] Alleluia. The king shall rejoice in thy strength, O Lord [Ps. xxi.]; *or*, Thou hast set a crown of pure gold [Ps. xxi. 3.]

[*The Holy Gospel according to St. Matthew.* (Matt. xxii. 15–22.)]

The Blessing over the king newly elected.

We beseech thee, O Lord, Holy Father, etc. [*See below*, Doc. xxiii. p. 254.]

God, which providest for thy people by thy power and rulest over them in love, etc. [*See below*, Doc. xxiii. p. 256.]

[1] *Primum mandatum regis ad populum hic uidere potes*: Eg. *as heading. After each clause* Eg. *and* Leo. *have* Amen.

[2] populo: Leo. [3—3] *om.* Leo. [4] potenti deo: ℟ Amen: Leo.

[5] ℟ *add.* Leo. [6] *om.* Leo.

Also

In his days let justice and equity arise, let him be a help to his friends, to his enemies a hindrance, a comfort to the lowly, to the exalted a reproof; let him be a teacher to the rich, a lover of the poor; let him grant quiet to strangers, and peace and rest to his own people, and ruling each one according to his power with gentleness, diligently learn to know himself, that, being imbued with the spirit of godly sorrow, he may shew to the whole people a pattern of life well pleasing to thee, and, going with the flock committed to his charge along the road of truth, may to the full obtain wealth and abundance, and receive likewise health for his soul and strength for his body. And so joining prudence with counsel, may he find with peace and wisdom means to rule his people, and by thy help enjoy length of this present life, and through prosperous times come to fullness of years and to the perfect end of this time of frailty, freed by thy bountiful compassion from all the bands of sin, and finally receive the eternal reward of endless bliss and an everlasting fellowship with the angels, through Jesus Christ our Lord. Amen.

Here he shall pour the oil from the horn over the king's head, with this anthem: Zadok the priest and Nathan the prophet, etc. [1 Kings i. 45.] *and Psalm*: The king shall rejoice in thy strength [Ps. xxi. 1.]

Then shall follow this collect.

God, the strength of thy chosen, and the exalter of the humble, etc. [*See below*, Doc. xxiii. p. 257.]

Here all the bishops with the nobles give the sceptre into his hand.

O Lord, thou that governest all kingdoms from everlasting, bless, we beseech thee, this our king. Amen.

That he may rule like David, and by thy mercy obtain his reward. Amen.

Grant that by thy inspiration he may govern with the mildness of Solomon, and enjoy a peaceable kingdom. Amen.

Grant that he may serve thee with fear, and fight for thee with constancy. Amen.

Protect him and his nobles with thy shield, and always give him victory by thy grace. Amen.

Be thou his breastplate against the hosts of his enemies, a helmet in adversity, meekness in prosperity, and an everlasting shield of defence.

Let him rule over countries and let nations adore him, let him be singular in judgement and equity. Amen.

Make him rich with thy right hand, give him a fruitful country, and grant to his children all good things. Amen.

Give him a long life in this world, and in his days let justice flourish. Amen.

Strengthen thou the throne of his government, and with gladness and righteousness let him glory in thy eternal kingdom. Amen.

And grant that the nations may keep faith with him, that his nobles may have peace, and learn to love one another. Amen.

Let thy grace descend into his soul, that he may fear thee with love, and love thee with fear. Amen.

Be thou his honour, his joy, his desire; be thou his solace in grief, his counsel in doubt, his companion in travel. Amen.

Be thou his defender in time of harm, patience in adversity, medicine in sickness. Amen.

In thee may he place all his counsel, through thee may he learn thy wisdom granted unto him, wherewith he may temper his rule, that he may be ever happy and joyful through thee, and be found worthy to render thanks for thy gifts, and be enabled to join in the companies of heaven. Amen.

We beseech thee to make him, whom thou of thy mercy hast been pleased joyfully to set over us on this day, free from danger by thy defence during the course of many years. Amen.

And that so this people may grow up together with the blessing of eternity, that having overcome they may rejoice in everlasting peace. Amen.

Grant, we beseech thee, these our prayers, who with the eternal Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

Here shall the staff be given into his hand.

Almighty God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: blessed be he that blesseth thee, and God shall help thee, and the Almighty shall bless thee with the blessings of heaven above, on the mountains, and on the hills, blessings of the deep that lieth under, blessings of the breasts, and of grapes and fruit: blessings of the fathers of old, of Abraham, Isaac, and Jacob, shall be upon thy head. [*See below*, Doc. xxiii. p. 270. Gen. xxvii. 28–29, xlix. 25, 26.]

Here all the bishops shall take the helmet and put it on the king's head.

Bless, O Lord, the virtuous carriage of this king, and accept the

work of his hands, etc. [*See below*, Doc. xxiii. p. 270; cf. Deut. xxxiii. 11, 13–17, 26.]

And all the people shall say three times with the bishops and priests, May king N. live for ever. Amen. Amen. Amen. *Then shall the whole people come to kiss the prince and be strengthened with a blessing.*

O God of eternity, the commander of all powers, the vanquisher of all enemies, bless this thy servant who boweth his head unto thy Majesty. Give him the riches of thy grace, and in the service in which he has been tried preserve him long in health and prosperous felicity, be present with him, and protect and defend him whensoever he calleth upon thee, through Christ our Lord. Amen.

Secret.

Receive, O Lord, the prayers and oblations of thy church which maketh her petition to thee for thy servant N., and perform the wonders that thy right hand wrought of old to defend thy faithful people, so that when the enemies of peace have been overcome, thy church may serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

Preface.

It is very meet . . . Everlasting God, who by thy providence dost govern all things both in heaven and in earth, be merciful to our king N. and our commonwealth, that the mighty array of our enemies may be broken, by thy help, through Jesus Christ our Lord.

In the canon.

We therefore beseech thee, O Lord, with favour and mercy to receive this oblation of thy servant N. which we now offer unto thee in the ministry of our priestly office that as thou hast been pleased to bestow on him the kingly power; so, we pray thee, hear our prayers, and grant that, trusting in the defence of thy Majesty, as he grows in years, so the might of his kingdom may abound more and more.

Communion.

Shew the light of thy countenance. [Ps. cxix. 135.]

Postcommon.

O God, who didst prepare the Roman empire that the gospel of the kingdom of heaven might be preached unto the world, give unto thy servants now our princes the heavenly armour of justice, that the peace of thy church may not be broken by any times of trouble, through Jesus Christ our Lord.

Over the people.

Almighty and everlasting God, defend our king and the rulers of our land, that trusting in thy right hand, they may be stronger than all their enemies, through our Lord Jesus Christ. Amen.

[*This is the first decree of a king to his people.*]

[1]It is the duty of a king newly ordained and enthroned to enjoin on the Christian people subject to him these three precepts:

First, that the Church of God and all the Christian people preserve true peace at all times.

Secondly, that he forbid rapacity and all iniquities to all degrees.

Thirdly, that in all judgments he enjoin equity and mercy, that therefore the clement and merciful God may grant us his mercy.

[1] This version is taken from W. Stubbs, *Constitutional History of England*, Oxford, 1875, vol. i. p. 147, chap. vi. § 61.

III.

A Coronation Order written before the Conquest

This coronation order belongs to what is known as the second recension of the service. It is often called the Coronation Order of Ethelred II., but there does not seem to be much ground for this designation. The manuscript from which the coronation service now edited is taken, belongs to Corpus Christi College, Cambridge (No. 146), and dates from the eleventh century. It seems possible that this service was used at the consecration of Harold and William the Conqueror. As early as the time of Selden (John Selden, *Titles of Honor*, London, 1631, p. 222) it was noticed that this recension was probably composed in England, whence it spread to the Continent. It is found in the Pontificals of many of the churches of northern France, and was the order used for the coronations of the Kings of France and Italy. The reason for considering it an English order is the presence of the terms *anglorum vel saxonum* in the consecratory prayer. These terms or the terms *saxonum merciorum nordanymbrorum* appear in the coronation book of Charles V. of France, as well as in an early Chartres Pontifical in the National Library at Paris (MS. latin 945, fo. 204), and also in a coronation order for the King of Italy (MS. latin, 977. *See* Martene, *De antiquis ecclesiae ritibus*, Antuerpiae, 1736, vol. ii. coll. 584–9). The difficulty was sometimes solved in the foreign churches by adding *videlicet Francorum* after the English names, as in the order printed in Ménard (*Divi Gregorii . . . Liber Sacramentorum*, Paris, 1642, pp. 278–285. *Albionis totius videlicet Francorum.*) In the blessing which begins *Extendat omnipotens* we have the mention of St. Gregory, *Anglorum apostolici.* The phrase is also found abroad, though in places out of all connexion with England, and corrupted into *angelorum* (Ménard, *op. cit.*), and St. Gregory is mentioned in a French Pontifical of the early fourteenth century (National Library, Paris, MS. latin 953). In the coronation of the King of Italy the name of St. Ambrose is substituted, very naturally, for that of St. Gregory.

The service for the coronation of the Queen is found in this recension. Other copies of this recension have a prayer to be said at the door of the church as the Queen enters. At Chartres (National Library, Paris, MS. lat. 945), and at St. Amand (National Library, MS. lat. 953) we find *Adesto Domine supplicationibus*, which is printed in Ménard (*Divi Gregorii . . . Liber Sacramentorum*, Paris, 1642, p. 284.) At Milan they said *Omnipotens sempiterne Deus fons et origo* (National Library, Paris, MS. lat. 977.)

CORONATION OF HAROLD.

(From the Bayeux Tapestry.)

[Corpus Christi College, Cambridge, MS. 146. p. 138.]

/Incipit consecratio regis. qvem de conventv seniorvm [p. 138 per manvs prodvcant dvo Episcopi ad Ecclesiam et Chorvs hanc decantet Antiphonam dvobus Episcopis precinentibvs.

A. Firmetur manus tua et exaltetur dextera tua iustitia et iudicium preparatio sedis tuę misericordia et ueritas prędcedant faciem tuam. ℣ Gloria patri.

Perveniens ad Ecclesiam prosternat se coram Altare et vmnizetvr.

Te deum laudamus.

Fine tenvs. Qvo vmnizato erigatvr de solo. et ab Episcopis et a Plebe electvs hęc /triplicia sé servatvrvm promittat [p. 139

Haec tria populo christiano et mihi subdito in christi promitto nomine. inprimis ut ęcclesia dei et omnis populus christianus ueram pacem nostro arbitrio in omni tempore seruet; Aliud ut rapacitates et omnes iniquitates omnibus gradibus interdicam; Tertium ut in omnibus iudiciis ęquitatem et misericordiam prędcipiam. ut mihi et uobis indulgeat suam misericordiam clemens et misericors deus. qui uiuit.

Tvnc dicant omnes. amen. Postea orationes hę.

Té inuocamus domine sancte pater omnipotens ęterne deus. ut hunc famulum tuum ill. quem tuę divinę dispensationis prouidentia in primordio plasmátum usque hunc prędsentem diem iuueníli flore lętantem crescere concessisti. eum tuę pietatis dono ditatum. plenúmque gratia ueritatis de die in diem coram deo et hominibus ad meliora semper profícere facias. ut summi regíminis solium gratię supernę largitate gaudens suscipiat. et misericordię tuę muro ab hostium aduersitate úndique munítus plebem sibi commissam cum pace propitiationis. et uirtute uictorię feliciter regere mereatur. per

alia.

Deus qui populis tuis uirtute cónsulis. et amore dominaris. dá huic famulo tuo spiritum sapientię cum regimine disciplinę. ut tibi toto corde deuotus in regni regimine maneat semper idoneus. tuóque munere ipsíus temporibus securitas ęcclesię dirigatur. et in tranquillitate deuotio christiana permaneat. ut in bonis operibus perseuérans ad ęternum regnum té duce ualeat peruenire. per

alia.

In diebus tuis oriatur omnibus ęquitas et iustitia. amicis adiutorium. inimicis obstaculum. humilibus solacium. elatis /correctio. diuitibus [p. 140 doctrina. pauperibus pietas. peregrinis pacificatio. propriis in patria pax et

securitas; Vnumquemque secundum suam mensuram moderate gubernans. té ipsum sedulus discas. ut superna irrigatus conpunctione toto populo christo placita prębere uitę possis exempla et per uiam ueritatis cum grege gradiens tibi subdito. opes frugales habundanter adquíras; Simul ad salutem non solum corporum sed etiam cordium a deo concessa cuncta accipias; Síc tú in té cogitatum animi consiliúmque omne componas. ut plebis gubernacula cum pace simul et sapientia semper inuenire uidearis; Christo auxiliante presentis uitę prolixitatem percipias. et per tempora bona usque ad summam senectutem peruenias. huiúsque fragilitatis finem perfectum ab omnibus uitiorum uinculis supernę pietatis largitate transcendas. et infinitę prosperitatis prędmia perpetua. angelorúmque ęterna commercia consequáris. per

Consecratio regis.

Omnipotens sempiterne deus. creator ác gubernator cęli et terrę. conditor et dispositor angelorum et hominum. rex regum. et dominus dominorum. qui abraham fidelem famulum tuum de hostibus triumphare fecisti. moysi et iosue populo tuo prelatis multiplicem uictoriam tribuisti. humilem quoque dauid puerum tuum regni fastigio sublimasti. eúmque de ore leonis et de manu bestię atque golię. sed et de gladio maligno saul et omnium inimicorum eius liberasti. et salomonem sapientię pacisque ineffabili munere ditasti. respice propitius ad preces nostrę humilitatis. et super hunc famulum tuum .N. quem supplici deuotio/ne in [p. 141 regnum anglorum. uel saxonum pariter eligimus. benedictionum tuarum dona multiplica; Hunc dextera tuę potentię semper ubique circúmda. quatinus predicti abrahę fidelitate firmatus. moysi mansuetudine fretus. iosue fortitudine munítus. dauid humilitate exaltatus. salomonis sapientia decoratus. tibi in omnibus complaceat. et per tramitem iustitię inoffenso gressu semper incédat; Hic totius regni .ill. ęcclesiam deinceps cum plebibus sibi annexis ita enutriat ác doceat. muniat. et instruat. contraque omnes uisibiles et inuisibiles hostes idem potenter regalitérque tuę uirtutis régimen amministret. ut regale solium uidelicet anglorum uel saxonum sceptro non deserat. sed ad pristine fidei pacísque concordiam eorum animos té opitulante reformet. ut populorum debita subiectione fultus. condigno amore glorificatus. per longum uitę spatium paternę ápicem glorię tua miseratione unátim stabilíre et gubernare mereatur; Tuę quoque protectiónis galea muniatur. et scuto insuperabili protectus armísque cęlestibus circúmdatus. optabilis uictorię triumphum de hostibus feliciter capiat. terrorémque suę potentię infidelibus inferat. et pacem tibi militantibus lętanter reportet; virtutibus christe † hunc quibus prefatos

fideles tuos decorasti multiplici honoris benedictione condécora. et in regimine regni sublimiter cólloca. et oleo gratie spiritus sancti perunge. qui cum patre.

HIC VNGATUR OLEO CANTETVRQUE ANTIPHONA.

A'. Vnxerunt salamonem sadoc sacerdos et nathan propheta regem in gion et accedentes lęti dixerunt uiuat rex in ęternum.

ORATIO POSTEA.

/Christe perunge hunc regem in regimen. unde unxisti [p. 142 sacerdotes. reges. et prophetas. ác martires. qui per fidem uicerunt regna. et operati sunt iustitiam. atque adepti sunt promissiones; Tua sacratissima unctio super caput eius defluat atque ad interiora descendat. et cordis illius intima penetret. et promissionibus quas adepti sunt uictoriosissimi reges gratia tua dignus efficiatur. quatinus et in pręsenti seculo felíciter regnet. et ad eorum consortium in cęlesti regno perueniniat.† per

ALIA.

DEus electorum fortitudo. et humilium celsitudo. qui in primordio per effusionem diluuii crimina mundi castigare uoluisti. et per[1] columbam ramum oliuę portantem pacem terris redditam demonstrasti. iterúmque ááron famulum tuum per unctionem olei sacerdotem sanxisti. et postea per huius unguenti infusionem ad regendum populum israelíticum sacerdotes ác reges et prophetas perfecisti. uultumque ęcclesię in oleo exhilarandum per propheticam famuli tui dauid uocem esse predixisti. ita quesumus omnipotens pater. ut per huius creaturę pinguedinem hunc seruum tuum sanctificare tua benedictione digneris. eúmque in similitudinem columbę pacem simplicitatis populo sibi prędstare subdito. et exempla aarón in dei seruitio diligenter imitari. regníque fastigia in consiliis scientię et ęquitate iudicii semper ássequi. uultúmque hilaritatis per hanc olei unctionem. tuamque benedictionem te adiuuante toti plebi paratum habere facias. per

ALIA.

DEus dei filius ihesus christus dominus noster. qui a patre oleo exultationis unctus est prę participibus suis. ipse per presentem sacri unguinis infusionem spiritus paracliti super caput tuum infundat bene/dictionem eandémque usque ad interiora cordis tui [p. 143 penetráre faciat. quatinus hoc uisibili et tractabili dono inuisibilia percipere. et temporalia regna iustis moderaminibus exsecutus. ęternaliter cum eo regnare merearis. per

[1] *Interlined.*

Hic detvr anvlvs.

Accipe anulum. signaculum uidelicet sanctę fidei. soliditatem regni. augmentum potentię. per quám scias triumphali potentia hostes repellere. hereses destruere. subditos coadunare. et catholicę fidei perseuerabilitati conectere. per

Seqvatur oratio.

Deus cuius est omnis potestas et dignitas. dá famulo tuo proprię suę dignitatis effectum. in qua té remunerante permaneat sempérque timeat. tibique iugiter placere contendat. per

Qvando gladio cingitvr. cantetvr hęc antiphona.

A'. Confortare et esto uir et obserua custodias domini dei tui ut ambules in uiis eius et custodias cerimonias eius et prȩcepta eius et testimonia et iudicia et quocumque te uerteris confirmet te deus.

Hic detur gladius.

Accipe hunc gladium cum dei benedictione tibi conlatum. in quo per uirtutem spiritus sancti resistere et eícere omnes inimicos tuos ualeas. et cunctos sanctę dei ęcclesię aduersários. regnúmque tibi commissum tutári. atque protegere castra dei. per auxilium inuictissimi triumphatoris domini nostri ihesu christi. qui cum patre in unitate spiritus sancti uiuit et.

Oratio post datvm gladivm

Deus qui prouidentia tua cęlestia simul et terrena moderaris. propitiare christianissimo regi nostro .N.[1] ut omnis hostium suorum fortitudo uirtute gladii spiritualis frangatur. ác té pro illo pugnante pęnitus conteratur. per

Hic coronetvr.

/Coronet te deus corona glorie atque iustitię. honore et [p. 144
ópere fortitudinis. ut per officium nostrę benedictionis. cum fide recta et multiplici bonorum operum fructu ad corónam peruenias regni perpetui. ipso largiente cuius regnum permanet in secula.

Oratio post datam coronam.

Deus perpetuitatis. dux uirtutum. cunctorum hostium uictor. benedíc hunc famulum tuum tibi caput suum inclinantem. et prolixa sanitate et

[1] *Interlined.*

prospera felicitate eum conserua. et ubicunque pro quibus auxilium tuum inuocauerit. cito adsís et protegas ác defendas; Tribue ei quesumus domine diuitias gratie tuę. comple in bonis desiderium eius. corona eum in misericordia. tibíque domino pia deuotione iugiter famuletur. per

HIC DETVR SCEPTRVM.

Accipe sceptrum regię potestatis insigne. uirgam scilicet rectam regni. uirgam uirtutis. qua te ipsum bene regas. sanctam ęcclesiam populumque christianum uidelicet tibi a deo commissum regia uirtute ab improbis defendas; Prauos corrigas. rectos pacifices. et ut uiam rectam tenére possint tuo iuuamine dirigas. quatinus de temporali regno ad ęternum regnum peruenias. ipso adiuuante cuius regnum et imperium sine fine permanet.

ORATIO POSTEA.

Omnium domine fons bonorum. cunctorumque deus institutor profectuum. tribue quesumus famulo tuo .ill. adeptam bene regere dignitatem. et a té sibi prestitum honorem dignare corroborare; Honorifica eum prę cunctis regibus brittannię. uberi eum benedictione locupleta. et in solio regni firma stabilitate /consolida; Visita eum in sobole. [p. 145 prę̨sta ei prolixitatem uitę; In diebus eius super† oriatur iustitia. ut cum iocunditáte et lętitia ęterno glorietur in regno. per

HIC DETVR VIRGA.

Accipe uirgam uirtutis atque ęquitatis. qua intellegas mulcére pios. et terrére reprobos; Errantes uiam doce. lapsísque manum porrige. disperdásque superbos. et réleues humiles. ut aperiat tibi hostium ihesus christus dominus noster, qui de sé ipso ait. Ego sum hostium. per me si quis introierit saluabitur; Et ipse qui est clauis dauid et sceptrum domus israel. qui aperit et nemo claudit. claudit et nemo aperit. sit tibi adiutor. qui educit uinctum de domo carceris. sedentem in tenebris. et umbra mortis. ut in omnibus sequi merearis eum de quo propheta dauid cecinit. Sedes tua deus in seculum seculi. uirga recta est uirga regni tui; Imitare ipsum qui dicit. diligas iustitiam. et odio habeas iniquitatem. propterea uncxit té deus deus tuus oleo lętitię. ad exemplum illius quem ante secula uncxerat prę participibus suis. ihesum christum dominum nostrum.

BENEDICTIO SVPER EVM.

Extendat omnipotens dominus dexteram suę benedictionis. et effundat super té donum suę protectionis. et circúmdet té muro felicitatis

ác custodia suę propitiationis. sanctę marię ác beati petri apostolorum principis. sanctíque gregorii anglorum apostolici. atque omnium sanctorum intercedentibus meritis. Amen.

Indulgeat tibi dominus omnia mala quę gessisti. et tribuat tibi gratiam et misericordiam. quam humiliter ab éo deposcis. et liberet té ab aduersitatibus cunctis. /et ab omnibus uisibilium et inui- [p. 146 sibilium inimicorum insidiis.

Angelos suos bonos semper et ubique qui té prędecedant comitentur et subsequantur. ad custodiam tui ponat. et a peccato seu gladio et ab omnium periculorum discrimine sua potentia liberet. Amen.

Inimicos tuos ad pacis caritatísque benignitatem conuertat. et bonis omnibus te gratiosum et amabilem faciat. pertinaces quoque in tui insectatione et odio confusione salutari induat. super té autem sanctificatio sempiterna floreat. Amen.

Uictoriosum té atque triumphatorem de inuisibilibus atque uisibilibus hostibus semper efficiat. et sancti nominis sui timorem pariter et amorem continuum cordi tuo infundat. et in fide recta ác bonis operibus perseuerabilem reddat. et pace in diebus tuis concessa cum palma uictorię té ad perpetuum regnum perducat. Amen.

Et qui té uoluit super populum suum constituere regem. et in prędenti seculo felicem. et ęternę felicitatis tribuat esse consortem. Amen.

Quod ipse prędtare.

Item alia.

Benedic domine hunc prędelectum principem. qui regna omnium regnorum a sęculo moderaris. Amen.

Et tali eum benedictione glorifica. ut dauitica teneat sublimitate sceptrum salutis. et sanctificę propitiationis munere repperiatur locupletatus. Amen.

Dá ei a tuo spiramine regere populum. sicut salomonem fecisti regnum obtinere pacificum. Amen.

Quod ipse prędtare.

Designatio statvs regis.

Sta et retine ámodo statum quem huc usque paterna sug/gestione tenuisti hereditario iure tibi delegatum per auctoritatem dei [p. 147 omnipotentis. et per prędentem traditionem nostram omnium scilicet episcoporum. cęterorumque dei seruorum. et quanto clerum sacris altaribus propinquiorem prospicis. tanto ei potiorem in locis congruis honorem impendere memineris. quatinus mediator dei et hominum té mediatorem

cleri et plebis in hoc regni solio confirmet. et in regno ęterno secum regnare faciat ihesus christus dominus noster. rex regum et dominus dominantium. qui cum patre.

SEQVITVR ORATIO.

Omnipotens det tibi deus de rore cęli et de pinguedine terrę habundantiam frumenti et uini. et seruiant tibi populi. et adorent te tribus. esto dominus fratrum tuorum. et incuruentur ante té filii matris tuę. et qui benedixerit tibi benedictionibus repleatur. et deus erit adiutor tuus; Omnipotens benedicat tibi benedictiónibus cęli desuper in montibus et in collibus. benedictiónibus abyssi iacentis deorsum. benedictionibus uberum et uuarum. pomorúmque benedictiones patrum antiquorum abraham et isaac et iacob confortatę sint super té. per

ALIA.

BENEDIC domine fortitudinem principis. et opera manuum illius suscipe. et benedictione tua terra eius de pomis repleatur. de fructu cęli et rore atque abyssi subiacentis. de fructu solis et lunę. de uertice antiquorum montium. de pomis ęternorum collium. et de frugibus terrę et plenitudine eius; Benedictio illius qui apparuit in rubo ueniat super caput /.ill. et plena sit benedictio domini in filiis eius. et tingat in [p. 148 oleo pedem suum; Cornua rinocerotis cornua illius. in ipsis uentilabit gentes usque ad terminos terrę. quia ascensor cęli auxiliator suus in sempiternum fiat. per

FINIT CONSECRATIO REGIS.

QVAM CONSECRATIO REGINAE SEQVITVR. QUĘ PROPTER HONORIFICENTIAM AB EPISCOPO SACRI VNGVINIS OLEO SVPER VERTICEM FVNDENDA EST. ET IN ĘCCLESIA CORAM OPTIMATIBVS VT IN SEQVENTI PAGINA DEMONSTRATVR. CVM CONDIGNO HONORE REGIA CELSITVDINE IN REGALIS THORI CONSORTIVM BENEDICATVR ET CONSECRETVR. SED ET HANC ETIAM ANVLO PRO INTEGRITATE FIDEI ET CORONA PRO AETERNITATIS GLORIA DECORARI DECERNIMVS;

INCIPIT CONSECRATIO REGINAE. AB EPISCOPO VEL PRESBITERO DICENDA.

IN nomine patris et filii et spiritus sancti prosit tibi hęc unctio olei. in honorem et confirmationem ęternam.

Oratio.

Omnipotens sempiterne deus. affluentem spiritum tuę benedictionis super famulam tuam .N. nobis orantibus propitiatus infunde. ut quę per manus nostrę inpositionem hodie regina instituitur sanctificatione tua digna et electa permaneat. ut nunquam postmodum de tua gratia separetur indigna. per

Hic detvr anvlvs.

Accipe anulum fidei signaculum sanctę trinitatis. quo possis omnes hereticas prauitates deuitare. et barbaras gentes uirtute tibi premere. et ad agnitionem ueritatis aduocare.

Seqvatvr oratio.

/Deus cuius est omnis potestas et dignitas. dá famulę tuę [p. 149 .N. signo fidei tuę prosperum suę dignitatis effectum. in qua tibi semper firma maneat. tibíque iugiter placere contendat. per

Hic coronetur.

Accipe coronam glorię honorem iocunditatis. splendida ut fulgeas. et ęterna exultatione coroneris. per

Oratio.

Omnium domine fons bonorum. et cunctorum dator profectuum. tribue famule tuę .N. adeptam bene regere dignitatem. et a té sibi prędstitam in éa bonis operibus corroborare gloriam. per

Missa pro ordinato rege.

Quesumus omnipotens devs. vt famvlvs tvvs .ill. qvi tva miseratione suscepit regni gubernacula. uirtutum etiam omnium percipiat incrementa. quibus decenter ornatus et uitiorum monstra deuitare et hostes superare. et ad te qui uia ueritas et uita és gratiosus ualeat peruenire. per

Secreta.

Mvnera domine quesumus oblata santifica. ut et nobis unigeniti tui corpus et sanguis fiant et .ill. regi ad obtinendam animę corporisque salutem. et peragendum iniunctum officium te largiente usquequáque proficiant. per

PREFATIO.

ŪD AETERNE DEVS. Qui és fons inmarcescibilis lucis. et orígo perpetuę bonitatis. regum consecrator. honorum omnium attributor. dignitatúmque largitor ; Cuius ineffábilem clementiam uotis omnibus exoramus. ut famulum tuum .N. regalis dignitatis fastigio uoluisti sublimari. sapientię ceterarumque uirtutum ornamentis facias decorari ; Et quia tui est muneris quod regnat. tuę sit pietatis quo id feliciter agat. quatinus in fundamento spei. fidei. /caritatísque fundatus. peccatorum labe [p. 150 abstersus. de uisibilibus et inuisibilibus hostibus triumphator effectus. subiecti populi augmento prosperitate et securitate exhilaratus. cum eis mutua dilectione conexus. et transitorii regni gubernacula inculpabiliter teneat. et ad ęterni infinita gaudia té miserante perueniat. per christum.

AD COMPLENDUM.

HAec domine oratio salutaris famulum tuum .N. ab omnibus tueatur aduersis. quatinus et ęcclesiasticę pacis obtineat tranquillitatem. et post istius temporis decursum ad ęternam perueniat hereditatem. per

ALIA.

Omnipotens sempiterne deus. cęlestium terrestriumque moderator. qui famulum tuum .N. ad regni fastigium dignatus és prouéhere. concede quesumus. ut a cunctis aduersitatibus liberatus. et ęcclesiasticę pacis gaudia té donante peruenire mereatur. per

TRANSLATION.

Here beginneth the consecration of a king, whom two bishops shall lead by hand from the assembly of the elders to the church. And the choir shall sing the anthem, the two bishops leading.

Anth. Let thy hand be strengthened, *etc.* [*See below*, Doc. xxiii. p. 250.]

When the king is come to the church, he shall lie prostrate before the altar: and then shall the hymn Te Deum laudamus *be sung to the end. After which he shall arise from the ground: and the king chosen by the bishops and people shall promise to observe these three things.*

I promise these three things to the Christian people subject to me : first that the church of God, *etc.* [*See above*, Doc. ii. p. 13.]

Then shall all say Amen. *And these prayers shall be said:*

We beseech thee, O Lord, Holy Father, *etc.* [*See* Doc. xxiii. p. 254.]

Then this Prayer.

God, which providest for thy people by thy power, *etc.* [*See below*, Doc. xxiii. p. 256.]

Then this Prayer.

In thy days let justice and equity arise, *etc.* [*See above*, Doc. ii. p. 10.]

The consecration of the King.[1]

O Almighty and everlasting God, Creator and Governor of heaven and earth, Maker and Ruler of angels and men, King of kings, and Lord of lords, who didst cause thy faithful servant Abraham to triumph over his enemies; didst give many victories to Moses and Joshua, the governors of thy people; didst exalt thy lowly servant David unto the height of a kingdom, and didst save him from the lion's mouth and from the hand of the beast and of Goliah; and didst also deliver him from the evil javelin of Saul and from all his enemies; didst enrich Solomon with the unspeakable gift of wisdom and peace, graciously give ear to our humble prayers, and multiply thy blessings upon thy servant N., whom in lowly devotion we do elect to the kingdom of the Angles or of the Saxons, and ever cover him with thy powerful hand, that he, being strengthened with the faith of Abraham, endued with the mildness of Moses, armed with the fortitude of Joshua, exalted with the humility of David, beautified with the wisdom of Solomon, may please thee in all things, may always walk uprightly in the way of righteousness, may nourish and teach, defend and instruct the church of the whole realm of N. with the people committed to his charge, and like a mighty king minister unto them the government of thy power against all enemies, visible and invisible, that the sceptre depart not from the royal throne of the Angles and Saxons, but by thy help may reform their minds to the concord of true faith and peace; that being underpropped with due obedience and honoured with the condign love of this his people, he may through length of years stablish and govern by thy mercy the height of the glory of his fathers; and being defended with the helmet of thy protection, covered with thy invincible shield, and all clad with heavenly armour, he may gloriously triumph, and by his power both terrify infidels and bring joyful peace to those that fight for thee; bestow on him the virtues with which thou hast adorned thy faithful servants, with manifold blessings, and set him on high in the government of his kingdom, and anoint him with the oil of the grace of the Holy Spirit, who with the Father, etc. [*Cp. below*, Doc. xxiii. p. 255.]

[1] This version is based upon that of the Stewart orders. *See below*, Doc. xxiii.

Here he shall be anointed with oil; and this anthem shall be sung.

Anthem. Zadok the priest and Nathan the prophet.

Collect.

Anoint, O Christ, this king to the government, with the oil with which thou didst anoint priests, kings and prophets and martyrs, who by faith subdued kingdoms and wrought righteousness, and have obtained the promises. Let thy most sacred unction flow upon his head and descend into his heart, and enter his soul: and let him by thy grace be worthy of the promises which the victorious kings have obtained, that in this present life he may reign with happiness, and finally attain to their fellowship in the kingdom of heaven.

Then this Collect.

O God, the Strength of thy chosen and the Exalter of the humble, *etc.* [*See below*, Doc. xxiii. p. 257.]

Then this Collect.

God, the Son of God, Christ Jesus our Lord, *etc.* [*See* Doc. xxiii. p. 258.]

Here shall the Ring be given.

Receive this Ring, the seal of the holy faith, the strength of thy kingdom, and the increase of thy power, whereby thou mayest learn to drive back thy foes with triumph, destroy heresies, unite those whom thou hast conquered, and bind them firmly to the catholic faith.

Then shall follow this Prayer.

O God, to whom belongeth all power and dignity, *etc.* [*See below*, Doc. xxiii. p. 262.]

When he is girded with the sword, this Anthem shall be sung.

Anthem. Be strong and of a good courage, *etc.* [*See below*, Doc. xxiii. p. 261.]

Here shall the Sword be given.

Receive this sword, which is bestowed on thee with the blessing of God, wherewith thou mayest have strength by the power of the Holy Ghost to resist and cast out all thine enemies, and all the foes of the holy Church of God, and protect the kingdom committed to thy charge; and defend the camp of God, by the help of the most invincible conqueror, our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth, *etc.*

Collect after the delivery of the Sword.

O God, who by thy providence dost govern all things in heaven

and in earth, grant unto our most Christian king N. that by the power of the spiritual sword he may break, and by the help of thine arm utterly destroy, the array of all his enemies.

Here shall he be crowned.

God crown thee with a crown of glory, *etc.* [*See below*, Doc. xxiii. p. 261.]

Collect after the delivery of the Crown.

O God of eternity, the Commander of allpowers, *etc.* [*See below*, Doc. xxiii. p. 261.]

Here shall the Sceptre be given.

Receive the Sceptre, the sign of kingly power, *etc.* [*See below*, Doc. xxiii. p. 263.]

Collect.

O Lord, the Fountain of all good things, and the Author of all good proceedings, *etc.* [*See below*, Doc. xxiii. p. 263.]

Here shall the Rod be given.

Receive the rod of virtue and equity, *etc.* [*See below*, Doc. xxiii. p. 263.]

The Blessing over the King.

May the Almighty Lord stretch forth the right hand of his blessing, and pour out upon thee the gift of his protection, and surround thee with a bulwark of happiness and with the guard of his graciousness, for the merits' sake of Saint Mary, and of the blessed Peter, the prince of the apostles, of Saint Gregory, the apostle of the English, and of all the saints. AMEN.

May the Lord pardon all the sins that thou hast committed, and grant unto thee his grace and mercy which thou humbly desirest of him, and deliver thee from all adversity and from all the snares of thy foes, visible and invisible. AMEN.

May he set his good angels at all times and in all places to guard thee, to go before thee, to accompany thee, and to follow thee, and deliver thee by his power from sin, or the sword, and from all perils. AMEN.

May he turn thine enemies to peace and love, and make thee gracious and loving to all good men, cover with hate and confusion those that are stiffnecked against thee; but upon thee may holiness flourish for ever. AMEN.

May he ever make thee victorious and a conqueror over thine enemies, visible and invisible, and pour into thy heart both lasting fear

and love for his holy name, and render thee constant in the true faith and in good works, grant thee peace in thy days, and with the palm of victory lead thee to his eternal kingdom. AMEN.

And may he who has been pleased to set thee as king over his people grant that thou mayest be happy in the present world, and share the eternal joys of the world to come. AMEN.

Grant this, O Lord, *etc.*

And this.

O Lord, thou that governest all kingdoms from everlasting, bless we beseech thee this our chosen king. AMEN.

That he may rule like David and by thy mercy obtain his reward. AMEN.

Grant that by thy inspiration he may govern with the mildness of Solomon and enjoy a peaceable kingdom. AMEN.

Grant this, O Lord, *etc.*

The announcement of the King's Estate.

Stand and holdfast from henceforth, *etc.* [*See below*, Doc. xxiii. p. 264.]

Here shall follow this Prayer.

The Almighty give thee of the dew of heaven, *etc.* [*See below*, Doc. xxiii. p. 270.]

Ana this.

Bless, O Lord, the virtuous carriage of this king, and accept the work of his hands, *etc.* [*See below*, Doc. xxiii. p. 270.]

Here endeth the Consecration of the King.

Then shall follow the consecration of the Queen, who must be anointed with the oil of holy unction upon the head, by a bishop, as is due to her honour. And she must be blessed and consecrated in the church before the nobles as appears on the following page, with honour due to her exaltation to be the consort of the King; and moreover we decree that she must be adorned with the ring for the integrity of her faith, and with a crown for the glory of eternity.

Here beginneth the Consecration of the Queen, to be said by a bishop or priest.

In the name of the Father, and of the Son, and of the Holy Ghost, let the anointing of this oil increase thy honour and stablish thee for ever and ever.

The Collect.

O Almighty and everlasting God, we beseech thee of thy goodness to pour out the spirit, *etc.* [*See below*, Doc. xxiii. p. 267.]

Here shall the Ring be given.

Receive this ring, the seal of a sincere faith, *etc.* [*See below*, Doc. xxiii. p. 267.]

And then shall follow this Prayer.

God, to whom belongeth all power and dignity, *etc.* [*See below*, Doc. xxiii. p. 267.]

Here shall she be crowned.

Receive the crown of glory and honour, *etc.* [*See* Doc. xxiii. p. 267.]

Then this Prayer.

O Lord, the fountain of all good things, and the giver of all perfection, *etc.* [*See below*, Doc. xxiii. p. 268.]

The Mass for the ordained King.

The Collect.

O Almighty God, we beseech thee that thy servant N., *etc.* [*See below*, Doc. xxiii. p. 268.]

The Secret.

Bless, O Lord, we beseech thee, these thy gifts, *etc.* [*See below*, Doc. xxiii. p. 269.]

Preface.

It is very meet. . . . Everlasting God, who art the source of unfading light, and the wellspring of everlasting goodness, the consecrator of kings, giver of all honour, and bestower of dignities; we implore thine unspeakable mercies in all our prayers, to adorn with the jewels of wisdom and all other virtues thy servant N., whom thou hast been pleased to raise to the height of kingly dignity. And as it is by thy gift that he reigneth, grant that by thy mercy he may rule prosperously, so that, grounded on the foundation of faith, hope, and charity, and cleansed from all spot of sin, he may triumph over his enemies, visible and invisible, and, gladdened by the increase of prosperity and the safety of his people, and joined with them in mutual love, he may without fault govern this transitory kingdom, and finally by thy mercy obtain the everlasting joys of thy eternal realm, through Christ our Lord.

The Post-common.

Grant, O Lord, that by these prayers for the welfare of our king, thy servant N. may be protected from all adversity, so that he may retain the quiet and peace of the church, and after the course of this life he may pass to thine eternal heritage.

And this.

Almighty and everlasting God, Governor of all things both in heaven and in earth, who hast been pleased to advance thy servant N. to the height of royal dignity, grant we beseech thee that being delivered from all adversity, he may be found worthy through thy bounty to enter into the joy of the peace of thy church.

IV.

An English Coronation Order of the Twelfth Century

This coronation order represents the third recension of the service, and is sometimes called the coronation of Henry I.; but there is no more reason for believing that it was used for Henry I. than for considering the second recension to be the order for the coronation of Ethelred II. In both cases the opinion has merely arisen from a note designating these sovereigns made by a seventeenth century hand, probably one of the librarians of the Cotton collection. The order is found in a very fine manuscript pontifical, now in the British Museum, dating from the twelfth century, and written for a bishop of the province of Canterbury.

This order is more akin to that in the so-called *Ordo Romanus* of Hittorp, printed by him in *de divinis Catholicae Ecclesiae officiis*, than are any of the other three recensions.

[Brit. Mus. Cotton. MS. Tib. B. viii. fo. 81.]

/*Incipit consecratio regis.* [fo. 81

Consecrandum regem de conuentu fidelium seniorum duo episcopi per manus producant ad ecclesiam. et chorus decantet hanc Antiphonam.

Firmetur manus tua et exaltetur dextera tua iusticia et iudicium preparatio sedis tuę misericordia et ueritas precedant faciem tuam alleluia. *℣.* Gloria patri et filio et spiritui sancto.

Perueniens ad ecclesiam prosternat se super pauimentum ante altare. Pauimentum autem /stratum sit tapetibus et palliis. Finita [fo. 81*b* *Antiphona fiat letania. Et episcopi prosternant se super pauimentum hinc et inde circa ēlectum regem. Expleta autem letania: erigant se. Erectus autem ab episcopis electus rex: hec tria seruaturum se esse promittat dicens.*

In christi nomine promitto hęc tria populo christiano mihi subdito. In primis me pręcepturum et opem pro uiribus impensurum: ut ęcclesia dei et omnis populus christianus. ueram pacem /nostro arbitrio in [fo. 82 omni tempore seruet. Aliud ut rapacitates et omnes iniquitates omnibus gradibus interdicam. Tercium ut in omnibus iudiciis ęquitatem et miseri-

From an Eleventh Century MS in the possession of Captain G. E. Holford, C.V.O., C.I.E.

cordiam pręcipiam. ut mihi et uobis indulgeat suam misericordiam clemens et misericors deus.

Et respondeant omnes. AMEN.

His expletis: unus episcoporum alloquatur populum. si tali principi ac rectori se subicere. et iussionibus eius obtemperare velint. /Tunc a circumstante clero et populo respondeatur. Uolumus et [fo. 82*b* *concedimus. Postea uero cum eo deuote inclinato dicantur á metropolitano sequentes orationes.*

OMnipotens ęterne deus. creator omnium imperator angelorum. rex regnantium. dominusque dominantium. qui abraham fidelem famulum tuum de hostibus triumphare fecisti. moysi et iosuę populo prelatis multiplicem uictoriam tribuisti . /humilemque dauid puerum tuum regni [fo. 83 fastigio sullimasti. et salomonem sapientię pacisque ineffabilis munere ditasti: respice quesumus ad preces humilitatis nostrę. et super hunc famulum tuum. quem supplici deuotione in regem eligimus. benedictionum tuarum dona multiplica. eumque dextere tuę potentia semper et ubique circunda. quatinus prędicti abrahę fidelitate firmatus /moysi man- [fo. 83*b* suetudine fretus. iosue fortitudine munitus. dauid humilitate exaltatus. salomonis sapientia decoratus. tibi in omnibus placeat. et per tramitem iusticię inoffenso gradu semper incedat. ęcclesiamque tuam deinceps cum plebibus sibi annexis ita enutriat ac doceat. muniat et instruat. contraque omnes uisibiles et inuisibiles hostes eidem potenter regaliterque tuę uirtutis régi/men administret. et ad uere fidei pacisque concordiam eorum [fo. 84 animos te opitulante reformet: ut horum populorum debita subiectione fultus. cum digno amore glorificatus. ad paternum decenter solium tua miseratione conscendere mereatur. tuę quoque protectionis gálea munitus. et scuto insuperabili iugiter protectus armisque cęlestibus circundatus. optabilis uictorię /triumphum feliciter capiat. terroremque suę [fo. 84*b* potentię infidelibus inferat et pacem tibi militantibus lętanter reportet. Per dominum nostrum qui uirtute crucis tartara destruxit. regnoque diaboli superato ad cęlos uictor ascendit: in quo potestas omnis regnumque consistit et uictoria. qui est gloria humilium. et uita salusque populorum. Qui tecum.

ALIA *ORATIO.*

/BENEdic domine hunc regem nostrum .N. qui regna omnium [fo. 85 moderaris a seculo. et tali eum benedictione glorifica: ut dauiticę teneat sullimitatis sceptrum. et glorificatus in eius propicius reperiatur merito. Da ei tuo inspiramine cum mansuetudine ita regere populum. sicut salomon fecisti regnum optinere pacificum. Tibi cum timore semper sit

subditus. tibique militet cum /quiete. sit tuo clipeo protectus [fo. 85*b* cum proceribus. et ubique tua gratia uictor existat. Honorifica eum prę cunctis regibus gentium. felix populis dominetur et feliciter eum nationes adorent. Viuat inter gentium cateruas magnanimus. sit in iudiciis ęquitatis singularis. locupletet eum tua prędiues dextera. frugiferam optineat patriam et eius liberis tribuas profutura. Presta ei prolixitatem uitę per /tempora. ut in diebus eius oriatur iusticia. Item robustum teneat regiminis [fo. 86 solium et cum iocunditate et iusticia ęterno glorietur in regno. per.

ORATIO.

Deus ineffabilis auctor mundi. conditor generis humani. gubernator imperii. confirmator regni. qui ex utero fidelis amici tui patriarchę nostri habrahę prędelegisti regem seculis profuturum. tu presentem regem /hunc cum exercitu suo: per intercessionem omnium sanctorum uberi [fo. 86*b* benedictione locupleta. et in solium regni firma stabilitate conecte. Visita eum sicut moysen in rubo. iesum naue in prędio. gedeon in agro. samuelem in templo. et illa eum benedictione syderea ac sapientię tuę rore perfunde. quam beatus dauid in psalterio salomon filius eius te remune/rante [fo. 87 percepit é cęlo: Sis ei contra acies inimicorum lorica. in aduersis galea. in prosperis pacientia. in protectione clipeus sempiternus. et presta ut gentes illi teneant fidem. proceres sui habeant pacem. diligant caritatem. abstineant se á cupiditate. loquantur iusticiam. custodiant ueritatem. et ita populus iste pullulet coalitus benedictione ęternitatis: ut semper maneant tripudiantes /in pace uictores. per. [fo. 87*b*

Tunc demum ab ipso metropolitano unguantur sibi manus de oleo sanctificato.

Unguantur manus istę de oleo sanctificato. unde uncti fuerunt reges et prophetę et sicut unxit samuel dauid in regem. ut sis benedictus et constitutus rex in regno isto super populum istum quem dominus deus tuus dedit tibi ad regendum et gubernandum. /Quod ipse [fo. 88 prędstare dignetur. qui cum patre et spiritu sancto uiuit.

ORATIO.

Prospice omnipotens deus serenis optutibus hunc gloriosum regem .N. et sicut benedixisti abraham ysáác et iacob. sic illum largis benedictionibus spiritualis gratię cum omni plenitudine tua potentia irrigare atque perfundere dignare. Tribue ei domine de rore cęli et de pinguedine terrę abundantiam frumenti. uini. et olei. et /omnium frugum opulen- [fo. 88*b* tiam ex largitate diuini muneris longa per tempora. ut illo regnante sit corporum sanitas in patria. et pax inuiolata sit in regno. et dignitas gloriosa regalis palatii. maximo splendore regię potestatis oculis omnium fulgeat.

luce clarissima choruscare atque splendere quasi splendidissima fulgura maximo perfusa lumine uideatur. Tribue ei omnipotens deus. ut sit fortissimus protector patrię. et consolator ęcclesiarum atque cenobiorum sanctorum maxima cum pietate /regalis munificentię atque ut sit [fo. 89 fortissimus regum triumphator hostium. ad opprimendas rebelles. et paganas nationes. Sitque suis inimicis satis terribilis: prę maxima fortitudine regalis potentię. Optimatibus quoque atque pręcelsis proceribus atque fidelibus sui regni munificus et amabilis. et pius. ut ab omnibus timeatur atque diligatur. Reges quoque de lumbis eius per successiones temporum /futurorum egrediantur regnum hoc regere totum et [fo. 89*b* post gloriosa tempora atque felicia pręsentis uitę: gaudia sempiterna in perpetua beatitudine habere mereatur. per dominum.

Postea uero caput. pectus. et scapulas. ambasque compáges brachiorum ipsius unguat metropolitanus ita dicens.

UNGUATUR caput istud. pectus. scapulę. et compages brachiorum de oleo sanctificato. REQUIRE RETRO.

Interim cantatur.

R Deum time.

/POST unctionem. ORATIO. [fo. 90

DEUS DEI filius ihesus christus dominus noster. qui a patre oleo exultationis unctus est prę participibus suis: ipse per pręsentem sacri unguinis infusionem spiritus paracliti super caput tuum infundat benedictionem. eandemque usque ad interiora cordis tui penetrare faciat. quatinus hoc uisibili et tractabili dono. inuisibilia percipe et temporali regno iustis moderaminibus /exsecúto. ęternaliter cum eo regnare merearis. qui [fo. 90*b* solus sine peccato rex regum uiuit et gloriatur cum deo patre in unitate eiusdem spiritus sancti.

ALIA.

DEUS QVI es iustorum gloria et misericordia peccatorum. qui misisti filium tuum precioso sanguine suo genus humanum redimere. qui conteris bella et pugnator és in té sperantium. et sub cuius arbitrio omnium regnorum /continetur potestas. te humiliter deprecamur. ut [fo. 91 pręsentem famulum tuum .N. in tua misericordia confidentem. in pręsenti sede regali benedicas. eique propicius adesse digneris. ut qui tua éxpetit protectione defendi. omnibus sit hostibus forcior. Fac illum domine beatum esse et uictorem de inimicis suis. Corona eum corona iusticię et pietatis. ut ex toto corde et tota mente in te credens tibi deseruiat. /et sanctam tuam ęcclesiam defendat et sullimet. populumque a te [fo. 91*b* sibi commissum iuste regat. nullis insidiantibus malis eum in iniusticiam conuertat. Accende domine cor eius ad amorem gratię tuę per hoc

unctionis oleum unde unxisti sacerdotes. reges et prophetas. quatinus diligens iusticiam per tramitem similiter iusticię populum ducens. post peracta á te disposita in regali excellentia annorum curricula. peruenire /ad ęterna gaudia mereatur. per. [fo. 92

Postea ab episcopis ensem accipiat. et cum ense totum regnum sibi fideliter ad regendum secundum prędicta verba sciat esse commendatum: dicente metropolitano.

ACCIPE gladium per manus episcoporum licet indignas. uice tamen et auctoritate sanctorum apostolorum consecratas. tibi regaliter impositum nostręque benedictionis officio in defensionem sanctę dei ęcclesię diuinitus /ordinatum. et esto męmor. de quo psalmista prophetauit dicens. [fo. 92*b* Accingere gladio super fęmur tuum potentissime. ut per eundem uim ęquitatis exerceas. molem iniquitatis potenter destruas. et sanctam dei ęcclesiam eiusque fideles propugnando protegas. nec minus sub fide falsos. quam christiani nominis hostes execreris et destruas. uiduas et pupillos clementer adiuues ac de/fendas. desolata restaures. restaurata [fo. 93 conserues. ulciscaris iniusta. confirmes bene disposita. quatinus hęc in agendo uirtutum triumpho gloriosus. iusticięque cultor egregius. cum mundi saluatore cuius typum geris in nomine. sine fine merearis regnare. qui cum patre et spiritu sancto uiuit.

Accinctus autem ense. similiter armillas accipiat. dicente metropolitano.

Accipe armillas sinceritatis /et sapientię diuinęque circun- [fo. 93*b* dationis indicium. quibus intelligas omnes operationes tuas contra hostes uisibiles et inuisibiles posse esse munitas.

Cum datur pallium.

ACCIPE pallium quattuor initiis formatum. per quod intelligas quattuor mundi partes diuinę potestati esse subiectas. nec quenquam posse feliciter regnare in terris. nisi cui potestas regnandi fuerit collata de cęlis.

/Benedictio Coronę Regię. [fo. 94

DEUS tuorum corona fidelium. qui in capitibus eorum ponis coronam de lapide precioso. benedic et sanctifica coronam istam. quatinus sicut ipsa diuersis preciosisque lapidibus adornatur. sic famulus tuus .N. gestator ipsius. multiplici preciosarum uirtutum munere tua largiente gratia repleatur. per.

Cum capiti corona imponitur.

CORONET te deus corona glorię atque iusticię. honore et /opere [fo. 94*b* fortitudinis. ut per officium nostrę benedictionis cum fide recta. et

multiplici bonorum operum fructu ad coronam peruenias regni perpetui. ipso largiente cuius regnum permanet in sęcula sęculorum.

POST coronam ORATIO.

DEUS perpetuitatis. dux uirtutum. cunctorum hostium uictor. benedic hunc famulum tuum tibi caput suum inclinantem. et prolixa sanitate et prospera felicitate eum conserua. /et ubicunque auxilium tuum [fo. 95 inuocauerit cito assis. et protegas et defendas. Tribue ei quęsumus domine diuitias gratię tuę comple in bonis desiderium eius. corona eum in misericordia tua. tibique domino pia deuotione iugiter famuletur. per.

Cum datur anulus.

Accipe regię dignitatis anulum. et per hunc in te catholicę fidei signaculum. quia ut hodie ordinaris. caput et princeps regni ac populi: ita perseuerabis auctor ac stabilítor /christianitatis et christianę fidei [fo. 95*b* ut felix in opere. locuples in fide. cum rege regum glorieris. cui est honor et gloria. per ęterna sęcula sęculorum. AMEN.

Cum datur sceptrum.

ACCIPE sceptrum regię potestatis insigne. uirgam scilicet regni rectam. uirgam uirtutis qua te ipsum bene regas. sanctam ęcclesiam populumque uidelicet christianum á déo commissum régia uirtute ab improbis defendas /prauos corrigas. rectos pacifices. et ut uiam rectam tenére possint. [fo. 96 tuo iuuamine dirigas. quatinus de temporali regno ad ęternum regnum peruenias. ipso adiuuante cuius regnum permanet in sęcula sęculorum. AMEN.

Oratio post sceptrum.

OMNIUM domine fons bonorum cunctorumque deus institutor profectuum. tribue quęsumus famulo tuo .N. adeptam bene regere dignitatem. et á té sibi prędstitum honorem dignare corroborare. /Honorifica [fo. 96*b* eum prę cunctis regibus britannię. uberi eum benedictione locupléta. et in solio regni firma stabilitate consolida. Visita eum in sóbole. presta ei prolixitatem uitę. In diebus eius semper oriatur iusticia: ut cum iocunditate et lętitia ęterno glorietur in regno. per.

Tunc detur ei uirga.

ACCIPE uirgam uirtutis atque ęquitatis. qua intelligas te mulcére pios. et terrére /réprobos. Errantes uiam doce. lapsisque manum porrige. [fo. 97 disperdasque superbos et réleues humiles. ut aperiat tibi ostium ihesus christus dominus noster. qui de seipso ait. Ego sum ostium. per me si

quis introierit saluabitur. et ipse qui est clauis dauid et sceptrum domus israel: qui aperit et nemo claudit. claudit et nemo aperit. sit tibi adiutor. qui educit uinctum de domo carceris. sedentem in tenebris et umbra /mortis: ut in omnibus sequi merearis eum de quo propheta [fo. 97*b* dauid cecinit. sedes tua deus in sęculum sęculi: uirga recta est uirga regni tui. Et imitare ipsum qui dicit. diligas iusticiam. et odio habeas iniquitatem. propterea unxit te deus deus tuus oleo lęticię ad exemplum illius quem ante sęcula unxerat prę participibus suis. ihesum christum dominum nostrum.

Tunc dicatur super eum benedictio.

Benedicat tibi deus. custo/diatque te. et sicut te uoluit super [fo. 98 populum suum esse regem. ita in prȩsenti sęculo felicem. et ęternę felicitatis tribuat esse consortem.[1] *Amen.*

Clerum ac populum quem sua uoluerit opitulatione tua sanctione congregari. sua dispensatione et tua administratione per diuturna tempora faciat feliciter gubernari.[2] *Amen.*

Quatinus diuinis mónitis parentes. aduersitatibus omnibus carentes. bonis /omnibus exuberantes tuo imperio fideli amore obse- [fo. 98*b* quentes. et prȩsenti sęculo pacis tranquillitate fruantur et tecum ęternorum ciuium consorcio potiri mereantur.[2] *Amen.*

Quod ipse prȩstare.

Coronatus autem osculetur episcopos. á quibus post ducatur honorifice ad regale solium choro cantante ymnum. Te deum laudamus.

Quo ad finem perducto: dicat ad eum metropolitanus.

Sta. ęt rétine ámodo locum /quem huc usque paterna succes- [fo. 99 sione tenuisti hȩreditario iudicio tibi delegatum. per auctoritatem dei omnipotentis. et prȩsentem traditionem nostram. scilicet omnium episcoporum cęterorumque dei seruorum. et quanto clerum sacris altaribus propinquiorem pérspicis: tanto ei pociorem in locis cóngruis honorem impendere memineris. quatinus mediator dei et hominum te mediatorem cleri et plebis in hoc regni /solio confirmet. et in regnum ęternum [fo. 99*b* regnare faciat ihesus christus dominus noster. rex regum. et dominus dominantium. qui cum patre et spiritu sancto uiuit et regnat. in secula sęculorum. Amen.

[1] A red neume is above the last syllable but two of this word.
[2] *Idem.*

Benedictio reginę dicenda in ingressu ęcclesię secundum ordinem romanum.

Omnipotens sempiterne deus. fons et origo totius bonitatis qui feminei sexus fragilitatem nequaquam reprobando aduersaris. sed dignanter comprobando propicius /eligis. et qui infirma mundi [fo. 100 eligendo forcia quęque confundere decreuisti. quique etiam glorię uirtutisque tuę triumphum in manu iudith feminę olim iudaicę plebi de hoste seuissimo resignare uoluisti: respice quęsumus preces humilitatis nostrę. et super hanc famulam tuam .N. quam supplici deuotione in reginam eligimus. benedictionum tuarum dona multiplica. eamque dextera tuę potentię semper et /ubique circunda. ut umbóne muniminis [fo. 100*b* tui undíque secus firmiter protecta. uisibilis seu inuisibilis hostis nequitias triumphaliter expugnare ualeat. et uná cum sara atque rebecca et rachel beatis reuerendisque feminis fructu uteri sui fęcundari seu gratulari mereatur. ad decorem totius regni. statumque sanctę dei ęcclesię regendum nec non protegendum. per christum dominum nostrum. qui intemerato beatę /marię uirginis utero nasci. et uisitare ac renouare hunc [fo. 101 dignatus est mundum. qui tecum uiuit et gloriatur deus in unitate spiritus sancti. per immortalia sęcula sęculorum. Amen.

Post hanc sequitur benedictio dicenda ante altare.

Deus qui solus habes immortalitatem lucemque habitas inaccessibilem. cuius prouidentia in sui dispositione non fallitur. qui fecisti quę futura sunt. et uocas ea quę non sunt tanquam ea quę sunt: qui /superbos equo moderamine de principatu déicis. atque humiles [fo. 101*b* dignanter in sullime próuehis: ineffabilem misericordiam tuam supplices exoramus. ut sicut reginam hester causa iudaice salutis. de captiuitatis suę cómpede solutam. ad regis assuéri thalamum regnique sui consorcium transire fecisti. ita hanc famulam tuam .N. humilitatis nostrę benedictione christianę plebis gratia salutis. ad dignam sulli/memque regis [fo. 102 nostri copulam misericorditer transire concedas: ut in regalis fędere coniugii semper manens pudíca. proximam uirginitati palmam continere queat. tibique deo uiuo et uero in omnibus et super omnia iugiter placere desideret. et te inspirante quę tibi placita sunt toto corde perficiat. per.

Item post hanc in sacri olei unctione. sequitur hęc oratio.

Spiritus sancti gratia humilitatis nostrę officio in té copiosa /descendat. ut sicut manibus nostris indignis oleo materiali óblita [fo. 102*b* pinguescis exterius. ita eius inuisibili unguine delibúta impinguari merearis interius. eiusque spiritali unctione perfectissime semper imbuta.

et illicita declinare tota mente et spernere discas seu ualeas. et utilia animę tuę iugiter cogitare. optare. atque operari queas: auxiliante domino nostro ihesu christo /qui cum deo patre et eodem spiritu [fo. 103 sancto uiuit et regnat deus in sęcula sęculorum. AMEN.

Hic unguatur oleo sancto.

IN nomine patris et filii et spiritus sancti prosit tibi hęc unctio olei in honorem et confirmationem ęternam in sęcula sęculorum. AMEN.

ORATIO.

OMNIPOTENS sempiterne deus. affluentem spiritum tuę benedictionis super famulam tuam .N. nobis orantibus propiciatus infunde. ut quę per manus nostrę impositionem hodie regina instituitur. /sanctifica- [fo. 103*b* tione tua digna et electa permaneat. ut nunquam póstmodum de tua gratia separetur indigna. Per.

Hic detur anulus.

Accipe anulum fidei. signaculum sinceritatis. quo possis omnes hęreticas prauitates deuitare: et barbaras gentes uirtute dei pręmere. et ad agnitionem ueritatis aduocare. Per.

SEQUITUR ORATIO.

DEUS CUIUS est omnis potestas et dignitas. da famulę tuę .N. signo tuę /fidei prosperum suę dignitatis effectum. in qua tibi semper [fo. 104 firma maneat. tibique iugiter placere contendat. per dominum.

BENEDICTIO Coronę.

DEUS tuorum corona fidelium. qui in capitibus eorum ponis coronam de lapide precioso. benedic et sanctifica coronam istam. quatinus sicut ipsa diuersis preciosisque lapidibus adornatur. sic famula tua .N. gestatrix ipsius. multiplici preciosarum /uirtutum munere tua largiente [fo. 104*b* gratia repleatur. per dominum.

Item in eodem ordine. ad coronę impositionem. Postquam benedicta fuerit: coronabitur.

ACCIPE coronam glorię honorem iocunditatis. ut splendida fulgeas. et ęterna exultatione coroneris. Per.

ALIA.

OFFICIO indignitatis nostrę seu congregationis in reginam benedicta. accipe coronam regalis excellentię: quę licet ab in/dignis [fo. 105 episcoporum tamen manibus capiti tuo imponitur. unde sicut exterius auro et gemmis redimíta énites. ita et interius auro sapientię uirtutumque gemmis decorari contendas. quatinus post occasum huius sęculi cum

prudentibus uirginibus sponso perenni domino nostro ihesu christo ualeas adherere. qui cum deo patre et spiritu sancto uiuit et regnat deus. per infinita sęcula sęculorum. AMEN.

ORATIO.

/OMNIUM domine fons bonorum. et cunctorum dator [fo. 105*b* profectuum : tribue famulę tuę .N. adeptam bene regere dignitatem. et á té sibi prędstitam bonis operibus corroborare gloriam. per dominum nostrum ihesum christum.

TRANSLATION.

Here beginneth the consecration of a king.

Two bishops shall bring the king that is to be consecrated from the assembly of faithful elders to the church; and the choir shall sing this anthem.

Let thy hand be strengthened, *etc.* [*See below*, Doc. xxiii. p. 250.]

And when the king is come to the church, he shall lie prostrate on the floor before the altar. Now the floor must be spread with carpets and cloths. When the anthem is finished a litany shall be said. And the bishops shall lie prostrate on the floor on both sides of the king elect. At the end of the litany they shall arise. And the king elect when raised by the bishops shall promise to observe these three things, saying :

In the name of Christ I promise these three things to the Christian people subject to me : first that I will enjoin and give all my aid, that the church of God, *etc.* [*See above*, Doc. ii. p. 13.]

Here all shall answer. AMEN.

After this, one of the bishops shall address the people and ask them whether they be willing to submit themselves to this man as their prince and ruler, and obey his commands. Then shall the clergy and people standing about reply: We will and grant it so. *And then shall the prayers following be said by the Metropolitan with the king humbly kneeling.*

O Almighty God, and everlasting Father, Creator of all things, *etc.* [*See below*, Doc. xxiii. p. 255.]

Another Prayer.

O Lord, thou that governest all kingdoms from everlasting, *etc.* [*See below*, Doc. xxiii. p. 256.]

A Collect.

God, the unspeakable Author of the world, *etc.* [*See below* Doc. xxiii. p. 256.]

Then shall the Metropolitan anoint his hands with holy oil.

Let these hands be anointed, *etc.* [*See below*, Doc. xxiii. p. 257.]

A Collect.

Look down, Almighty God, with thy favourable countenance, *etc.* [*See below*, Doc. xxiii. p. 258.]

Then shall the Metropolitan anoint the King's head, breast, shoulders, and both elbows, saying thus:

Be this head, breast, shoulders, and elbows anointed with holy oil, *etc., as above.*

In the meanwhile the choir sings: Fear God.

After the anointing this prayer shall be said:

God, the Son of God, Christ Jesus our only Lord, *etc.* [*See below*, Doc. xxiii. p. 258.]

And this Prayer:

God which art the glory of the righteous, *etc.* [*See* Doc. xxiii. p. 259.]

Then shall he receive the sword from the bishops and learn that with the sword the whole kingdom has been entrusted to him to govern faithfully according to his word given above, and the Metropolitan shall say:

Receive this kingly sword, which is hallowed for the defence, *etc.* [*See below*, Doc. xxiii. p. 260.]

When he has been girded with the sword, he shall receive the Armils in the same manner; and the Metropolitan shall say:

Receive the bracelets of sincerity, *etc.* [*See below*, Doc. xxiii. p. 260.]

When the Mantle is delivered:

Receive this pall, which is formed, *etc.* [*See below*, Doc. xxiii. p. 261.]

The Blessing of the royal Crown.

God, the Crown of the faithful, *etc.* [*See below*, Doc. xxiii. p. 261.]

When the Crown is put upon his head.

God crown thee with a crown of glory, *etc.* [*See below*, Doc. xxiii. p. 261.]

After the delivery of the Crown, this Prayer shall be said:

O God of eternity, the Commander of all powers, *etc.* [*See below*, Doc. xxiii. p. 261.]

At the delivery of the Ring.

Receive the ring of kingly dignity, *etc.* [*See below*, Doc. xxiii. p. 262.]

At the delivery of the Sceptre.

Receive the sceptre, the sign of kingly power, *etc.* [*See below*, Doc. xxiii. p. 263.]

The Prayer after the delivery of the Sceptre.

O Lord, the Fountain of all good things, *etc.* [*See* Doc. xxiii. p. 263.]

Then shall the Rod be given.

Receive the rod of virtue and equity, *etc.* [*See below*, Doc. xxiii. p. 263.]

Then shall this blessing be said over him:

The Lord bless thee and keep thee, *etc.* [*See below*, Doc. xxiii. p. 263.]

Grant, O Lord, that the clergy and people, *etc.* [*See* Doc. xxiii. p. 264.]

So that, obeying the warnings of God, free from all adversity, abounding in all good things, subject to thy rule with faithful love, they may enjoy in this present world the rest of peace, and obtain with thee the fellowship of the citizens of heaven. AMEN.

Grant this, O Lord.

Then the king when he is crowned shall kiss the bishops, who shall lead him with all honour to the royal throne: and the choir sings this hymn: We praise thee, O God.

At the end of which the Metropolitan shall say:

Stand and hold fast from henceforth, *etc.* [*See below*, Doc. xxiii. p. 264.]

The blessing of the Queen to be said at the entrance to the church, according to the Roman order.

O almighty and everlasting God, the Fountain and Wellspring of all goodness, *etc.* [*See below*, Doc. xxiii. p. 265.]

Then followeth a blessing of the Queen to be said at the altar:

God, which only hast immortality, *etc.* [*See below*, Doc. xxiii. p. 266.]

And after this prayer shall follow, at the anointing with holy oil, this collect.

May the grace of the Holy Spirit descend plenteously on thee through our humble office, that as by our hands, though unworthy, thou art marked and enriched without by material oil, so mayest thou be anointed and increased within by his invisible oil and be ever imbued to the full by his spiritual unction, and learn or obtain grace to shun with all thy heart and spurn those things which are wrong, and have power to think upon, desire, and do those things which are profitable to thy soul; through the help of our Lord Jesus Christ, who with God the Father and selfsame Holy Ghost liveth and reigneth, ever one God, world without end.

Here shall the Queen be anointed with holy oil.

In the name of the Father, and of the Son, and of the Holy Ghost, let the anointing of this oil increase thy honour, and establish thee for ever. AMEN.

Then shall be said this Prayer:

O almighty and everlasting God, we beseech thee of thy goodness, *etc.* [*See below*, Doc. xxiii. p. 267.]

Here shall the Ring be delivered.

Receive this ring, the seal of a sincere faith, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then shall follow this Prayer:

God, to whom belongeth all power and dignity, *etc.* [*See below*, Doc. xxiii. p. 267.]

The Blessing of the Crown.

O God, the Crown of the faithful, who dost crown, *etc.* [*See below*, Doc. xxiii. p. 267.]

And then in the same manner, at the imposition of the Crown; and after she hath been blessed, she shall be crowned.

Receive the crown of glory and honour of joy, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then this Prayer.

Seeing you are by our Ministry solemnly consecrated, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then this Prayer.

O Lord, the Fountain of all good things, and the Giver of all perfection, *etc.* [*See below*, Doc. xxiii. p. 268.]

V

Letters of Alexander III. to the Archbishop of York forbidding him to crown a King of England without leave of the Church of Canterbury

The claim of the Archbishop of Canterbury to crown the King of England had apparently rested on custom till the twelfth century. The letters here printed seem to be some of the earliest documentary authorities which the Archbishops of Canterbury had in support of their claim. They were written by Alexander III. (1160–80) to Roger de Pont l'Evêque, Archbishop of York (1154–81) and the rest of the bishops of England. The question of crowning the eldest son of Henry II. had arisen, and Thomas Becket, who was in exile, prevailed upon the Pope to forbid the coronation without the permission of the church of Canterbury. The Archbishop of York had some ground for exercising his right of coronation, for a few years before Alexander III. had given him the right to crown the King. (*Materials for the Life of Thomas Becket*, Rolls Series, vol. v. p. 21.) The Pope now revoked this permission by the letters here printed. The second is believed to have reached its destination too late; but in spite of the Pope's prohibition, the young Prince Henry was crowned by the Archbishop of York at Westminster, on June 18, 1170. Archbishop Roger and his fellow bishops were consequently excommunicated for their action. A third letter from the Pope to the same effect is printed in Migne. (*Patrologia Latina*, t. cc. col. 653.)

[Lambeth, MS. 136, p. 272. No. 264.]

Idem [Alexander papa] *R[ogero] eboracensi archiepiscopo et uniuersis episcopis anglie.*

Quoniam ad audientiam nostram multorum iam pridem relatione: peruenit. quod coronatio regum anglorum et inunctio ad cantuariensem archiepiscopum de antiqua ecclesie sue consuetudine et dignitate pertineat. fraternitati uestre presentibus litteris. auctoritate apostolica districtius inhibemus. ut si illustris rex anglie filium suum dum uenerabilis frater noster. T[homas] cantuariensis archiepiscopus in exilio fuerit coronari uoluerit: et in regem inungi: nullus uestrum ei manum imponere

presumat. aut se exinde aliquatenus intromittere audeat. Quod si quis uestrum attemptare presumpserit: id in periculum officii et ordinis sui nouerit procul dubio grauiter redundare. In hiis uero appellationis remedium quibuslibet uolumus denegari. et omnem malignandi occasionem excludi.

Datum apud Ceruinarium kalendis marcii.

[Durham, Cod. Dunelm. B. iv. 18. fo. 99*b*.]

A[lexander] episcopus seruus seruorum dei. Archiepiscopo[1] Eboracensi et universis anglie episcopis. Salutem et apostolicam benedic-cionem.

Illius dignitatis et maioritatis ecclesie Cantuariensi ab antiquo fuisse audiuimus: ut reges anglie ab eiusdem ecclesie archiepiscopis inungi consueuerit†. et in promotionis suæ principio coronari. Proinde siquidem est quod nos tum ex officii nostri debito. tum consideratione venerabilis fratris nostri. T[home] eiusdem sedis archiepiscopi. uiri siquidem religiosi. Honesti et discreti. ecclesie iam dicte iura et dignitates antiquas illibatas et integras conseruare uolentes: uniuersitati uestre auctoritate apostolica penitus inhibemus: ne quisquam uestrum nouo regi coronando si forte hic casus emerserit. absque memorati archiepiscopi uel successorum suorum et ecclesie cantuariensis coniuentia contra antiquam eius consuetudinem et dignitatem manum apponere qualibet occasione presumat. aut id aliquatenus audeat attemptare.

Dat. Lateranis. Nonis aprilis.

Translation.

Whereas, by the reports of many it has come to our hearing that the coronation and anointing of the Kings of the English belongs to the Archbishop of Canterbury by the ancient custom and dignity of his church, we command your brotherhood by these presents with our apostolic authority that, if the illustrious King of England wishes his son to be crowned and anointed king during the exile of our venerable brother, Thomas, Archbishop of Canterbury, none of you do presume to lay your

[1] Before this word *Rogero* has been added in another hand.

hands on him or dare to join at all therein. But if any of you do presume to attempt it, let him know that it will redound grievously to the peril of his office and order. But in this matter we desire that recourse to commands be denied to all, and that all occasion of reproof be avoided.

Given at Cervinarium, on the 1st of March.

Alexander, bishop, servant of the servants of God, to the Archbishop of York and all the bishops of England, greeting and apostolic benediction. We have heard that the church of Canterbury hath this dignity and privilege of old, that the Kings of England are accustomed to be anointed by the archbishops of the said church, and to be crowned by them at the beginning of their reign. And moreover whereas, in the duty of our office and in consideration of our venerable brother Thomas, archbishop of the said See, a man religious, honourable and discreet, we desire to preserve the rights and ancient dignities of the said church whole and unimpaired,

Now therefore, should such a case arise, by our apostolic authority we inhibit all and every one of you from crowning a new king, in defiance of the ancient custom and dignity of the church of Canterbury without the consent of the said archbishop or of his successors, and without the approval of the said church of Canterbury, and presume not on any occasion whatsoever to put your hand to this work, or dare to attempt so to do.

Given at the Lateran, the 5th of April.

VI.

Coronation of Richard I.

The description of the coronation of Richard I. here printed from Hoveden was in all probability not written by Hoveden himself. It is found in two other writers, Benedictus Abbas, and Matthew Paris, and of the three, that of Benedictus Abbas is probably the earliest. That by Hoveden is somewhat fuller, and as it must be very nearly contemporaneous with the account in Benedictus Abbas, it has been chosen for printing in preference to the other two. There are some slight discrepancies between the two accounts, as the order in which some of the royal ornaments were delivered is different. In Benedictus Abbas' account the sceptre and the rod are delivered after the sandals immediately before unction. This is scarcely credible, as the third recension orders the sceptre and rod to be delivered after the ring, and it is difficult to see how the palms of the hands could have been anointed if they were clasping the sceptre and rod at the time.

The account given by Benedictus Abbas and Hoveden supplies very well the gaps left in our knowledge of the service in the time of the third recension. If the account of Hoveden be compared with the twelfth century coronation order, it will be seen that the two agree so closely that there can be little doubt that it is a service of the third recension which is being described.

It will be observed that until the anointing takes place Richard is always spoken of as Duke of Normandy, and not as King of England, which illustrates very clearly the idea that the King did not succeed to the monarchy until he had been elected and anointed.

With regard to the document itself, it is the earliest detailed account we have of the coronation, and in its essential details the procession is the same as that which took place at the coronation of George IV.

There is the cloth spread from Westminster Hall to the church; mention is made of the spurs, the sceptre with the cross, and the rod with the dove; of three swords carried together, one of which was carried by the Earl of Huntingdon. The crown is carried immediately before the King, who walks under a canopy supported by barons, and with the Bishops of Durham and Bath on either hand. What the four great golden candlesticks were that were carried at the head of the procession, can only be conjectured.

It will be noticed that the royal vestments are carried on a board in the procession, and that the coif for the King is given to Godfrey de Lucy to carry in front of the spurs. The custom of carrying the vestments in the procession, instead of placing them on the altar in the church lasted down to the time of Edward II. *Postea portabatur vnum Scaccarium magnum, super quod erant vestes regales, quod portabant Comes Arundell, Thomas de Veer, et hæres Comitis Oxon, Hugo le Despenser, et Rogerus de Mortuo Mari, de Wigemore.* (Bodl. Ashm. MS. 863, p. 123. Copy from Rot. Claus. i. E. II.) The sacerdotal vestments were also carried in procession at Richard II.'s coronation. (*See* Doc. xiv.) The vestments themselves appear to be similar to the later vestments, but no mention is made of the armilla.

In Hoveden's account, as in that of Benedictus Abbas, the buskins are delivered before unction. At the coronation of Charles II. of Great Britain the buskins were delivered

before unction, but by error. (See *A Circumstantial Account of the . . . Coronation of . . . King Charles the Second . . . by* Sir Edward Walker, Kt., London, 1820, p. 101.)

Another feature of this account is the address delivered by the Archbishop to the King immediately before the delivery of the crown, and what is apparently a second oath by the King at that moment. If there is not some confusion in the description, it may be merely a promise given by the King to the Archbishop in private. A similar incident occurred at the coronation of King John. (*See* Introd. § 19 *n.*)

There is no mention of the ring; this is probably due to the fact that the ceremony in connexion with the ring would not strike the spectator to the same extent as the delivery of the larger ornaments. Nor is any mention made of the offering of bread and wine at the offertory; only the mark of gold is mentioned as the offering made by a king at all his coronations.

When the service was finished the King retired to put on his lighter crown and other ornaments, to his chamber in his palace at Westminster, and not, as later, to King Edward's shrine. In these new robes he partook of the coronation breakfast, at which it is interesting to note that the citizens of London and Winchester had already begun to serve in the butlery and kitchen respectively.

It will be noticed that the homage of the peers took place, not on the day of coronation itself, but one or two days after.

The manuscript from which the document is printed is in the Bodleian Library, and is a fine specimen of early 13th century writing. Mr. Madan thinks it cannot be much later than 1215.

[Bodl. Laud. MS. 582, fo. 52.]

Deinde idem dux uenit lundonias congregatis ibi Archiepiscopis. episcopis. comitibus. et baronibus. et copiosa militum multitudine in occursum eius. quorum consilio et assensu ipse Dux tercio Nonas septembris die Dominica festo ordinationis beati Gregorii. pape. die quoque egyptiaca consecratus et coronatus est in regem Anglie lundoniis apud westmonasterium a baldewino cantuariensi archiepiscopo.[1] ministrantibus ei in illa coronatione waltero Rothomagensi.[2] Johanne Dublinensi.[3] formale† treuerensi archiepiscopis.[4] et hugone Dunelmensi.[5] et hugone lincolniensi.[6] et hugone cestrensi.[7] et willelmo herefordensi.[8] et willelmo wigornensi.[9] et Johanne exoniensi.[10] et Reginaldo Bathoniensi.[11] et

[1] Baldwin, Bishop of Worcester 1180–1184; Archbishop of Canterbury 1184–1190.
[2] Walter de Coutances, Bishop of Lincoln 1183–1184, Archbishop of Rouen 1184–1207.
[3] John Comyn, Archbishop of Dublin 1182–1212.
[4] Folmar, papal candidate for the see of Trier 1183–1189. See *Gallia Christiana*, Paris, 1874, vol. xiii. p. 434.
[5] Hugh de Puisac, Bishop of Durham 1153–1195.
[6] Hugh of Grenoble, Bishop of Lincoln 1186–1200.
[7] Hugh Nonant, Bishop of Lichfield 1188–1198.
[8] William de Vere, Bishop of Hereford 1186–1199.
[9] William Northall, Bishop of Worcester 1186–1199.
[10] John FitzLuke, Bishop of Exeter 1186–1191.
[11] Reginald FitzJocelin, Bishop of Bath 1174–1191.

Johanne Norewicensi.[1] et sefrido cicestrensi.[2] et Gilberto Rofensi.[3] et Petro de sancto david.[4] et de sancto Asaph.[5] et de pangor.[6] et Albino fermensi.[7] et concorde hegdunensi:[8] episcopis. et omnibus fere abbatibus et prioribus. et comitibus. et baronibus Anglie astantibus.

Incipit ordo coronationis Ricardi Regis Anglie.

In primis uenerunt episcopi. et abbates. et clerici multi induti cappis sericis preceden/tibus eos cruce. ceroferariis. turribulis. cum aqua [fo. 52*b* benedicta: usque ad ostium thalami Regis interioris. et ibi receperunt predictum Ricardum ducem qui coronandus erat. et duxerunt eum in ecclesiam westmonasterii usque ad altare maius cum ordinata processione et cantu glorioso. et omnis uia qua gradiebantur ab ostio thalami regis usque ad altare: cooperta erat pannis laneis.

Ordo autem processionis talis erat. in prima fronte precedebant clerici induti portantes aquam benedictam. et cruces. et cereos. et turribulos. Deinde ueniebant priores. Deinde abbates. Deinde episcopi. et in medio illorum ibant quatuor barones portantes quatuor candelabra aurea. Deinde uenerunt Godefridus de luci portans pilleum Regium et Johannes marescallus iuxta eum portans duo calcaria aurea magna et ponderosa. Deinde uenerunt willelmus marescallus comes de striguil portans ceptrum regale aureum in cuius summitate est crux aurea. et willelmus patricii comes de salesbiri iuxta eum gestans uirgam auream habentem in summitate columbam auream. Deinde uenerunt Dauid frater Regis scotie comes de huntedon. et Johannes comes moretonii frater Ducis. et Robertus comes leicestrie. portantes tres gladios Regios sumptos de thesauro regis quorum uagine desuper per totum auro contecte erant. medius autem illorum ibat comes moretonii. Deinde ueniebant .vi. comites et barones portantes in humeris suis unum scaccarium magnum ualde super quod posita erant regalia insignia et uestes. Deinde uenit Willelmus de mandeuille comes albemarlie gestans coronam auream magnam et ponderosam lapidibus preciosis undique decoratam. Deinde uenit Ricardus Dux Normannie et hugo Dunelmensis episcopus ibat a dexteris illius. et Reginaldus bathoniensis episcopus a

[1] John of Oxford, Bishop of Norwich 1175–1200.
[2] Seffrid, Bishop of Chichester 1180–1204.
[3] Gilbert Granvill, Bishop of Rochester 1185–1214.
[4] Peter de Leia, Bishop of St. David's 1176–1198.
[5] Reiner, Bishop of St. Asaph 1186–1224.
[6] Guy Rufus, Bishop of Bangor 1177–1190.
[7] Albinus O'Molloy, Bishop of Ferns 1186–1223.
[8] Concors (Conor) O'Mealy, Bishop of Enaghdun 1189–1201.

sinistris illius ibat. et quatuor barones portauerunt super eos umbraculum sericum super quatuor lanceas proceras. et omnis turba comitum et baronum et militum et aliorum tam clericorum quam laicorum sequebatur usque in atrium ecclesie. et induti† introierunt cum duce usque in chorum.

Cum autem Dux ad altare ueniret⁊ coram archiepiscopis. episcopis. et clero et populo flexis genibus ante altare coram positis sacrosanctis euangeliis et plurimorum sanctorum Reliquiis⁊ iurauit. quod ipse omnibus diebus uite sue pacem et honorem atque reuerentiam deo et sancte ecclesie et eius ordinatis⁊ portaret. Deinde iurauit quod rectam iusti/ciam et equitatem exerceret in populo sibi commisso. Deinde [fo. 53 iurauit quod malas leges et consuetudines peruersas si que in regno suo inducte sunt⁊ deleret. et bonas leges conderet et sine fraude et malo ingenio eas custodiret.

Deinde denudauerunt eum totum exceptis camisia et braccis. camisia autem dissuta erat in scapulis. Deinde calciauerunt eum sandaliis auro contextis. Deinde Baldewinus cantuariensis Archiepiscopus infundens oleum sanctum super caput eius unxit eum in regem in tribus locis uidelicet in capite. in pectore. in brachiis. quod significat gloriam. fortitudinem. et scientiam⁊ cum oracionibus ad hoc constitutis.

Deinde posuit idem archiepiscopus super caput eius consecratum⁊ pannum lineum et pilleum desuper quod Godefridus de luci portauerat. Deinde induerunt eum uestimentis Regalibus. primo uidelicet tunica. Deinde Dalmatica. Deinde tradidit ei idem archiepiscopus gladium regni ad malefactores ecclesie comprimendos. Deinde duo comites calciauerunt ei calcaria que iohannes marescallus portauerat. Deinde indutus est mantea. Deinde ductus est ad altare. et ibi predictus Archiepiscopus prohibuit ei ex parte omnipotentis dei ne hunc honorem sibi assumeret⁊ nisi in mente haberet supradicta sacramenta et uota que fecerat inuiolabiliter seruare. et ipse respondit se per auxilium dei omnia supradicta seruaturum sine fraude.

Deinde ipse cepit coronam de altari et tradidit eam Archiepiscopo et archiepiscopus posuit eam super caput illius. quam duo comites sustinebant propter ponderositatem ipsius.

Deinde tradidit ei archiepiscopus ceptrum Regale in manu dextra et uirgam regalem in sinistra. et Rex sic coronatus ductus est ad sedem suam. a predictis Dunelmensi et Bathoniensi episcopis. precedentibus eos ceroferariis et predictis tribus gladiis.

Deinde inchoata est missa dominicalis et cum peruenireturad offertorium predicti episcopi duxerunt eum ad altare et ipse optulit unam

marcam auri purissimi. talis enim oblatio decet Regem in singulis coronationibus suis. et prefati episcopi reduxerunt eum ad sedem suam.

Celebrata autem missa et omnibus Rite perfectis predicti duo episcopi unus a dextris et alter a sinistris⁊ reduxerunt eum coronatum et portantem ceptrum in dextera et uirgam Regalem in sinistra ab ecclesia usque in thalamum suum precedente ordinata processione ut superius.

Deinde reuersa est processio in chorum. et Dominus Rex deposuit coronam Regalem et uestes Regales, et leuiores coronam et uestes cepit. et sic coronatus. uenit /prandere et archiepiscopi et episcopi sederunt [fo. 53*b* cum eo in mensa unusquisque secundum ordinem et dignitatem suam. comites autem et barones seruiebant in domo regis prout dignitates eorum exigebant. Ciues uero lundonie seruierunt de pincernaria. et ciues wintonie de coquina.

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Secunda autem die post coronacionem suam Ricardus Rex [fo. 54 Anglie recepit homagia et fidelitates ab episcopis et comitibus et baronibus anglie. quibus expletis⁊ rex exposuit uenditioni omnia que habuit. scilicet castella. uillas. et predia. unde factum est quod hugo Dunelmensis episcopus emit a rege bonum manerium suum de sadberga cum wapentac et feodis militum⁊ pro .dc. marcis argenti in puram et perpetuam elemosinam et hac carta confirmauit.

Translation.

Then the Duke came to London, where had assembled the Archbishops, Bishops, Earls and Barons, and a large number of knights to meet him; and by whose advice and consent the Duke was consecrated and crowned king of England in London, at Westminster, on the third of September, being Sunday, the feast of the ordination of Pope St. Gregory, and also an Egyptian day. The ceremony was performed by Baldwin, Archbishop of Canterbury, with the assistance of Walter, Archbishop of Rouen; John, Archbishop of Dublin; Folmar, Archbishop of Trier; Hugh, Bishop of Durham; Hugh, Bishop of Lincoln; Hugh, Bishop of Chester; William, Bishop of Hereford; William, Bishop of Worcester; John, Bishop of Exeter; Reginald, Bishop of Bath; John, Bishop of Norwich; Sefrid, Bishop of Chichester; Gilbert, Bishop of Rochester; Peter, Bishop of St. David's; the Bishops of St. Asaph and

of Bangor; Albinus, Bishop of Ferns; and Conor, Bishop of Enaghdun; and nearly all the abbots, priors, earls, and barons of England were present.

Here beginneth the order of the coronation of Richard, King of England.

First came the bishops and abbots and many clerks vested in silken copes, with the cross, torch bearers, censers, and holy water going before them, up to the door of the king's inner chamber; and there they received the said Duke Richard, who was to be crowned, and led him to the high altar of the church of Westminster with an ordered procession and triumphal chanting: and the whole way by which they went, from the door of the king's chamber to the altar, was covered with woollen cloths.

Now the order of the procession was as follows: at the head came the clerks in vestments carrying holy water, crosses, torches and censers. Then came the priors, then the abbots; next came the bishops and in the midst of them went four barons carrying four golden candlesticks. Then came Godfrey de Lucy carrying the king's coif, and John Marshal by him carrying two great and weighty golden spurs. Next came William Marshal, Earl of Strigul, carrying the royal sceptre, on the top of which was a golden cross, and William de Patrick, Earl of Salisbury, by his side, bearing a golden rod with a golden dove on the top. Then came David, brother to the King of Scotland, Earl of Huntingdon, and John, Earl of Moreton, brother of the duke, and Robert, Earl of Leicester, carrying three royal swords taken from the king's treasury, and their scabbards were wholly covered with gold: and the Earl of Moreton went in the midst. Then came six earls and barons carrying on their shoulders a very large board on which were placed the royal ensigns and vestments. Then came William de Mandeville, Earl of Albemarle, carrying a golden crown great and heavy, and adorned on all sides with precious stones. Then came Richard, Duke of Normandy, and Hugh, Bishop of Durham, went on his right hand, and Reginald, Bishop of Bath, on his left: and four barons carried over them a silken canopy on four tall lances: ane the whole crowd of earls, barons, knights and others, clerk and lay, followed up to the door of the church, and they came and were brought with the Duke into the choir.

Now when the Duke came to the altar he swore in the presence of the Archbishops, Bishops, clergy and people, on his knees before the altar, and the most holy gospels laid thereon, and the relics of many saints, that he would keep peace, honour and duty towards God and holy

church and her customs all the days of his life. Secondly, he swore that he would exercise right justice and equity among the people committed to his charge. Thirdly, he swore that he would annul any evil laws and customs that might have been introduced into the realm, and make good laws and keep them without fraud or evil intent.

Then they stripped him altogether, except his shirt and breeches, and his shirt was torn apart at the shoulders. Then they shod him with buskins worked with gold. Then Baldwin, Archbishop of Canterbury, poured the holy oil on his head and, with prayers appointed for this purpose, anointed him king in three places, to wit, his head, his breast, and his arms, which signifies glory, courage and knowledge.

Next the said Archbishop placed on his consecrated head a linen cloth, and above it the coif which Godfrey de Lucy had carried. Then they clothed him with the royal vestments; first, that is, with the tunic, then with the dalmatic; then the Archbishop gave him the sword of the realm wherewith he was to repress evildoers against the church. Then two earls put on him the spurs which John Marshal had carried. Then he was vested with the mantle. After that he was led to the altar, and there the said Archbishop forbad him by Almighty God to take this great office upon him, unless he intended to keep inviolate the oaths above mentioned and the vows he had made. And he replied that by the help of God he would keep all the above without deceit.

Then he himself took the crown from the altar, and gave it to the Archbishop, and the Archbishop set it on his head, and two earls held it up on account of its weight.

Then the Archbishop put the royal sceptre into his right hand and the royal rod into his left, and thus crowned the king was led to his seat, by the aforesaid Bishops of Durham and Bath, preceded by torch bearers and the said three swords.

Then was the Mass of the Sunday begun; and when they came to the offertory the aforesaid Bishops led him to the altar, and he offered a mark of the purest gold (for this is the offering which a king must make at every one of his coronations) and the same Bishops led him back again to his seat.

Now when Mass had been celebrated and everything duly finished the same two Bishops, one on the right and the other on the left, led him back crowned and carrying the sceptre in his right hand and the rod in his left, from the church to his chamber, with the ordered procession going before them as above.

Then the procession returned to the choir, and the lord king laid

aside his royal crown and his royal vestments, and put on lighter crowns and vestments, and so crowned he came to breakfast. And the Archbishops and Bishops sat with him at table each according to his degree and rank; and the earls and barons served in the king's house as their ranks demanded. And the citizens of London served in the butlery, and the citizens of Winchester in the kitchen.

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Now the second day after his coronation, Richard, King of England, received the homage and fealty of the Bishops, earls and barons of England: and after this the king put up for sale everything he had, namely, his castles, vills and estates; whence it came about that Hugh, Bishop of Durham, bought of the king his good manor of Sadberge, with its wapentake and knights' fees, for six hundred marks of silver in pure and perpetual frank almoin, and the king confirmed it by the following charter.

VII.

Regalia of Henry III.

This list of *regalia* is the earliest full inventory of the royal ornaments. It is thus of considerable interest, not only from its antiquity, but also from its completeness. It will be seen that it contains all the ornaments of the King: the crown, spurs, sceptres and ring. Of the vestments we have two palls of red samite, two dalmatics of red samite, one tunicle of red samite, and a tunicle of white diaper, which is doubtless the *colobium sindonis*, as well as two pairs of gloves. There are two pairs of sandals and of stockings, one of which belonged to King John, and the duplicate pall, red dalmatic, and pair of gloves may possibly have been the property of this King. The belt is doubtless for girding round the dalmatic, and the brooches for binding the vestments together.

The ruby in the ring is to be noticed. The three swords from Corfe Castle may possibly be the three swords carried in the procession, but it is not evident why they should have been kept at Corfe, and the mean character of their scabbards as compared with those of Richard I. offers some difficulty in believing that these swords were used in the procession. On the other hand, *regalia* of some sort had been kept at Corfe in 1220, so that it is not improbable that these swords are the *regale domini Regis quod . . est apud Corff* mentioned in the King's mandate of May 7, 1220. (*See* Rymer's *Foedera*, London, 1816, vol. i. p. 160.) The other two swords are state swords of some sort, but it is impossible to determine their character.

The letter at the end, which explains the disappearance of the spurs from the *regalia*, is dated in the fifth year of the reign of Henry III. (1221–2). This list of *regalia* was probably drawn up shortly before this date, as the item mentioning the spurs has been struck through. The King in his letter speaks of "our first coronation at Westminster." This cannot refer to the King's first coronation, which took place at Gloucester, but his recent coronation at Westminster is probably intended.

[Public Record Office, Exchequer of Receipt, Pells Receipt Roll, No. 2A, memb. 1.]

Hec sunt Regalia que Eustachius de Faucunberg Thesaurarius et Camerarius receperit per Episcopum Wintoniensem apud Westmonasterium Die Jouis proxima post festum Sancti Dunstani.

Corona aurea Integra. diuersis lapidibus ornata.

[1]Calcaria aurea[1] [2]que in exitu per Breue.[2]

[1—1] *Struck through in MS.* For the use to which the spurs were put see the letter below.
[2—2] *Interlined in MS.*

Virga argentea. et deaurata.

Ceptrum aureum.

Tunica cum dalmatica. de Rubeo Samit. cum vno monili. et Lapidibus in aurifragio.

Baltheus. cum appararatu† aureo. cum lapidibus.

Pallium de Rubeo Samit. cum lapidibus.

Anulus aureus cum rubeyo.

Due Broche auree ad pallium et Dalmaticam. quarum in una est Saphirus. et in alia Perla.

Vnum par sandalium nouorum et Sotularium de Rubeo Samit. cum aurifragio.

Duo Freselli de aurifragio ad Fratandam sandalia Regis.

Item vnum par ueterum Sandalium de Rubeo Samit. Cum aurifragio cum uno pari ueterum sotularium Brodatorum auro. que fuerunt Regis Johannis.

Tunica de Diaspre blance. Cum dalmatica de Rubeo Samit.

Vetus pallium de Rubio Samit.

Tres gladii qui fuerunt apud Corfe cooperti coreo.

Duo gladii cooperti de Rubeo Samit. frettati aurifragio.

Duo paria cirotecarum.

[Exitus per Breuia anno quarto de Termino Pasche.]

H[enricus] dei gracia etc. Liberate de Thesauro nostro Priori Westmonasterii calcarea nostra aurea que facta fuerunt ad opus nostrum ad primam Coronacionem nostram apud Westmonasterium. que dedimus ad opus nouum Capelle Beate Marie de Westmonasterio. Teste H[uberto] de Burg Justiciario nostro apud Westmonasterium .xix. die Nouembris anno regni nostri v^to^.

TRANSLATION.

These are the regalia which Eustace de Faucunberg, treasurer and chamberlain, received from the Bishop of Winchester [Peter des Roches] at Westminster, on the Thursday next after the feast of St. Dunstan.

A golden crown entirely adorned with divers stones.

Golden spurs (for which see the expenses by letter).

A rod, silver-gilt.

A golden sceptre.

A tunic and dalmatic of red samite, with a jewel, and with precious stones in the orphrey.

A girdle with golden fittings and precious stones.

A pall of red samite with precious stones.

A golden ring with a ruby.

Two golden brooches for the pall and dalmatic, in the one of which is a sapphire and in the other a pearl.

One pair of new sandals and stockings of red samite with an orphrey.

Two orphreys of gold fringe to embroider the king's sandals.

Item, a pair of old sandals of red samite, with orphreys, and a pair of old stockings embroidered with gold, which belonged to King John.

A tunic of white diaper with a dalmatic of red samite.

An old pall of red samite.

Three swords which were at Corfe Castle, covered with leather.

Two swords covered with red samite, embroidered with orphreys.

Two pairs of gloves.

Expenses by letter in the fourth year, in the Easter term.

Henry [III.] by the grace of God, etc. Deliver from our treasury to the Prior of Westminster our golden spurs, which were made for our use at our first coronation at Westminster, which we have given for the new work of the chapel of St. Mary of Westminster. Witness Hubert de Burgh, our Justiciar, at Westminster, on the 19th day of November, in the fifth year of our reign. [1220.]

VIII.

Coronation of Queen Eleanor, wife of Henry III.

In the account of the coronation of Eleanor of Provence, wife of Henry III., printed below from the Red Book of the Exchequer and, where this is illegible, from a manuscript in the British Museum (Harg. 313, fo. 132*b*), we come across what appears to be the origin of the Court of Claims, held before each coronation (*see* Introduction § 73.)

Several details of the coronation procession are given, in addition to those which are mentioned in the account of the coronation of Richard I. The sword Curtana is mentioned by name, and it is related that it was carried by the Earl of Huntingdon as Earl of Chester. The other two swords are carried by the Earl of Lincoln, a nominee of the King's, instead of the Earl of Huntingdon, who claimed it; and by the Earl of Warwick in his own right. The chancellor carrying the stone chalice of St. Edward, by a right which belonged to him "of old," and the treasurer carrying the paten, are both mentioned as going in front of the King. It is noticeable that, whereas in the *Liber regalis* he is *in pontificalibus*, the treasurer wears a dalmatic, probably because he was not a bishop in 1236. The position of the sceptre and rod in the procession is uncertain. They are described as *regem precedentia*, but this does not show whether they came behind or before the three swords, as at the coronation of Richard I. From their position in the document it appears more likely that they were carried before the swords, as the description begins with the stone chalice and paten. The swords before them are next mentioned, and then the sceptre and rod.

The King had been crowned some twenty years before, and consequently he wore his crown. The canopy over him, as well as that over the Queen, was, we are expressly told, carried by sixteen barons of the Cinque Ports, four to each staff; and it was made of purple silk, and was supported on four silvered staves with silver gilt bells at the corners.

The cloth on which the King and the procession walked is now definitely stated to be the ray cloth or "burrell," and it was spread by William de Beauchamp of Bedford, as almoner.

In the account of the coronation breakfast there appear several hereditary officers in addition to those already mentioned. The Earl of Leicester appears as hereditary steward; Henry de Hastings serves as napier; Walter de Beauchamp appears as panneter; and Hugh de Albini was hereditary Butler. The City of London, which had served in butlery at the coronation of Richard I., is set aside in favour of Master Michael Belet. Hugh de Vere, Earl of Oxford, was Great Chamberlain, and Gilbert, Earl of Strigul, was the Marshal.

The document is full of expressions which reappear later in the rubrics of the *Liber regalis*. Such, for instance, is the description of the carrying of the three swords, and of the canopy over the King. It ends with a disquisition on what *aurum reginae* may be, and sums up in favour of a payment of ten per cent. to the Queen on every fine of ten marks and upwards. In the *Dialogus de Scaccario* (lib. ii. chap. xxvi.) the *Magister* apparently favours the theory that it is a payment of one per cent. on every fine of a hundred marks and upwards, but adds that the matter is unsettled. (William Stubbs, *Select Charters*, Oxford, 1895, pp. 244, 245.) The instance given in the document of the payment made by

the Abbot of Reading, seems conclusive as to what the tax was considered to be in the time of King John.

This document was considered by the various Courts of Claims as containing the most important evidence on the rights of the various claimants at the coronations. The name of the father of Queen Eleanor was not Hugh, but Raymond Berengar IV. of Provence.

[Red Book of the Exchequer (Record Office), fo. ccxxxij.]

Anno eodem coronata Regina Alienora filia Hugonis † comitis prouincie apud Westmonasterium Dominica ante purificationem Rege quidem gestante coronam. Assistentibus Episcopis E[dmundo][1] Cantuariensi. Archiepiscopo qui Diadema Regine imposuit. Iocelino[2] Batoniensi. Rad[ulfo] Cicestrensi[3] Regis. cancellario. Rogero lond[oniensi].[4] R[oberto] lincolniensi[5] W[altero] karloolensi[6] Elyensi[7] et Rad[ulfo] Herefordensi[8] qui duo illam adduxerant a prouincia facte sunt contenciones magne de seruiciis ministerialium domus regis et de iuribus pertinentibus ad eorum Ministeria. sed reseruatis iuribus singulis ut tumultus quiesceret usque ad quindenam pasche sequentem. Isti seruierunt ex ordine in festo illo preeleganti. et inaudito. Cicestr[ensis] Cancellarius regem regalibus indutum et coronam gestantem precessit cum calice lapideo qui est de regalibus Regis a ueteri indutus quidem pontificalibus. Hugo de Pateshull tunc temporis domini Regis Thesaurarius precessit cum patena indutus dalmatica. precesserunt eum gestantes tres gladios Iohannes comes Cestrie. et Huntendonie indutus serico qui racione Comitatus Cestrie vendicauit Primatum deferendi gladium qui appellatur Curtana. et racione Comitatus Huntendonie gladium alium cui contradixit Comes de Warenna asserens se debere gladium vnum gestare Rege instante quieuit contencio usque ad predictum terminum ne oriretur tumultus. Ita quod sine preiudicio vtriusque gestauit ea die gladium vnum comes Lincolnie tercium uero gladium gestauit Thomas Comes de Warewic suo ut dicebatur iure. Duo uero sceptra regia Regem precedencia. gestabant Ricardus Siward et Nicholas de Molis milites strenui. non suo iure quia nulli competit illud seruicium de iure nisi quibus Rex illud seruicium uelit committere.

Pannum uero de serico quadratum purpureum quatuor hastis deargentatis sustentatum cum quatuor campanis argenteis deauratis ultra Regem incedentem quocunque incideret† gestabant barones de .v. portibus

[1] Edmund Rich, 1234–1240.
[2] Jocelin Troteman, 1206–1242.
[3] Ralph Neville, 1224–1244.
[4] Roger Niger, 1229–1241.
[5] Robert Grosseteste, 1235–1253.
[6] Walter Mauclerc, 1224–1246, died 1248.
[7] Hugh Norwold, 1229–1254.
[8] Ralph of Maidstone, 1234–1239.

assignatis ad quamlibet hastam quatuor pro diuersitate portuum ne videretur portus portui preferri. consimiliter iidem pannum sericum supra Reginam post Regem incedentem. Quos quidem pannos suos esse de iure vendicant et illos optinuerunt in Curia. licet Marchiones de Marchia Wallie. videlicet Iohannes filius Alani. Radulfus de Mortuo mari Iohannes de Monemue et Walterus de Cliford nomine marchie ius Marchie esse dicerent. hastas inueniendi et illas deferendi Sed quodammodo friuolum putabatur. asserebant autem Barones de .v. portibus ius suum esse sedendi in Mensis regiis eadem die a dextris regis et ita sederunt. Pannum uero virgulatum uel burellum prosternendum sub pedibus Regis incedentis ab aula uel camera sua ubi sunt regalia usque ad pulpitum in ecclesia Westmonasterii. prostrari fecit Willelmus de Bello campo de Bedeford qui habet officium elemosinarie a veteri. Pars autem panni illius que est infra ecclesiam cedit semper Sacriste in quacunque fuerit ecclesia coronatus Rex. Pars reliqua tota que est extra ecclesiam distribuitur pauperibus per manus Willelmi elemonsinarii et hec de hiis que acta sunt in ecclesia.

In Mensa Regis sederunt a dextris. Archiepiscopus et episcopi. et quidam abbates exempti qui uoluerunt in mensa esse. a sinistris uero comites et quidam Barones licet pauci. Nullus autem premissorum sedilia sibi vendicant aliquo iure. Seruiuit autem ea die de senecalsia Comes Simon de monte forti comes legecestrie cui de iure competit illud officium licet contradiceret Rogerus de Bigot comes Norfolcie qui dicebat suum esse ius illud a veteri ad quod respondit dictus Simon quod tempore Regis Iohannis facta inter eorum predecessores contencio. super hoc et hoc modo pacificata quod Comes Leycestrie dedit Comiti Norfolcie seruicia .x. Militum. Et comes Rogerus Norfolcie remisit ei totum clamium quod habuit in Senescalsia. Ad quod replicauit alius quod adhuc restabant ei assignanda. duo feoda et dimidium de predictis x. feodis. Ad quod respondit comes Simon quod secundum legem terre bene potuit consequi sua arreragia alias in Curia domini Regis nec propter hoc debuit impediri Maxime cum confiteretur Comes Rogerus illam conuencionem et se seisitum de vii. feodis et dimidio pro illa conuencione et sic libere seruiuit comes Simon ea die.

De Naperia seruiuit ea die Henricus de Hastinges cuius est officium seruiendi de Nappis a veteri. vendicauit tamen illud officium Turstanus dispensarius ea die. asserens suum esse debere a veteri sed Rex repulit eum et admisit Henricum ea die assignans eisdem diem. de contencione ad predictum terminum. extractas uero post prandium mappas tanquam suas et ad officium suum spectantes recepit.

Salarium† et cultellos apposuit Walterus de Bello campo de Haumeleg cuius officium a ueteri panetaria. Seruiuit autem eodem die de panetaria et sui sub se prandioque peracto cultellos et salsarium tanquam de iure suo sibi competencia recepit. De officio pincernarie seruiuit ea die Comes Warrenne vice Hugonis de albiniaco comitis de Harundel ad quem tunc illud officium spectat. fuit autem idem .H. eo tempore sentencia excommunicacionis innodatus a Cant[uariensi] eo quod cum fugare fecisset Archiepiscopus in foresta sua[1] dicti Hugonis in Suthsex. idem Hugo canes suos cepit Dicit autem Archiepiscopus hoc esse ius suum fugandi in qualibet foresta anglie quandocunque uoluerit. Seruiuit autem sub eodem in latere suo Magister Michael Belet cuius est illud officium secundario ut teneat cuppam porrigendam Comiti Arundell vino refertam cum Rex exegerit vt Comes eandem regi porrigat Habet etiam Magister Michael pincerneriam in domo regis sub comite de iure veteri Andreas autem Maior Ciuitatis londonie qui ibidem venerat ad seruiendum de pincernaria cum ccc et lx. cupis eo quod Ciuitas londonie seruire tenetur de pincernaria in auxilium maioris pincerne sicuti et Ciuitas Wyntonie de coquina in auxilium Senescalli vendicauit locum Magistri michaelis astandi coram Rege sed repulsus fuit precepto Regis dicentis quod nullus de iure ibi deberet seruire nisi Magister Michael et ita concessit Maior et seruiuit duobus episcopis a dextris Regis. Peracto autem prandio recepit Comes pincerna cuppam Regis de qua seruierat tanquam ius suum. et Magister Michael robam illius Comitis tanquam ius suum. Dedit et Magister Michael robam suam Henrico de capella cognato suo qui reliquis diebus anni consueuit seruire domino Regi de cuppa sua. si non tamen tenebatur dare nisi vellet. De elemosina colligenda seruiuit Willelmus de Bello campo ad quem illud officium de iure spectat. qui ea die hanc omnem iurisdiccionem circa rixas et delicta pauperum et leprosorum adeo quod si leprosus alium cultellu percusserit iudicare posset ut comburatur. recepit autem peracto prandio discum argenteum elemosine consuetum. stare coram Rege tanquam ius suum. Vendicabat autem se habere de iure elemosine vnum tonellum vini. Seruiuit autem ea die de aqua tam ante prandium quam post Major Camerarius videlicet Hugo de Ver Comes Oxonie ad quem spectat Cameraria in Regis coronacione et custodia camere et hostii. recepit et tanquam ius suum bascines† et Manitergia vnde seruiuit. De officio Marescalcie seruiuit Gilbertus Marescallus Comes de Strigul. cuius est officium tumultus sedare in domo regis liberaciones hospiciorum facere hostia aule regis custodire. recipit autem de quolibet Barone facto milite a Rege et quolibet comite ea die palefri-

[1] *Struck through.*

fridum cum sella. Magister cocorum coquine regis semper in coronacione recipit Robam senescalli tanquam ius suum.

Liberaciones autem assisas predictis a tempore Regis Henrici senioris inuenietis alias.

De predictis officiis nullus sibi ius vendicauit in domo regine excepto G. de Sanford qui a veteri iure predecessorum suorum dixit se debere esse Camerarium Regine Cameram et hostium ea die custodire. quod ibidem optinuit. habuit autem tanquam ius suum totum lectum regine et Bascinos et alia que spectant ad Camerarium vendicauit etiam se debere habere clericum in Scaccario ad exigendum aurum Regine Qui percipiet ut dicit de predicto auro qualibet die sex denarios pro liberacione sed fuit dilatum usque ad predictum terminum. Et quia hic fit mencio de auro Regine Nota quod varii varia de exaccione illa senserunt. quibusdam dicentibus quod aurum non debebatur nisi quando quis finem faceret pro releuio. alii dixerunt quod de quocunque fine. C. marcarum et supra. alii de quolibet fine x. marcarum et supra. Et licet Ricardus episcopus residet istud in libro suo. tamen videtur quod debeatur aurum regine de quolibet fine .x. marcarum et supra de quocunque sit finis. quod probari potest per Rotulum anni .x. Regis Iohannis in Berkschir vbi abbas Radingie finem fecit pro .lx. M. pro habendis pertinentiis ad Hundredum suum et eodem Rotulo titulo aurum Regine reddit compotum de .vi. Marcis pro auro Regine de predicto fine .lx. Marcarum consimile inuenietis in Suhamtesir et aliis comitatibus eiusdem anni quibus titulus inseritur aurum Regine.

Pannum autem sericum appensum post tergum Regis in Mensa vendicabant sibi ex vna parte hostiarii et ex alia focarii.

Translation.

In the same year was crowned Queen Eleanor, daughter of Hugh, Count of Provence, at Westminster, on the Sunday before the Purification. The king wore his crown. The Bishops present were Edmund, Archbishop of Canterbury, who placed the diadem on the queen's head: Jocelyn, Bishop of Bath, Ralph, Bishop of Chichester, the king's chancellor, Roger, Bishop of London, Robert, Bishop of Lincoln, Walter, Bishop of Carlisle, and Ralph, Bishop of Hereford. The two last brought the queen from Provence. Great disputes arose about the services of the officers of the king's household, and about the rights belonging to their offices: but to allay the tumults every right was reserved till the fortnight after Easter following.

The following served in order on this noble and unparalleled festival.

The chancellor, the Bishop of Chichester, went in pontificals with the stone chalice from the regalia of the king, as is his right of old, before the king, who was clothed in royal ornaments and wore his crown. Hugh de Pateshull, who was then the lord king's treasurer, went before him with the paten, robed in a dalmatic. Before him, carrying three swords, went John, Earl of Chester and Huntingdon, dressed in silk, who by reason of his earldom of Chester claimed the chief right of carrying the sword called Curtana; and by reason of his earldom of Huntingdon claimed to carry another sword. The Earl of Warenne opposed him, and asserted that he ought to carry one sword. At the king's interference the strife subsided, and it was deferred till the aforesaid time for fear of exciting a commotion. Thus without prejudice to either, the Earl of Lincoln that day carried one sword; and the third sword was carried by Thomas, Earl of Warwick, in his own right, as was alleged. The two royal sceptres were carried in front of the king by Richard Siward and Nicholas de Molis, vigorous knights, not by their own right, because that service does not fall to any one by right, but only to those to whom the king is pleased to entrust it.

The square cloth of purple silk on four silvered lances, with four silver-gilt bells, was carried above the king wherever he went by the barons of the Cinque Ports, four to each lance, by reason of the number of the ports, so that no port should seem to be preferred above another. In like manner the same people carried a silken cloth over the queen coming after the king. And they claimed the cloths to be theirs by right, and maintained them in the court: so did the wardens of the march of Wales; namely, John FitzAlan, Ralph de Mortimer, John de Monmouth, and Walter de Clifford in the name of the march, and they said that it was the right of the march to find the lances and carry them: but the claim was considered somewhat trifling. The barons of the Cinque Ports asserted their right of sitting at the king's table on that day at the right hand of the king; and so they sat.

Now the ray cloth or burrell which was to be spread under the king's feet as he went from the hall or his chamber, where he receives the regalia, to the stage in the church of Westminster, was spread by William de Beauchamp of Bedford, to whom of old pertains the office of almoner. And that part of the cloth which was inside the church goes always to the sacrist, in whichever church the king is crowned; but all the rest, the part, that is, outside the church, is distributed among the poor by the hands of William the Almoner. So much for the ceremonies performed inside the church.

At table on the king's right hand sat the Archbishops and Bishops

and certain Abbots who wished to sit at table, also certain barons, but there were few of these. None of the foregoing claim their seats by right. On that day Earl Simon de Montfort, Earl of Leicester, served as Steward, for to him falls this duty, although Roger de Bigod, Earl of Norfolk, contested it, saying that it was his right of old. The said Simon, however, answered that in the time of King John a dispute had taken place between their predecessors on this point, and that it had been settled; that the Earl of Leicester gave to the Earl of Norfolk the services of ten knights; and Earl Roger of Norfolk gave up all his claim to the stewardship. The other replied that there now remained two knight's fees and a half to be assigned to him of the aforesaid ten fees. Earl Simon answered that according to the law of the land he was quite able to obtain his arrears elsewhere in the court of the lord king, and he ought not to be hindered on that account, especially since Earl Roger owned to that agreement, and that he had been seised of seven fees and a half on account of that agreement. And so Earl Simon served without hindrance on that day.

In nappery that day Henry de Hastings served: his office is of old to serve with napkins: and Thurstan Despenser claimed this office alleging that it ought to be his of old; but the king rejected him, and admitted Henry that day, appointing for them a day for disputing it at the aforesaid time: and he received the napkins when removed from table after breakfast as his own and belonging to his office.

The salt-cellar and knives were brought up by Walter de Beauchamp, of Haumeleg, whose office of the pantry comes from old time. He served that day of the pantry, and so did his men under him, and after breakfast he received the knives and salt-cellar as belonging of right to himself. In the office of butler the Earl of Warenne served in the place of Hugh of Albini, Earl of Arundel, who then held that office. But he was at that time under sentence of excommunication by the Archbishop of Canterbury, because, when the Archbishop was hunting in the said Hugh's forest in Sussex the said Hugh seized his hounds. The Archbishop claims it as his right to hunt in any forest of England whenever he pleases. Under him at his side served Master Michael Belet, whose office it is as helper to hold the cup full of wine to be given to the Earl of Arundel when the king asks for it, for the earl to give to the king. And Master Michael has the office of butler in the king's household, under the earl, by old-established right. But Andrew, mayor of the city of London, who had come at the same time to serve as butler with three hundred and sixty cups, on the ground that the city of London is bound to serve in butlery to help the great butler (just as the city of Winchester serves in the

kitchen to help the steward) claimed the place of Master Michael, that is, to stand before the king. But he was rejected by the king's command, who said that no one ought to serve by right except Master Michael; so the mayor gave way and served the two Bishops on the king's right hand. After dinner the earl butler received the king's cup, with which he had served as his due; and Master Michael the earl's dress as his due. And Master Michael gave his dress to Henry de Capel, his relative, who served the king with his cup the rest of the year; and yet he was not bound to do so if he did not wish to do it. In collecting the alms William de Beauchamp served; for this is his office by right. That day he has full jurisdiction in the quarrels and faults of the poor and lepers; so that if a leper struck another with a knife, he could sentence him to be burnt. After breakfast he received the silver alms dish which stands before the king as his due. But he also claimed to have by right of the almonry a tun of wine. The Great Chamberlain, namely, Hugh, Earl of Oxford, served also with water before and after breakfast. The duty of Chamberlain falls to him, as also that of guarding the king's chamber door on the coronation day; and he received as his due the basins and towels with which he served. Gilbert Marshall, Earl of Strigul, served as marshal: his duty is to allay tumults in the king's household, to make liveries of hostelries, and guard the doors of the king's hall. He received from each baron who had been knighted by the king, and each earl on that day a palfrey with a saddle. The master cook of the king's kitchen always receives at the coronation, as his due, the steward's dress.

The deliveries and assizes aforesaid from the time of the elder King Henry are to be found elsewhere.

Of the aforesaid offices no one claimed the right in the queen's household except Gilbert de Sandford, who said he ought to be the queen's chamberlain by the ancient right of his predecessors, and guard the door that day. This he obtained. And he had as his due the whole of the queen's bed, the basins and other things which the chamberlain has to deal with. He also claimed that he ought to have a clerk in the exchequer to exact queen's gold, to receive, as he says, sixpence a day from the gold. This, however, was put off to the appointed time. And since mention is here made of queen's gold, it is to be observed that various opinions have been formed about this tax. Some said the gold was not owing unless any one paid a fine for relief. Others said it was paid on every fine of a hundred marks and over; others on fines of ten marks and over. And although Richard the bishop neglects this point in his book, yet it appears that queen's gold is due on every fine of ten

marks and over, on whatever the fine may be; as can be proved by the Roll of the tenth year of King John in Berkshire, where the Abbot of Reading paid a fine of sixty marks for having belongings at his hundred; and in the same Roll under the heading "queen's gold" he renders account of six marks as queen's gold of the above fine of sixty marks. The like is to be found in the county of Southampton and other counties in the same year where the heading "queen's gold" is inserted.

The silk cloth hung up behind the king at table was claimed by the ushers on the one hand, and on the other by the pages of the hearth.

IX.

Letter of Robert Grosseteste to Henry III. on the Gifts conferred by Unction

The part of the letter which deals with the unction and its effects comes at the end of a long epistle on other subjects. It will be seen that it partakes mainly of the nature of a sermon on the essentials of good government, which may not have been unnecessary for Henry III., but in it there are certain statements of interest on the effect of unction on a King. Grosseteste is of opinion that unction is a privilege which is not enjoyed by all Kings, and that by unction the sevenfold gifts of the Holy Ghost are conferred on the King; and the unction thereby has a sacramental character; and that Kings who are anointed are of higher dignity than those who have not this privilege. He is careful to add that though the unction confers these qualities on the King, yet it does not give the King any sacerdotal powers.

The manuscript from which the letter has been copied is in the Bodleian Library, and in Mr. Madan's opinion, is of the first half of the fifteenth century.

[Bodl. MS. 312, fo. 171, col. 2, l. 19.]

[E]xcellentissimo domino suo. H[enrico] dei gracia illustri regi Anglie. domino Hibernie, duci Normannie. Aquitanie et Comiti Andegauie deuotus suus Robertus miseracione diuina. Lincolniensis ecclesie minister humilis Salutem. . . .

* * * * *

/Quod autem in fine littere vestre nobis mandastis [fo. 171*b*. col. 1. l. 35 videlicet quod intimaremus quid vnccionis sacramentum videatur adicere regie dignitati cum multi sint reges qui nullatenus vnccionis munere decorentur non est nostre modicitatis complere. hoc tamen non ignoramus quod regalis inunccio signum est prerogatiue suscepcionis septiformis doni sacratissimi pneumatis quo septiformi [munere] tenetur rex inunctus preminentius non vnctis regibus omnes regias et regiminis sui acciones dirigere vt videlicet non communibus sed eminenter et heroice dono timoris se primo et deinceps quantum in ipso est suo regimini subiectos ab omni cohibeat illicito dono pietatis defendat subueniat et subueniri faciat uidue pupillo et generaliter omni oppresso dono sciencie leges iustas ad regnum iuste regendum ponat positas obseruet et obseruari faciat. eroneas destruat dono fortitudinis omnia regno aduersancia repellat et pro salute rei publice mortem non timeat. Ad predicta

autem precellenter agenda dono concilii decoretur quo artificialiter et scientifice ordo huius mundi sensilis edocetur deinde dono intellectus quo cetus angelici ordo dinoscitur tandem vero dono sapiencie quo ad dilucidam cognicionem dei pertingitur ad exemplar ordinis mundi et ordinis angelici secundum leges eternas in eterna dei racione discriptas quibus regit vniuersitatem creature. rem publicam sibi subiectam ordinabiliter regat tandem et ipse. Adicit igitur regie dignitatis vnccionis sacramentum quod rex vnctus pre ceteris in suo genere debet vt pretactum est ex septiformi munere in omnibus suis regitiuis actibus virtutibus diuinis et heroicis pollere. Hec tamen vnccionis prerogatiua nullo modo regiam dignitatem prefert aut etiam equiparat sacerdotali aut potestatem tribuit alicuius sacerdotalis officii. Iudas namque filius Iacob princeps tribus regalis distinguens inter se et fratrem suum leui principem tribus sacerdotalis. ita ait. Mihi dedit[1] que in terra illi que sunt in celis vt superueniet† celum terre. ita superueniet† dei sacerdocium regno quod est in terra. Ozyas rex iude quia manum ad officium sacerdotale paruum quoddam ministerium conatus est extendere lepre meruit percuti contagione et vsurpans quod supra se erat[2] Hec breuiter perstrinximus ne prolixitatis fastidio vestram serenitatem afficeremus. Desiderantes plurimum quod super singulis pretactis articulis nobis periciores dum tamen timentes deum in quibus sit veritas et qui oderint auariciam attencius audiatis. Valeat et vigeat dominacio vestra per tempora longiora.

Translation.

To his most excellent lord Henry, by the grace of God, King of England, Lord of Ireland, Duke of Normandy and Aquitaine, Count of Anjou, his devoted Robert, by Divine mercy, the humble servant of the church of Lincoln, greeting.

* * * * *

* * * * *

But as to that which you commanded at the end of your letter, to wit, that we should inform you in what manner the sacrament of unction increased the royal dignity; our modesty is unable to satisfy it, as there are many kings who are in no way adorned with the gift of unction. But of this we are not ignorant, that the royal anointing is the sign of the privilege of receiving the sevenfold gift of the most Holy Spirit, and by

[1] Dominus regnum et leui sacerdocium et subiectum regnum sacerdocio mihi dededit: *in m.*

[2] Decidit ab eo quod erat: *in m.* [See 2 Chron. xxvi. 16–22.]

this sevenfold gift the anointed king is bound in more especial manner than those kings who are not anointed, to carefulness in all his royal actions and those of his government; that is to say, by the gift of fear he is not by ordinary means, but with vigour and courage, to restrain from all illegal acts, in the first instance himself, and, secondly, those subject to his government. By the gift of true godliness he must defend, help, and cause to be helped widows, orphans, and in general all who are distressed; by the gift of knowledge he must make, observe, and cause to be observed righteous laws made for the just government of his realm, and abolish those that are evil; by the gift of might he must repel all the attacks of the enemies of his country, and must not be fearful of death for the good of the state. In addition to these duties, which he is specially to perform, he must be adorned with the spirit of counsel by which the rational order of this world is taught with art and knowledge; also, with the spirit of understanding by which the order of the company of angels can be discerned; and lastly, by the gift of wisdom by which we attain to a clear knowledge of God, so that he may be a pattern to the order of the world and the order of the angels; and at last, following the eternal laws written according to the eternal purpose of God, by which he rules the whole creation, may rule in order the state subject to him. Therefore the sacrament of unction adds this duty to the dignity of a king, in that the king, anointed above his fellows, must, as I have shown, by virtue of the sevenfold gift, in all the acts of his rule excel in godlike and heroic virtues. This privilege of unction, however, does not in any way raise the dignity of a king above, nor even to the level of that of the priest, or give the power to perform any priestly office. For Judah, the son of Jacob, the chief of the royal tribe, distinguishes between himself and his brother Levi, the chief of the priestly tribe, and says: "The Lord has given me a kingdom, to Levi the priesthood, and has put the kingdom under the priesthood; to me he has given the things of earth, to him the things of heaven; and as the heaven is higher than the earth, even so is the priesthood of God higher than a kingdom of the earth." And Uzziah, king of Judah, became smitten with the contagion of leprosy because he stretched forth his hand to perform a lesser duty of the priestly office, and by his unlawful seizure of that which was above him lost that which he had. We have touched briefly on these points for fear of wearying your serenity by great length; and we earnestly wish that on each of the above matters you should hear persons more expert than ourselves, but who yet are Godfearing, truthful, and free from any taint of avarice. Long may your lordship farewell and flourish.

X.

Letter of John XXII. to Edward II. about the Oil of Coronation

It is well known that considerable prominence was given by Henry IV. to the legend of the delivery of the holy oil to Thomas Becket by St. Mary, but it has not been so well known that the legend goes back into the middle of the reign of Edward II. This letter of John XXII. relates the circumstances under which the oil was given to Thomas Becket, and if it be compared with the account written in the fifteenth century, and purporting to have been written by Thomas Becket, it will be seen that the legend has changed very little in the course of the century, though through the falsification of the prophecy that the fifth King after Henry II. would conquer the world, the later accounts place the finding of the oil in the reign of Edward III. The letter was written in 1318.

The statement that the royal unction *in anima quicquam non imprimit* may be compared with what Grosseteste says on the same subject (see above, Doc. ix.). It is believed that this letter has not been printed before. The punctuation here given is modern. The Duchess of Brabant (p. 71) is Margaret, second daughter of Edward I., wife of John II. of Brabant; and the Countess of Luxemburg is Margaret, wife of the Emperor Henry VII. and daughter of John I. of Brabant.

[Vatican, Papal Registra Ioan. xxii., Secreta, con. i. ad iv. t. ii. No. cx. fo. 136.]

Joannes XXII., etc., Carissimo in christo filio Edwardo Regi Anglie illustri.

Venientes ad nos venerabilis frater noster A[dam] Herefordensis[1] episcopus, ac tui ambaxatores et nuncii, quos ex causis certis ad nostram presentiam, tu, fili carissime, destinasti, credentie per te date ipsis super quodam tuo secreto negocio nobis litteram presentarunt, necnon et litteras alias uenerabilium fratrum nostrorum J[oannis] Eliensis[2] J[oannis] Norwicensis,[3] et R[ogeri] Sarisburiensis[4] episcoporum, pendentibus munitas sigillis, que responsiones fratris N. ordinis predicatorum nostri penitentiarii, quem pro hoc facto secrete ad nos iam ante tua magnitudo transmiserat ad interrogata facta ipsi super predicto negocio continebant. Nos autem benigne audiuimus quecumque sub dicta credentia dicere uoluerunt. Set et presente uenerabili fratre nostro

[1] Adam Orlton, Bishop of Hereford, 1317–27; Bishop of Worcester, 1327–33; Bishop of Winchester, 1333–45. [2] John Hotham, 1316–37.
[3] John Salmon, of Ely, 1299–1325. [4] Roger Mortival, 1315–30.

G[ulielmo] Sabinensi Episcopo[1] ad nos uocato propter hoc, litteras responsionis antedictas ex integro legi fecimus, et contenta notauimus diligenter. Sane uolentes serenitatem Regiam non latere que et qualia dictus frater N. tua ex parte nobis proposuit, et pro qualibus supplicauit, et etiam que et qualia a nobis responsa receperit, et commissa, ea prudentie tue insinuare integre curauimus per presentes. Noscat igitur Regalis magnificentia, quod antedictus frater ab ipso oblata prius sue credentie littera, et perlecta a nobis multum secrete nobis solis proposuit de unctione quadam revelata ut dicebat celitus, que sequntur. In primis quod glorioso Thome martiri exulanti in francia oranti, et pro bono statu Regni Anglie deprecanti, apparuit virgo beatissima mater Christi, dicens ei, quod pro ecclesia moreretur, et quod quintus Rex Anglie ab eo qui regnabat tunc, esset uir benignus, et ecclesie dei pugil, pro quo et suis successoribus inungendis tradidit dicto sancto Ampullam unam cum sacratissima unctione, adiciens, quod hic rex in uirtute unctionis predicte recuperaret sanctam [terram] de manibus paganorum. Insuper quod idem sanctus Thomas de mandato beate virginis cuidam monacho monasterii sancti Cipriani dictam unctionem tradidit secretius occultandum, dicens eidem quod reuelari deberet tempore oportuno, et quod paganorum caput reuelationis huiusmodi causa esset. Dixit preterea quod dictus monachus recepto iocali hoc, et lamina quadam de metallo, in qua martir ipse scribi fecerat antedicta, peragens pictauim, et in ecclesia sancti Georgii in quodam loco ipsa ascondens, ac magnum lapidem supponens, fideliterque sibi missa fuerant adimpleuit. Transumptum uero scripture dicte lamine, ut asserebat sepedictus frater N. scriptum soli sibi legibili in quadam cedula manutenebat, ex cuius lectione sermo suus in predictis decurrere uidebatur, ex ipsis tamen aliquociens aliqua exprimebat. Fecit denique mentionem de unctione quadam beato Leoni Pape reuelata diuinitus, et duabus laminis aureis, in quibus per ipsum sanctum ad hanc unctionem pertinentia scripta erant, absconditis in alamannia aquisgranis, de qua frater dictus per Archiepiscopum Turpinum unctum secreto fuisse Regem magnum Karolum affirmabat. Subsequenter dixit, quod cum paganorum Princeps maior de unctione hac, et uirtute eius responsa a demonibus accepisset, quodque si ea de Pictauim† ubi erant abscondita habere ualerent possent pagani a christianis melius se tueri ad requirendum et habendum hec, uirum paganum militem et unum christianum cum filio destinauit, magnis promissis denariis cum redirent. Pagano autem milite subtracto

[1] Gulielmus II. Petrus (Vilermus de Godin), Bishop of Sabina, 1317–36 (Gams, *Series Episcoporum*, Ratisbonae, 1873, p. xiii.)

per mortem de medio, pater christianus cum filio uenientes Pictauim antedicta iocalia receperunt, que recepta sic ad manus primo Regis theotonie, dehinc ducis Barbancie deuenerunt. Qui dux ad coronationem tuam ueniens unctionem predictam secum detulit, et ut ungereris ea tue excellentie presentauit. Set tu, fili dilecte, de tuorum consilio unctione consueta contentus, recipere oblatam aliam noluisti. Post hec adiunxit, quod cum ipse cum Ducissa Barbancie germana sorore tua in Barbantia moraretur, ubi tunc aderat dicti ducis soror Comitissa Luceburgensis postmodum Imperatrix, ac quadam die ampullam cum unctione intrans Cameram dicte Comitisse secum portaret absconditam, ipsa stupefacta dixit, frater N. quid portatis uobiscum, nam ego sentio odorem eximium superantem fragrantiam omnium unguentorum? Deinde cum illa orasset deum, quod de unctione hac per aliquod miraculum in sua faciendum persona sibi ostenderet ueritatem, accidit, quod ea sedente in mensa, cum cultello quodam tam grauiter manum lesit, quod de curatione eius Cirurgici desperarent. Set postmodum cum ipse frater ad eius instantiam detulisset ad ipsam unctionem predictam in uasculo, in quo erat, et superposuisset lese manui, illico est curata. Demum retulit idem frater, quod tu attente considerans tibi postmodum, Regnoque tuo aduersitates plurimas accidisse, informatus ab aliquibus putabas indubie, ea tibi ac Regno euenisse tuo propter omissionem unctionis predicte, quodque si eam susciperes, a te cuncta pellerentur aduersa, teque felices successus in omnibus sequerentur. Unde ipsam suscipere feruenti desiderio affectabas. Verum prefato non obstante desiderio hoc facere distulisti, donec nostrum accepisses responsum, an peccatum esset ipsam suscipere, et an te ipsa ungi bonum et expediens putaremus. Quapropter memoratus frater N. pro serenitate tua nobis humiliter supplicauit, quatinus super premissis nostrum tibi consilium mittere dignaremur, et quod ubi nostro iudicio accipere unctionem illam culpa non esset, alteri dilectorum filiorum nostrorum Cardinalium, qui apud te tunc temporis presentes erant, aut prelato alicui Regni tui, quod eam tibi impenderet daremus per nostras litteras in mandatis.

Nos uero uolentes tibi super hiis maturius respondere, diximus fratri prefato, quod nobis unum de Cardinalibus, cum quo conferre possemus, et de quo tu plene confideres nominaret. Quo nominante predictum Sabinensem Episcopum, ipsoque ad nostram [presentiam] propterea euocato, et sibi imposito quod secreto teneret omnia, que audiret tangentia factum istud, Uoluimus ut in eiusdem Episcopi presentia omnia, que nobis solis super hoc dixerat ennarraret, ipsique simul ad partem conferrent super huiusmodi negocio diligenter. Premissis igitur in nostram considerationem deductis,

et super hiis cum sepedicto Cardinali collatione habita diligenti, quo ad primum quesitum uisum nobis fuit finaliter, supposito tamen, quod tu, fili, ex probabilibus et rationabilibus coniecturis, crederes firmiter unctionem hanc a beata virgine datam esse, et te esse illum qui primus ex ea predicitur inungendus, necnon, quod hanc optabas accipere ad honorem dei, et specialiter ad debellandos ultra mare fidei inimicos, quod cum non colligeretur ex nobis relatis obseruatio diei, uel hore, seu supersticiose rei alterius, ipsam sumere non poterat [esse] supersticio nec peccatum. Unctio etiam hec prime non derogat quam sumpsisti. Tum quia Regalis unctio in anima quicquam non imprimit, tum etiam quod ab illa ista esse alterius rationis dicitur, quo ad materiam, et ad formam. Secunde vero petitioni tue, qua petebas per nos "consuli" tibi an deberes recipere, et de conferenda daremus prelato alicui in mandatis, et aliter tunc duximus respondendum, quod cum de predictis nobis prout conuenit non constaret, quod ea ungi deberes nolebamus consulere, set nec concedere, uel negare. Diximus tamen ei, quod si te recipere ipsam contingeret hoc per episcopum clam fieret et secreto, nam si palam possent ex hoc admiratio magna et scandalum forsitan exoriri. Committere autem prelato cuicumque, quod tibi conferret eandem omnino renuimus, quin pocius peticionem factam super hoc certis ex causis totaliter duximus denegandam. Verum cum tuos felices successus ex nostri cordis intimis affectemus, hoc dudum Celsitudini tue per dictum N. comisimus, ac tibi per nostras litteras idem mandauimus, quod cum nec unctio, nec aliquid nisi ad Deum esses dispositus proficere quicquam posset, magno affectu hortabamur te, sicut et hoc ipsum recolimus alias pluries nos fecisse, quod te solicite diuinis coaptares beneplacitis uirtuosam ducendo uitam in te et tuis subiectis colendo iustitiam, ac recognoscendo ut teneris Romanam ecclesiam matrem tuam, necnon et omnes ecclesias tui Regni et dominii in suis libertatibus et priuilegiis integre conseruando. Premissa sunt, fili carissime, et que tuus nuncius frater predictus nobis proposuit, que etiam tibi respondimus. Hec et nonnulla alia, que sub nostre littere credentia ei commisimus tue magnificentie ex nostro nominie refferenda. Datum Auinionie iiij. Nonas Iunii, anno secundo.

Translation.

John XXII., etc., to his most dear son in Christ, Edward, illustrious king of England.

Our venerable brother, Adam, Bishop of Hereford, and your ambas-

sadors and envoys, whom you have appointed to approach us for certain reasons, came to us and presented, not only credentials given them by you on a certain secret business, but also another letter from our venerable brothers John, Bishop of Ely, John, Bishop of Norwich, and Roger, Bishop of Salisbury, with seals attached, which contained the answers of friar N., penitentiary of our order of Friars Preachers, whom your Highness had before sent on this matter in secret, to the inquiries made to him on this matter. Now we have heard with pleasure all that they wished to say under those credentials. But as our venerable brother William, Bishop of Sabina, was present, we called him to us for the consideration of this matter, and had the letters and answers read anew, and we carefully noted their contents. We are very desirous that your Royal Serenity should not be ignorant of the proposals of the said friar N. made to us on your behalf, and what requests he made, and, further, what answers and charges he received from us ; we have had them fully made known to you by these presents. Your Royal Magnificence then shall know, that the said friar, after offering his credentials, and after we had read them, made a proposal to us alone, very secretly, about a certain oil of unction which had been revealed, as he said, from heaven, as follows. To begin : when the glorious martyr Thomas was in exile in France praying for the good estate of the kingdom of England, there appeared to him the most blessed Virgin, the mother of Christ, telling him that he should die for the Church, and that the fifth King of England from the one then reigning would be a good man, and a champion of the Church of God : wherefore for him and his successors she gave to the said saint a phial with most holy oil, adding that this king would, by virtue of this oil, recover the Holy Land from the hands of the heathen. Further, he said that the said St. Thomas, at the command of the blessed Virgin, gave this oil to a monk of the monastery of St. Cyprian to hide secretly, telling him that it should be revealed at a convenient time, and that the head of the heathen would be the cause of its discovery. He also said that this monk, on receiving this jewel and also a plate of metal, on which the martyr himself had caused the above to be written, went to Poitiers, and hid it in a certain place in the church of St. George, and put a great stone above it, and faithfully fulfilled his charge. And the said brother Nicholas kept in his hand what he declared to be a copy of the writing on the said plate, written on a sheet of paper, which he only could read : and this he followed in his discourse above given, adding explanations thereon from time to time. Lastly, he mentioned a certain oil divinely revealed to the blessed Pope Leo, and two golden plates, hidden at Aachen in Germany, on

which the saint himself had written matter touching this oil, and this friar asserted that Charles the Great had been secretly anointed with this oil by Archbishop Turpin. He afterwards said that the chief prince of the heathen had heard and received answers about the virtue of this oil from demons, to this effect, that if the heathen could obtain it from Poitiers where it was hidden, they would be able to defend themselves better from the Christians. Accordingly, he sent one heathen soldier and one Christian with his son to seek for and get this oil, under promise of great wealth when they returned. But the heathen soldier was removed from them by death, and the Christian father and his son came to Poitiers, and received the said jewels, which thus came into the hands first of the King of Theotonia, then to the Duke of Brabant. This Duke came to your coronation, and brought the oil with him, and offered it to your Excellency to be anointed therewith. But you, my beloved son, in accordance with the advice of your councillors, were content with the accustomed oil and refused to accept the other when it was offered you. He afterwards added that, when he was staying with the Duchess of Brabant, your sister, in Brabant, where was also the sister of the said duke, the Countess of Luxemburg, afterwards empress, one day on his entering the chamber of the countess carrying the phial with the oil hidden on his person, she was amazed and said, "Brother N., what have you about you, for I smell a delicious odour exceeding in fragrance all ointments?" Then she prayed God to show her the truth about this oil by some miracle performed on her person, and it chanced that as she sat at table, she cut her hand with a knife so severely that the surgeons despaired of her recovery. But afterwards when the friar at her entreaty brought to her the oil in the little vessel in which it was, and applied it to the injured hand, she was immediately cured. Then the friar told us that you, after earnestly considering the fact that many misfortunes have befallen you and your kingdom, on the instruction of certain persons thought that they had undoubtedly befallen you and your kingdom on account of the omission of this unction, and that if you were to receive it all the adversity would be ended, and success would attend you in everything in future, and on these grounds you desired most earnestly to receive it. But in spite of this desire, you put off taking this action until you heard our answer, whether it were sinful to receive it, and whether we considered it good and expedient that you should be anointed with it. Therefore the said brother N. humbly petitioned us on behalf of your Serenity, that we should be pleased to send you our advice on the foregoing matters, and that in case it were not a sin, in our judgment,

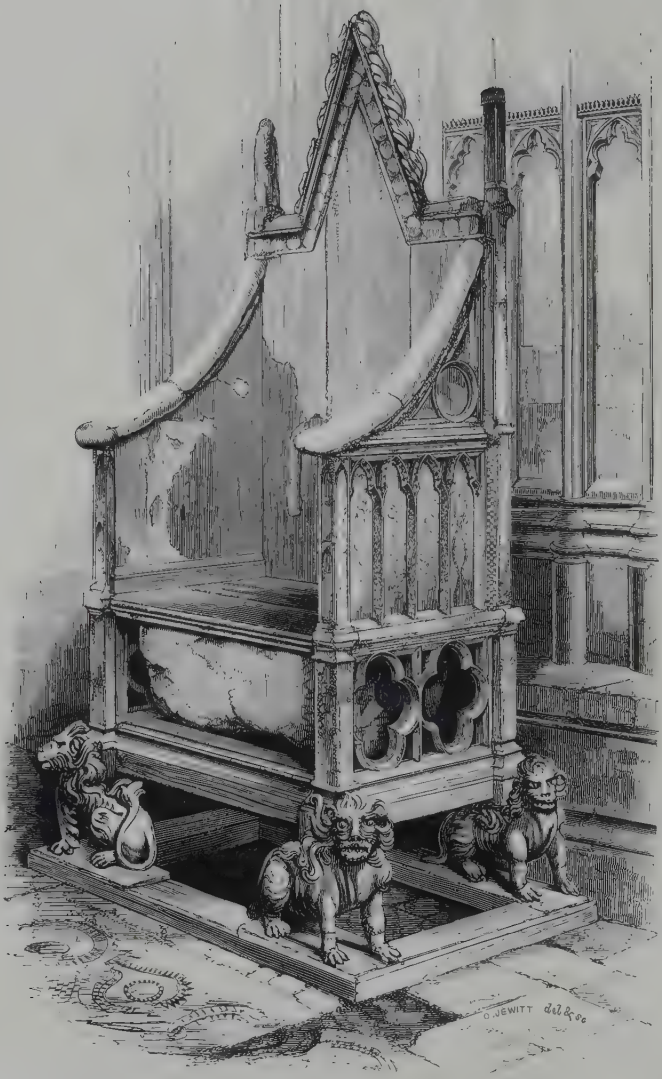
to receive this anointing, we should advise you by our commands in our letters whether you should ask one of our beloved sons the Cardinals who then were with you, or some prelate of your realm to give it to you.

Now therefore we, desiring to answer you earlier on these matters, told the friar to name to us one of the Cardinals, with whom we might consult, and in whom you might put your full confidence. He named the Bishop of Sabina, and he was therefore called to us and enjoined to keep all he heard about this matter secret. We were desirous that in the presence of the Bishop everything which the friar had said on this matter to us alone should be told again, and that they two on their part should consult diligently on this matter. The foregoing was therefore brought for our consideration, and on this matter we diligently compared our conclusions with the said Cardinal: and as to the first request the final decision we came to was that, supposing that you, our son, from probable and reasonable arguments believed firmly that this oil was given by the blessed Virgin, and that you are he who are the first to be anointed with it, and you desired to receive it to the honour of God, and especially to conquer the enemies of the faith beyond sea; our answer, we say, is that, since it cannot be gathered from what has been told us that there is any question of keeping of days or hours or any other superstition in the matter, there could be neither superstition nor sin in receiving it. Moreover this unction does not detract from the first which you received, since the Royal anointing does not impress anything on the soul, and since it is said to be different from this unction both in form and matter. As to the second request which you made, for our advice whether you ought to receive it, and that we should advise you about giving the oil by mandate to some prelate, we thought that we must answer thus: that since, as was right, we knew little about the aforesaid matters, we were unwilling to give advice whether you ought to be anointed with this oil; but not to grant or refuse your request. We told the friar, however, that, if it should happen that you received this unction, it must be done secretly and privately; for if it were done publicly, great amazement and scandal might possibly arise therefrom. But we altogether refuse to allow any prelate whatever to be charged to confer the unction on you, nay rather, we have thought it better to deny altogether your request on this point for certain reasons. But since we desire your success from the bottom of our heart, we have charged this to your Highness by the aforesaid N., and committed the same to you by our letters, that since neither anointing nor anything else profiteth at all unless you are well disposed towards God, we earnestly exhort you (just as we consider that we have elsewhere often

done) that you should obey the Divine decrees by leading a virtuous life and cultivating justice in you and your subjects, and by recognizing how you are bound to preserve wholly in their liberties and privileges the Roman Church your mother, and all the Churches of your realm and dominion.

The foregoing, most beloved son, is what your messenger the friar proposed to us, and also our answer to you. These and some others, which we have entrusted to him, to be given to your Magnificence in our name.

Given at Avignon, the second day of June, in the second year of our pontificate.



THE CORONATION CHAIR, WITH THE "STONE OF DESTINY."

XI.

Letter of Edward III. to the Abbot and Convent of Westminster ordering Delivery to the Scots of the "Stone of Destiny"

One of the provisions of the Treaty of Northampton (1328) contemplated the restoration of the coronation stone of the Kings of Scots to Scone; and the letter here printed orders the Abbot and convent of Westminster to deliver up the stone in accordance with the treaty. It is perhaps unnecessary to add that the order was never complied with.

The transcript was made from a late copy in the Rawlinson collection in the Bodleian Library.

[Bodl. Rawl. MS. D. 809, fo. 394.]

As Abbe et Covent de Westm*ostre*.

p*ar* le Roy.

Edward par la grace de Dieu Roi D'engleterre Seigneur D'irlaunde et Duc Daquit*aine* A noz cheres en Dieu Abbe et Covent de Westmostre Saluz. Por ce que nadgaires acordez feut par nous et nostre conseil a notre drenier Parlement tenuz a Northampton, que la piere sur quele les Rois Descoce soleient seer au temps de leur Coronement, et la quele est en votre garde, soit envoiee en Escoce. Et avoms mandez as Viscountes de notre Cite de Loundres, qils rescevient de vous la dite piere par endentere, et qils la facent carier a la Reine Dengleterre notre treschere dame et miere. Vous mandoms que quele hure que les ditz Viscountes veignent par devers vous p*or* cele cause leur facez liuerer la dite piere en la forme avantdite; et ce en nulle manere ne cessez. Don*e* souz notre prive Seal a Bordesleie le primier jour de Iuyl l'an de notre regne Secound.

TRANSLATION.

To the Abbot and Convent of Westminster.

By the King.

Edward, by the grace of God, King of England, Lord of Ireland, and Duke of Aquitaine, to our dearly beloved in God the Abbot and Convent of Westminster, greeting.

Whereas lately it was granted by us and our council at our late Parliament held at Northampton that the stone whereon the Kings of Scotland are wont to sit at the time of their coronation, and which is in your keeping, be sent to Scotland, and whereas we have commanded the sheriffs of our City of London to receive from you the said stone by indenture, and have it carried to the Queen of England, our very dear lady and mother,

We command that at the time that the said sheriffs come to you for this cause you have delivered the said stone in the foresaid manner, and of this you are not to fail. Given under our privy seal at Bordesley the first day of July, in the second year of our reign.

XII.

Inventory of Regalia in 1356.

In this inventory of the regalia made November 28, 1356, by William de Edington, Bishop of Winchester, late Treasurer, it is easy to identify most of the items. The two rochets of white silk are probably two *colobia sindonis*: and the two tunicles mentioned at the beginning are probably the tunicle and dalmatic which the King wore at the coronation. The four crowns may be the crowns of St. Edward and St. Edith, with the Imperial crowns for the King and Queen, worn when they leave the church. The mention of the stole in this inventory is the earliest notice of such a vestment in the inventories of the *regalia*, as it is not mentioned among the vestments of Henry III.

[Public Record Office, Exchequer Accounts, $\frac{333}{28}$.]

Item en vne huche deinz mesme la Tresorie.[1]

* * * * *

Item la *gra*unte Courone le Roi qestoit nadgaires engage es p*ar*ties de Flaundre nient preise

Item une autre Corone nient preise [2]deinz quele corone sont .iiii. manicles dor garniz des eym*er*audes et alts perles apalle la seconde corone[2]

Item la tierz Corone nient preise

Item la quarte Corone nient preise

* * * * *

Item en la Tresorie deinz la halte Tours de Londres

Prem*iere*ment les vestementz de Samyt rouge p*our* la coronment du Roi. cest assavoir

deux tunicles, une mantel oue orfraitz dor pouderez des eymeraudes et alts perles

Item une Stole de Samyt rouge garnyz des eymeraudes et perles oue deux pendantz dor garnez de perr'

Item deux chaunceons de samyt rouge garniz dor

Item un Cappe de samyt rouge ou*erte* dor oue quatre plates dor

[1] la Tresorie deinz le clousture de labbeye de West*minster*.

[2—2] *Interlined.*

Item deux rochettes de soye blanq*ue* et alts petites remembr*a*nces touchantz la coronment

Item deux pairs desporons p*our* lencoronment du Roi

Item deux ceptres endorrez oue les som*m*etz de m*er*lotz

Item un ceptre court† oue la sum*m*et de m*er*lott

Item deux Ceptres courtes dor oue deux croisez en les sum*m*etz

Item un Espe appelle co*ur*tane

Item deux alts espiez lun oue lescaub*erk* darg*ent* eymell et laut*re* oue lescaub*er*k de samyt rouge frette dor.

TRANSLATION.

Item in a box in the same treasury [in the cloister of the Abbey of Westminster.]

Item the great crown of the king which was lately pledged in the parts of Flanders worth nothing.

Item another crown worth nothing [on which crown are four circlets of gold garnished with emeralds and pearls, called the second crown.]

Item the third crown worth nothing.

Item the fourth crown worth nothing.

Item in the treasury at the high tower of London.

First, the vestments of red samite for the coronation of the king, that is to say :

Two tunicles, a mantle with orphreys of gold, powered with emeralds and other pearls.

Item a stole of red samite garnished with emeralds and pearls with two pendants of gold garnished with stones.

Item two buskins of red samite garnished with gold.

Item a cope of red samite worked with gold with four plates of gold.

Item two rochets of white silk and other little remembrances touching the coronation.

Item two paires of spurs for the coronation of the king.

Item two sceptres gilt with doves on the top.

Item two short sceptres of gold with two crosses on the top.

Item a sword called Curtana.

Item two other swords ; the one with the scabbard of silver enamelled ; and the other with a scabbard of red samite fretted with gold.

Coronation of an English King.

(From Abbot Litlington's Massbook, circ. 1380.)

XIII.

Liber Regalis

The *Liber regalis* represents the fourth recension of the mediæval coronation service, and it is here at its fullest development. The fourth recension was probably first used at the coronation of Edward II., but that edition contained only short rubrics. The edition with long rubrics appears later, about the time of Richard II. The *Liber regalis*, in the custody of the Dean of Westminster, may have been the book held by that King during the service. It is from this book that the coronation order given below has been taken.

The short rubrics of *Liber regalis* are given in footnotes with the symbol O. They have been taken from a Westminster Pontifical now in the Bodleian Library (Rawl. c. 425). Another variety of these rubrics is also given under the symbol C. from a manuscript in the University Library, Cambridge (Mm. 3. 21. fo. 196), a variety peculiar to this manuscript, but which has become well known from its appearance in Mr. W. Maskell's *Monumenta Ritualia Ecclesiae Anglicanae.*

Over the manuscript in the custody of the Dean of Westminster a correcting hand has passed, said by some to be that of Dr. Sancroft, Archbishop of Canterbury; by marginal notes the text is brought into conformity with that in the missal of Nicholas de Litlington, Abbot of Westminster, in the fourteenth century.

/Hic est ordo secundum quem Rex debet coronari pariter et [fo. 2
inungi.

In primis preparetur pulpitum[1] *aliquantulum eminens inter magnum altare et chorum ecclesie beati Petri westmonasterii. videlicet contiguum ex omni parte quatuor columpnis principalioribus infra crucem ecclesie prelibate. ad cuius quidem pulpiti ascensum fiant gradus de medio chori a parte occidentali per quos princeps corononandus† in aduentu suo transiens per chori medium dictum pulpitum possit ascendere ac eciam fiant alii gradus a parte orientali per quos princeps prefatus descendere possit uersus maius altare ibidem ante gradus dicti altaris sacrosancte vnccionis ac sue coronacionis solempnia. a metropolitano siue episcopo ipsum consecraturo debita cum deuocione accepturus.*

[1]*In medio uero dicti pulpiti erit preparatus thronus*[2] *excelsus. ut in eo princeps residens clare ab omnibus possit intueri.*

Vngere enim et coronare reges anglie atque reginas ex antiqua con-

[1] preparatio pulpiti: *in m.* [2] thronus: *in m.*

suetudine et hactenus /usitata principaliter competit archiepiscopo can- [fo. 2*b*
tuariensi si presens fuerit.[1] *et sui compos extiterit.*[2] *Et si contigerit quod propter corporis debilitatem aut infirmitatem illud officium non poterit in sua persona rite peragere. aut forte aliqua tunc causa impeditus in huiusmodi coronacione non queat presencialiter interesse: huiusmodi unccionis ac coronacionis solempnia supplebit alius qui inter episcopos tunc presentes dignior reperitur. aut cui dictus metropolitanus dictum officium uelit committere.*[3]

Rex[4] *autem precedenti die coronacionis sue.*[5] *de turri londoniensi per mediam ciuitatem uersus palacium regium westmonasterii in cultu decentissimo equitabit. plebi occurrenti se offerens intuendum capite denudato.*[6]

Et preuideatur semper quod coronacio tam regis[7] *quam regine fiat in die dominico uel in festo aliquo solempni.*

Memoratus[8] *uero princeps nocte precedente coronacionis sue diem uacabit contemplacioni diuine et oracioni intime considerans ad quem apicem sit uocatus. qualiter is per quem reges regnant ad populi sui ac plebis christiane gubernacionem ipsum specialius preelegit. Et cogi/tet* [fo. 3
illud sapientis. Principem te constituerunt noli extolli. sed esto in illis quasi unus ex illis. *Et cogitet*[9] *dignitatem regalem sibi a deo prestitam tanquam homini mortali et ipsum iccirco ad tantam sublimitatem uocatum*[10] *a deo ut ecclesie catholice sit defensor. fidei christiane dilatator. ac regni sui et patrie sibi a deo commisse secundum uires protector. In oracione autem salamonis imitetur prudencia.*[11] *cui in sui regni primordio pro cultu creatoris ab ipso creatore preceptum est ut ea peteret que sibi uellet conferri. Qui non aurum non argentum neque diuicias nec de inimicis uictoriam ut homo iuuenis sibi dari deprecatus est. Sed magis ea postulauit que et deus gratis preberet. et utiliter homo perciperet.* Redde michi inquid domine mentem sanam. et prudenciam bonam. ut circa populum iustum possim uerumque proferre iudicium. *Deprecetur*[12] *igitur princeps ut diuinitatis prouidencia que ipsum ad tanti regimen ordinauit imperii sibi largiri dignetur. iusticiam. pietatem. et prudenciam. Iusticiam circa subiectos. pietatem circa deum. et prudenciam circa regni gubernacionem. quatinus nullo/* [fo. 3*b*
fauore mollitus. nullis iniuiciis commotus. nulla concupiscencia illectus. nul-

[1] affuerit: *in m.* [2] Archiepiscopus metropolitanus: *in m.*
[3] Vicarius archiepiscopi: *in m.* dignior episcopus: *add. in later hand.*
[4] equitacio Regis: *in m.* [5] diem: *add. in m.*
[6] *These two words underlined.* [7] dies coronacionis: *in m.*
[8] Contemplacio et oracio Regis: *in m.*
[9] recogitet: *in m.* [10] onus regis: *in m.*
[11] *A black line drawn above* a: *and* prudenciam *written in m.* [17th century].
[12] Deprecacio Regis: *in m.*

laque alia passione constrictus. in semitis harum uirtutum inoffenso pede ualeat pertransire.

Et quia oportet principem antedictum de hiis et aliis obseruanciis que ad dictam spectant coronacionem plenius informari: abbas westmonasterii[1] *qui pro tempore fuerit in hiis et consimilibus principis erit eruditor: ad ipsum uero hoc officium solummodo spectat.*

Et si dictus abbas de medio fuerit sublatus. et alius in abbatem eiusdem loci nondum fuerit confirmatus qui dictum officium rite non[2] *poterit adimplere: aut dictus abbas aliunde fuerit impeditus quominus illud officium ualeat exequi: tunc eligatur unus ex assensu prioris et conuentus dicti monasterii qui per omnia sit ydoneus dictum principem in huiusmodi obseruanciis informare secundum modum et consuetudinem ab antiquissimis temporibus hactenus usitatum.*

Die[3] *uero prefinito quo nouus Rex consecrandus est. summo mane conueniant prelati et nobiles regni in palacio regio apud /westmonaster-* [fo. 4
ium. tractaturi de noui regis consecracione et eleccione et de legibus et consuetudinibus regni confirmandis firmiter statuendis.

Hiis sub uniuersorum concordia peractis:[4] *prouideatur quod in aula regia maiori sedes eminens sit pannis sericis et inauratis decenter ornata: super quam dictus Rex regnaturus cum omni mansuetudine*[5] *et reuerencia eleuetur: ipso tamen prius ut moris est balneato*[6] *et induto mundissimis uestibus et caligis tantummodo calciato. Hoc modis omnibus obseruato quod sicut in principe per actualem locionem et uestimentorum decorem corpus nitescit sic per ueram et preuiam confessionem ac compunccionis dolorem anima ipsa splendescat.*

Hiis debite peractis ordinetur in ecclesia per archiepiscopos episcopos abbatem et conuentum westmonasterii processio[7] *in capis sericis cum textibus et thurribulis et aliis que processioni conueniunt: et sic induti processionaliter occurrant in palacio antedicto. Etenim regni prelatis et conuentui westmonasterii solum pertinet Regi futuro cum processionis sollempnitate occurrere: et ipsum in ecclesiam predictam psallendo antecedere: ea decantantes que in recepci/one regum debent decantari.* [fo. 4*b*

Et[8] *faciet dominus .N. de bellocampo bedefordie qui ab antiquo elemosinare regie habet officium: pannum uirgulatum*[9] *siue burellum prosterni sub pedibus regis incedentis a palacio usque pulpitum antedictum infra eccle-*

[1] Abbas eruditor *Regis: in m.* [2] *Underlined with a black stroke, and* deest *written in m. in 17th century hand.* [3] In die consecracionis: *in m.* [4] Sedes in aula maiori: *in m.*
[5] eleuetur [17th c. hand] caret: *in m.* [6] balneum: *in m.*
[7] processio: *in m.* [8] Elemosius Dominus: *in m.* [9] pannus sub pedibus: *in m.*

siam westmonasterii ut pretactum est preparatum. Quod[1] *quidem pulpitum una cum gradibus ex utraque parte eiusdem existentibus tapetis per regios ministros ad hoc preparatis sterni debet per totum. In circuitu uero summitatis pulpiti dependentur panni serici et inaurati.*

Thronus[2] *uero in quo rex ipse residere debet de quo pretactum est. palliis sericis ac preciosissimis*[3] *predicti Regis camerarios per totum erit coopertus. quissinis eciam per nominatos camerarios in prefato throno repositis. Pars autem panni illius uirgulati siue burelli que per dictum elemosinarium ut prefatum est sub pedibus regis incedentis extenditur infra ecclesiam cedet semper in usus sacriste. loci. et reliqua pars tota que est extra ecclesiam distribuetur pauperibus per manus elemosinarii. supradicti.*

Regem igitur coronandum dictis prelatis ac monachis precedentibus Episcopus[4] *Dunelmensis videlicet et Bathoniensis /ex antiqua con-* [fo. 5
suetudine si presentes affuerint dictum regem hinc inde sustentabunt.

Cancellarius uero[5] *si fuerit episcopus cum calice lapideo sancti edwardi qui est de regali*[6] *pontificalibus indutus regem immediate est precessurus. Quem cum patena*[7] *thesaurarius si episcopus fuerit uel abbas modo consimili pro more antecedat pontificaliter indutus dictamque patenam honorifice eodem modo tenebit: qua patena a subdiacono inter secreta misse ante altare in altum teneri solet.*

Si[8] *uero contigerit dictos cancellarium et thesaurarium episcopos non esse: alii per regem assignentur episcopi qui modo predicto pontificaliter induti cum dictis calice et patena regem in dicta processione modo predicto antecedant.*

Et modo conformi assignentur duo alii episcopi qui regem sustentent: si dicti episcopi Dunelmensis et Bathoniensis non fuerint tunc presentes.

Post[9] *hos uero qui dictos calicem et patenam gerunt. duo duces siue comites regni*[10] *excellenciores. et maxime qui iure propinquitatis stirpie*[11] *regie proximius uidentur pertinere inmediate subsequentur: quorum unus septrum regium in cuius summitate crux parua collocatur por/tabit.* [fo. 5*b*

Alter[12] *uero eorum gestabit uirgam auream habentem in summitate columbam. Que quidem calicem patenam septrum et uirgam tradet abbas westmonasterii uel prior si abbas non fuerit dictis dominis infra palacium*

[1] Apparatus pulpiti: *in m.*
[2] apparatus throni: *in m.*
[3] per: *in m.*
[4] Sustentatores Regis: *in m.*
[5] Cancellarius episcopus: *in m.*
[6] bus: *added in m. 17th century.*
[7] thesaurarius episcopus: *in m.*
[8] Si non episcopi, etc.: *in m.*
[9] non concordat: *in m. 17th century hand.*
[10] Delacio septri cum cruce: *in m.*
[11] *Altered to* stirpi.
[12] Delacio uirge cum columba: *in m.*

antedictum. Qui domini illa omnia in processione gestabunt modo quo preostensum est.

Deinde[1] *sequentur tres comites gladios gestantes induti serico Comes quidem Cestrie qui primatum uendicat deferendi portabit gladium qui uocatur curtana. Et alium portabit Comes huntyngdoun. Tercium uero portabit Comes*[2] *warewyk.*

Hos[3] *precedet unus de magnatibus ad hoc per Regem assignatus portans calcaria*[4] *magna et deaurata.*

Pannum de serico quadratum purpureum quatuor hastis deargentatis sustentatum cum quatuor campanellis argenteis et deauratis ultra regem quocumque ierit. gestabunt[5] *barones de quinque portibus ad quamlibet hastam quatuor assignati pro diuersitate portuum ne uideatur portus portui preferri.*

Et similiter ab eisdem baronibus portabitur pannus de serico ultra reginam post regem incedentem si ipsa die debeat coronari. Quos/ [fo. 6 *panos*[6] *idem barones de iure consuetudinis optinebunt. sed haste cum campanellis debentur ecclesie westmonasterii ac pulpitum et omnia tapeta infra eundem una cum pannis sericis et quissinis ibi ut predictum est per ministros regis collocata. remanebunt penes ecclesiam in qua dictus Rex coronatur ex iure antiquo et consuetudine.*

Hiis omnibus modo quo lacius pretactum est que processioni conueniunt rite ordinatis episcopi et alii prelati una cum regni proceribus et predicto conuentu westmonasterii[7] *prefatum regem coronandum. a palacio suo westmonasterii in ecclesiam beati petri westmonasterii ducant. Ipsoque introducto per medium chori atque in pulpito in sede sibi apta collocato. Metropolitanus*[8] *siue episcopus regem coronaturus per quatuor partes dicti pulpiti plebem alloquatur ipsorum inquirens uoluntatem et consensum de dicti principis consecracione. Rege interim in sede sua stante atque ad quatuor partes dicti pulpiti dum pontifex plebem alloquitur se uertente. quibus ut moris est consencientibus atque uoce magna et unanimi proclamantibus.* [9]*fiat fiat*[9] *et* [9]*uiuat Rex.*[9] *nomen dicti regis gratissime nominantes /Tunc* [fo. 6*b* *a choro decantetur hec antiphona.*[10]

[1] Tres comites ensiferi : *in m.*
[2] de : *added in m. 17th century.*
[3] Magnas delator calcarium : *in m.*
[4] ij. caret : *in m. in 17th century hand.*
[5] barones .5. portuum : *in m.*
[6] pannos : *in m.*
[7] Introduccio Regis : *in m.*
[8] Allocucio primatis ad plebem : *in m.*
[9]—[9] *Underlined with black.*
[10] In place of preceding long rubric O. and C. have shorter. O. has the following :

Ordo nouum Regem in regno constituendi. Die quo consecrandus est nouus rex summo mane conueniant prelati et nobiles in palatio regali apud Westmonasterium tractaturi de nouı consecratione principis et de legibus et consuetudinibus regni confirmandis et firmiter statuendis.

Firmetur manus tua et exaltetur dextera tua iusticia et iudicium preparacio sedis tue misericordia et ueritas precedent faciem tuam[1] alleluya. *Ps.* Misericordias domini in eternum cantabo. Gloria patri.

Repetatur antiphona. Firmetur.

**Postea reuestiatur archiepiscopus uel epicopus qui missam celebraturus est ‖ ante magnum altare propter turbam confluentem ne forte per illam nimis impediatur.*

Archiepiscopo uel episcopo pontificalibus reuestito. predicti duo episcopi videlicet. Dunelmensis et Bathoniensis uel alii duo episcopi in eorum absencia ut predictum est Regem hinc inde sustentantes ac ceteri episcopi una cum abbate westmonasterii uel alio monacho eiusdem monasterii ut prescriptum est ad hoc electo qui semper lateri regis adherendo presens debet

ita quod prouideatur aliquis locus eminens in dicto palacio super quem heres regis regnaturus cum omni mansuetudine et reuerentia eleuetur. ipso tamen prius ut moris est balneato et induto mundissimis uestibus et caligis tantummodo calciato. Hiis peractis: ordinetur in ecclesia per archiepiscopos episcopo† Abbatem et conuentum Westmonasterii et alios: processio in capis sericis cum textis et thurribulis et aliis que processioni conueniunt. Et sic induti: processionaliter regi futuro occurrant in palatio antedicto. et sic ipsum processiue in ecclesiam ducant. ipsoque introducto atque in pulpito in sede sibi apta collocato: hec antiphona ab omnibus decantetur.

C. has this rubric:

Ordo nouum regem in regno constituendi. constituto huiusmodi accionis die summo mane dominus metropolitanus et ceteri presules cum clero in ecclesia congregentur ut grex christi quid populo suo christus inspirauerit cum mentis deuocione prestolantes. In curia regis comites proceres ciues nobilesque cuncti conueniant ad disponendum sagaciterque tractandum tam de principis noui eleccione quam de legum atque consuetudinum regni confirmacione. Quibus consenscientibus et id idem in omnibus consona uoce acclamantibus cum omni mansuetudine ac reuerencia ut mos regni exigit exaltent illum eoque exaltato et in sede principi apta locato in ecclesia metropolitano et cetero clero cum summa tranquilitate sedenti per quatuor nobiliores comites nuncietur faciantque idem legati coram clero post eleccionis representacionem ex parte populi cum supplicacione peticionem ut sicut ab omni populo electus est ita et in ecclesia a clero benigne suscipiatur et in regem consecretur. Quorum legacione pacienter audita metropolitanus quatuor quos elegerit presules totidemque abbates dirigat ad populum inquirens que a quatuor nunciis audiuit si populus testari uoluerit. Et illis regressis si concors fuerit priorum nunciorum uox sequencium tunc demum metropolitano inchoante clerus deo gratias et laudes referat. Moxque missi duo presules a metropolitano cum parte cleri cum cereis et crucibus introducant in ecclesiam consecrandum regem electum cum uocis emissione hanc concinentes antiphonam.

[1] *In tempore paschali: add.* C.

— *Appropinquans uero rex altari eius imitando imperium qui dixit* Non appareas uacuus in conspectu domini dei tui *precioso tegat pallio libramque auri integram deo sanctoque petro apostolorum principi princeps ipse consecrandus desuper ponendo offerat. Continuoque super pauimentum capetis stratum coram altari se prosternat dicatque super illum metropolitanus hanc orationem:* C.

‖—‖ *et cum aliis prelatis principem consecrandum honorifice per chori medium ducat usque ad magnum altare. super quod tenetur offerre pallium unum. et unam libram auri eius complendo preceptum qui dixit. Non appareas uacuus coram oculis domini dei tui. Continuoque super pauimentum tapetis stratum coram altari se prosternat:* O.

esse[1] *dicti Regis informacione in hiis que dicte coronacionis concernunt solempnitatem. ut omnia modo debito peragantur de dicto pulpito usque ad magnum altare honorifice deducent.*

Super[2] *quod princeps prefatus tenetur tunc offerre pallium unum et unam libram auri eius complendo preceptum qui dixit.* Non appareas uacuus in conspectu domini dei tui.

/Continuoque super pauimentum prius tapetis et quissinis per [fo. 7 *regios ministros stratum, coram altari*[3] *dictus rex se prosternat*|| *dicatque super illum metropolitanus uel episcopus hanc oracionem.**

Deus humilium uisitator qui nos sancti spiritus illustracione consolaris : pretende super hunc famulum tuum .N. graciam tuam ut per eum tuum in nobis adesse senciamus aduentum. Per dominum.

Oracione completa iniungat §metropolitanus siue episcopus regem consecraturus. uni pontificum plebi dicere de presenti negocio in loco eminenti congruum breuiter sermonem.[4] *Metropolitano interim in cathedra sua residente ante altare more episcopali. Coram*[5] *ipso residebit princeps coronandus in cathedra decenti sibi preparata exaduerso.*

Finito quidem sermone ad plebem metropolitanus uel episcopus eundem mediocri distinctaque uoce[6] *interroget.§*

Si leges et consuetudines ab antiquis iustis et deo deuotis regibus plebi anglorum concessas cum sacramenti confirmacione eidem plebi concedere et seruare uoluerit. et presertim leges consuetudines /et libertates a [fo. 7*b* *glorioso rege Edwardo clero populoque concessas.*

‡*Dicto autem principe se promittente omnia premissa concessurum et seruaturum. Tunc exponat ei metropolitanus*‡ *de quibus iurabit ita dicendo.*

[1] pro : *added in m.* [2] oblacio principis : *in m.*

[3] Prostracio Regis prima : *in m.*

§—§ *metropolitanus uel episcopus cui uoluerit pontificum plebi dicere presenti negocio congruum breuiter sermonem. Postea metropolitanus uel episcopus eundem mediocri distinctaque interroget uoce :* O.

Sciscitarique ab eis vt palam dicant si hunc cuncti sibi in Regem eligunt. et vt illis Rex consecretur veraciter et vnanimes poscunt. Quod postquam se velle acclamauerint interrogati : *add.* O. *in m.*

metropolitanus cui uoluerit pontificum plebi de presenti negocio congruum breuiter dicere sermonem suscitarique ab eis ut palam dicant si hunc cuncti sibi in regem eligunt et ut illis rex consecratur si ueraciter et unanimes poscunt. Quod postquam se uelle acclamauerint interrogati metropolitanus electum mediocriter distinctaque interroget uoce si leges et consuetudines ab antiquis iustis et deuotis regibus plebi anglorum concessas cum sacramenti confirmacione eidem plebi concedere et seruare uoluerit et presertim leges et consuetudines et libertates a gloriosissimo rege sancto edwardo clero populoque concessas. Si autem omnibus hiis assentire se uelle promiserit exponat ei metropolitanus de quibus iurabit ita dicendo : Seruabis, etc. : C.

[4] breuis sermo : *in m.* [5] sessio regis ante altare : *in m.*

[6] Interrogacio metropolitani : *in m.*

‡—‡ *Si autem omnibus hiis assentire se uelle promiserit : exponat ei metropolitanus :* O.

Seruabis ecclesie dei cleroque et populo pacem ex integro et concordiam in deo secundum uires tuas.

Respondebit. Seruabo.

Facies fieri in omnibus iudiciis tuis equam et rectam iusticiam et discrecionem in misericordia et ueritate secundum uires tuas.

Respondebit. Faciam.

Concedis iustas leges et consuetudines esse tenendas. et promittis eas per te esse protegendas. et ad honorem dei roborandas quas uulgus elegerit secundum uires tuas.

Respondebit. Concedo et promitto.

**Sequitur admonicio episcoporum ad Regem et legatur ab uno episcopo coram omnibus clara uoce sic dicendo.*

Domine rex a uobis perdonari petimus ut unicuique de nobis et ecclesiis nobis commissis canonicum priuilegium ac debitam legem atque iusticiam conseruetis. et defensionem exhibeatis : sicut rex in suo regno debet unicuique episcopo. ab/batibus et ecclesiis sibi commissis. [fo. 8

Respondebit. Animo libenti et deuoto promitto uobis et perdono quia unicuique de uobis. et ecclesiis uobis commissis canonicum priuilegium et debitam legem atque iusticiam seruabo. et defensionem quantum potuero adiuuante domino exhibebo sicut rex in suo regno unicuique episcopo abbatibus et ecclesiis sibi commissis per rectum exhibere debet.*

Adiciatur predictis interrogacionibus que iusta §fuerint prenunciatis omnibus supradictis : dictus princeps confirmet se omnia predicta esse seruaturum : sacramento super altare coram cunctis protinus prestito.[1]

Hiis itaque peractis metropolitanus uel episcopus genuflectendo cum deuocione incipiat excelsa uoce ympnum. Ueni creator spiritus. *Dicto rege interim ante altare super tapetis et quissinis per regios ministros decenter ibidem locatis humiliter prostrato.*[2]

Finito uero ympno sequatur hec oracio.§

Te inuocamus domine sancte pater omnipotens eterne deus ut hunc famulum tuum .N. quem tue diuine dispensacionis pro/uidencia [fo. 8*b* in primordio plasmatum usque hunc presentem diem iuuenili flore letantem crescere concessisti : eum tue pietatis dono ditatum : plenumque gracia et ueritate de die in diem coram deo et hominibus ad meliora

— *omit* O.

§—§ *fuerunt. Prenunciatis omnibus confirmet se omnia esse seruaturum sacramento super altare protinus coram cunctis.* [*prestito* in m.] *Hiisque peractis metropolitanus uel episcopus incipiat excelsa uoce.* veni creator? *Prostrato eo ante altare. sequatur hec oratio tam a metropolitano uel episcopo quam ab omnibus prelatis dicenda :* O.

[1] Regis sacramentum prestitum : *in m.* [2] prostracio secunda : *in m.*

semper proficere facias : ut summi regiminis solium gracie superne largitate gaudens suscipiat : et misericordie tue muro ab hostium aduersitate undique munitus plebem sibi commissam cum pace propiciacionis : et uirtute uictorie feliciter regere mereatur. Per.

Post oracionem incipiant[1] *duo episcopi uel duo cantores letaniam metropolitano uel episcopo et ceteris episcopis cum eo prostratis et septem psalmos *penitenciales ex corde cantantibus : infra letaniam hec adiungant **

Ut presentem famulum tuum in tua pietate. iusticia et sanctitate. confirmare. et conseruare digneris Te rogamus audi nos.

Postea sequantur hee oraciones.

Dominus uobiscum. Oremus.

Omnipotens sempiterne deus creator omnium. imperator angelorum. rex regnancium. dominusque dominancium : qui abraham fidelem famulum tuum de hostibus triumphare fecisti : moysi et iosue populo prelatis multiplicem uictoriam tribuisti : humilemque dauid puerum tuum regni fastigio sublimasti :[2] et salamonem sapiencie pacisque ineffabili munere ditasti : respice quesumus ad preces humilitatis nostre : et super hunc famulum tuum quem supplici deuocione in regem consecramus : benedicciónum tuarum dona multiplica : eumque dextere tue potencia semper et ubique circumda : quatinus predicti abrahe fidelitate firmatus : moysi mansuetudine fretus : iosue fortitudine munitus : dauid humilitate exaltatus : salamonis sapiencia decoratus : tibi in omnibus placeat : et per tramitem iusticie inoffenso gressu semper incedat : ecclesiamque tuam. deinceps cum plebibus sibi annexis ita enutriat : ac doceat muniat et instruat contraque omnes uisibiles et inuisibiles hostes eidem potenter regaliterque tue uirtutis regimen administret : et ad uere fidei pacisque concordiam eorum animo[3] te opitulante reformet : ut horum populorum debi/ta subieccione fultus. cum digno amore glorificatus : ad [fo. 9*b* paternum decenter solium tua miseracione conscendere mereatur : tue quoque proteccionis galea munitus : et scuto insuperabili iugiter protectus : armisque celestibus circumdatus : optabilis uictorie triumphum feliciter capiat : terroremque sue potencie infidelibus inferat : et pacem tibi militantibus letanter reportet : Per dominum nostrum qui uirtute crucis tartara destruxit : regnoque diaboli superato ad celos uictor ascendit : in quo potestas omnis : regnum consistit et uictoria : qui est gloria humilium. et uita salusque populorum. Qui tecum uiuit et regnat.

[1] letania et septem psalmi : *in m.*

— *ex corde cantantes. Infra letaniam hec adiungat :* O.

[2] et salamasti : *is added but struck out with red line.*

[3] s *added in m. in* 17*th century hand.*

Alia oracio.

Benedic domine hunc regem nostrum : qui regna omnium moderaris. a seculo et tali eum benediccione glorifica : ut dauitice teneat sublimitatis sceptrum : et glorificatus in eius te propicio reperiatur merito. Da ei tuo inspiramine cum mansuetudine ita regere populum : sicut salomonem fecisti regnum optinere pacificum : Tibi cum timore semper sit subditus : tibique militet cum quiete : sit tuo /clipeo protectus : cum proceri- [fo. 10
bus et ubique tua gracia uictor existat : honorifica eum pre cunctis regibus gencium. felix populis dominetur. et feliciter eum naciones adorent. Viuat inter gencium. cateruas magnanimus : sit in iudiciis equitatis singularis : locupletet eum tua prediues dextera. frugiferam optineat patriam. et eius liberis tribuas profutura. Presta ei prolixitatem uite per tempora. ut in diebus eius oriatur iusticia. a te robustum teneat regiminis solium[1] cum iocunditate et iusticia : eterno glorietur in regno. Per.

Alia oracio.

Deus ineffabilis auctor mundi. conditor generis humani : gubernator imperii. confirmator regni : qui ex utero fidelis amici tui : patriarche nostri abrahe preelegisti regem seculis profuturum. tu presentem regem hunc cum exercitu suo per intercessionem omnium sanctorum uberi benedic-
cione locupleta : et in solium regni firma stabilitate connecte : uisita eum sicut moysen in rubo[2] in prelio gedeon in agro samuelem in templo. et illa eum benediccione syderea ac /sapiencie tue rore perfunde [fo. 10*b*
quam beatus dauid in psalterio : salamon filius eius te remunerante percepit e celo. Sis ei contra acies inimicorum lorica : in aduersis galea. in prosperis paciencia in proteccione clipeus sempiternus. et presta ut gentes illi teneant fidem. proceres sui habeant pacem. diligant caritatem. abstineant se a cupiditate : loquantur iusticiam custodiant ueritatem : et ita populus iste pullulet coalitus benediccione eternitatis. ut semper maneant tripudiantes in pace uictores. Per christum dominum.

Dominus uobiscum.

Deus qui populis tuis uirtute consulis : et amore dominaris : da huic famulo tuo .N. spiritum sapiencie cum regimine discipline : ut tibi toto corde deuotus in regni regimine maneat semper ydoneus : tuoque munere ipsius temporibus securitas ecclesie dirigatur. et in tranquillitate deuocio christiana permaneat : ut in bonis operibus perseuerans ad eternum regnum te duce ualeat peruenire. Per dominum nostrum.

[1] *A mark of omission for* et.

[2] Iesum naue : *added in m. in contemporary and 17th century hands.*

CORONATION OF EDWARD THE CONFESSOR.

(Cambridge University Library, MS. Ee. iii. 59.)

Hic mutet dompnus metropolitanus uocem suam.[1]

/Per omnia secula seculorum. Amen. [fo. 11

Dominus uobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gracias agamus domino deo nostro.

Dignum et iustum est.

Uere dignum et iustum est equum et salutare. Nos tibi semper et ubique gracias agere domine sancte pater omnipotens eterne deus Electorum fortitudo et humilium celsitudo. Qui in primordio per effusionem diluuii crimina mundi castigare uoluisti. et per columbam ramum oliue portantem pacem terris redditam demonstrasti. Iterumque aaron famulum tuum per unccionem olei sacerdotem sanxisti. et postea per huius unguenti infusionem ad regendum populum israeliticum sacerdotes ac reges et prophetas perfecisti uultumque ecclesie in oleo exhilarandum per propheticam famuli tui uocem dauid esse predixisti. ita quesumus omnipotens pater ut per huius creature pinguedinem hunc seruum tuum .N. sanc✠tificare tua benediccione digneris: eumque in similitudinem columbe pacem simplicitatis populo sibi subdito prestare: et exempla aaron in dei seruicio diligenter imitari: regnique fastigia in consiliis sciencie: et equitate iudicii semper assequi uultumque hillaritatis per hanc olei unccionem: tuamque bene✠diccionem te adiuuante toti plebi paratam habere facias Per christum dominum nostrum.[2]

*Finitis oracionibus istis *surgat princeps*[3] *et resideat in predicta cathedra coram metropolitano uel episcopo modo quo prelibatum est. In qua cathedra princeps paululum quiescens iterato resurgat et uadat ad altare deponatque ibi uestes suas preter tunicam sericam et camisiam*[4] *apertas profundius usque subter pectus et inter scapulas. et in scapulis et eciam apertas in compagibus brachiorum: aperturis tunice et camisie sibi inuicem connexis ansulis argenteis.*

Tunc uero a metropolitano uel episcopo dissictis ansulis in apertura

[1] *more prefacionis hoc modo:* add. C. [2] *submisse dicat:* add. C.

— *assedeat* [*Ascendat:* in m. O.] *princeps in cathedra coram metropolitano uel episcopo apposita.* [*cuius:* in m. O.] *Qui uero cum accesserit metropolitanus uel episcopus uestem qua indutus fuerit princeps pallio super eum interim extenso. scindat propriis usque ad cingulum manibus. Deinde manus principis sancto inunguantur oleo. hec:* O. C. with unimportant variations.

[3] surreccio regis: *in m.*

[4] deposicio uestium preter, etc.: *in m.*

tunice et camisie supradicte pallio supra dictum principem[1] *extenso manus principis oleo inungantur* dicente metropolitano uel episcopo oracionem.*

/UNgantur manus iste de oleo sanctificato unde uncti fuerunt [fo. 12 reges et prophete et sicut[2] samuel dauid in regem. ut sis benedictus et constitutus rex in regno isto super populum istum quem dominus deus tuus dedit tibi ad regendum ac gubernandum. Quod ipse prestare dignetur. qui cum patre et spiritu sancto uiuit et regnat deus per omnia secula seculorum. amen.

Choro interim concinnente antiphonam.

Vnxerunt salomonem sadoc sacerdos et nathan propheta regem et accedentes leti dixerunt. viuat rex. viuat rex. viuat rex in eternum.§ *Ps.* Domine in uirtute tua letabitur rex.

Oracio.

PRospice omnipotens deus serenis obtutibus hunc gloriosum regem .N. et sicut benedixisti abraham. ysaac. et iacob. sic illum largiris[3] benedictionibus spiritualis gracie cum omni plenitudine tua potencia irrigare atque profundere[4] dignare. Tribue ei de rore celi et de pinguedine terre habundanciam. frumenti uini et olei. et omnium frugum opulenciam ex largitate diuini muneris longa per tempora. ut illo regnante sit sanitas in patria. et pax inuiolata sit in regno et dignitas gloriosa regalis palacii maximo splendore regie potestatis ocu/lis omnium [fo. 12*b* fulgeat: luce clarissima choruscare atque splendescere. quasi splendidissima fulgura: maximo perfusa lumine uideatur. Tribue ei omnipotens deus. ut sit fortissimus protector patrie: et consolator ecclesiarum ac cenobiorum sanctorum maxima cum pietate regalis munificencie. atque ut sit fortissimus regum: triumphator hostium ad opprimandas[5] rebelles et paganas naciones. Sitque suis inimicis satis terribilis pre maxima fortitudine regalis potencie. Optimatibus quoque atque precelsis proceribus ac fidelibus cui[6] regni munificus et amabilis et pius. ut ab omnibus timeatur atque diligatur: Reges quoque de lumbis eius per successiones temporum futurorum egrediantur: regnum hoc regere totum: et post gloriosa tempora atque felicia presentis uite gaudia sempiterna in perpetua beatitudine habere mereatur. Per christum.

* For note see p. 91.

[1] pallium inunccio manuum cum olo (*sic*): *in m.*

[2] unxit *added in m. in 17th century hand.* § *In tempore paschali* Alleluia: *add.* C.

[3] *Altered into* largis. [4] perfundere: *written in red in m.*

[5] *Altered into* opprimendas. [6] *Altered to* sui.

Postea uero pectus[1] *et *inter scapulas et scapule ambeque compages*[2] *brachiorum ipsius ungantur de oleo supradicto*[3] *et de eodem fiat crux super caput eius et postea de crismate.*

Et[4] *preuideatur a sacrista quod ampulle tam de oleo quam de crismate. quarum /una deaurata est et in se continens sanctum crisma.* [fo. 13 *altera uero solum argentea et in se continens oleum sanctum sint ad altare preparate.*

Rege igitur[5] *sic uncto. connectantur ansule*[6] *aperturarum propter unccionem ab abbate westmonasterii uel uicem eius gerente.*

Et dicantur a metropolitano uel episcopo sequentes oraciones.*

Deus dei filius ihesus christus dominus noster qui a patre oleo exultacionis unctus est pre participibus eius[7] ipse per presentem sacri unguenti infusionem. spiritus paracliti super caput tuum infundat bene✠ diccionem eandemque usque ad interiora cordis tui penetrare faciat quatinus hoc uisibili et tractabili dono inuisibilia percipere. et temporali regno iustis moderaminibus executo. eternaliter cum eo regnare merearis. qui solus sine peccato rex regum uiuit. et gloriatur cum deo patre et spiritu sancto in secula seculorum amen.

Deus[8] qui es iustorum gloria. et misericordia peccatorum: qui misisti filium tuum precioso sanguine suo genus humanum redimere: qui conteris bella. et propugnator es in te speran/cium. et sub cuius [fo. 13*b* arbitrio omnium regnorum continetur potestas te humiliter deprecamur. ut presentem famulum tuum .N. in tua misericordia confidentem in presenti sede regali benedicas✠ eique propicius adesse digneris. ut qui tua expetit proteccione defendi. omnibus sit hostibus forcior: Fac eum domine beatum esse et uictorem de inimicis suis. Corona eum corona iusticie et pietatis: ut ex toto corde. et tota mente in te credens tibi deseruiat: sanctam tuam ecclesiam defendat et sublimet: populumque sibi commissum iuste regat: nullis[9] insidiantibus malis eum in iniusticiam conuertat. accende domine cor eius ad amorem tue gracie per hoc unccionis oleum unde unxisti sacerdotes reges et prophetas: quatinus diligens iusticiam

[1] Inunccio pectoris etc.: *in m.*

[2] *—* *scapule ambeque compages brachiorum ipsius unguantur de supradicto oleo. et de eodem crux fiat super capud eius. et postea de chrismate. et dicantur sequentes:* O. C. After *crismate* C. has only *metropolitano dicente.*

[2] *Altered into* compagines *in 17th century.*

[3] crux super caput principis: *in m.*

[4] Nota sacrista Westmonasterii: *in m.*

[5] Nota de cirotecis: *in m. 17th century hand.*

[6] connexio ansularum per abbatem: *in m.*

[7] *Underlined:* suis *in m. in 17th century hand.*

[8] *Alia oratio* Hæc Oratio non est in veteri libro pontificali: *in m. in 17th century hand.*

[9] *Altered into* nullius.

per tramitem similiter iusticie populum ducens post peracta a te disposita in regali excellencia annorum curricula peruenire ad eterna gaudia mereatur. Per dominum.

Post[1] *hec* **induatur sindonis colobio*[2] *ad modum dalmatice formato capite amictu operto propter unccionem.*[3]

Qui amictus per septem dies continuos circa regium/ capud inde- [fo. 14 *sinenter permanebit. Octaua uero die post dicti regis consecracionem unus episcoporum dicto regi in ecclesia siue*[4] *capella sua presente missam de trinitate celebrabit.*

Missaque finita idem episcopus amictum prefatum auferet de capite regali. dictumque capud regium aqua calida cum omni diligencia[5] *lauabit: quo loto et exsiccato. crines regios reuerenter componet. Deinde circulum aureum capiti dicti regis imponet honorifice. Quem quidem circulum memoratus princeps ob reuerenciam sue dealbacionis ipso die feret continue capite denudato.*

*Hiis taliter peractis a metropolitano uel episcopo benedicantur regalia ornamenta.**

Deus[6] rex regum et dominus dominancium. per quem reges regnant et legum conditores iura decernunt dignare propicius bene✠dicere hoc regale ornamentum. et presta ut famulus tuus rex noster qui illud portaturus est: ornamento bonorum morum et sanctarum actionum in conspectu tuo fulgeat: et post temporalem uitam. eternam gloriam que tempus non habet. sine fine possideat. Per.

§ *Dictis itaque orna/mentis benedictis prefatus rex a west-* [fo. 14*b* *monasteriensi abbate uel alio loco ipsius ut prehabitum est induetur uestimentis.*

Et prius induetur super predictum colobium tunica longa et talari[7] *intexta magnis ymaginibus aureis ante et retro. simul caligis sandariis et calcaribus tibiis eius et pedibus coaptatis.*

Tunc sequetur§ *benediccio ensis.*

Oracio.

Exaudi[8] domine preces nostras. et hunc ensem quo hic famulus tuus .N. se circumcingi desiderat: maiestatis tue dextera bene✠dicere[9] et sancti-

[1] Surgant metropolitanus et rex: *in lower m. in later hand.*

— *uero induatur sindonis colobio capite amictu propter unctionem operto. Eo quidem per septem dies in albis ita existente pedibus eius sandaria coaptentur et calcaria. Postea induatur regalibus.* [*Sequitur*: C.] *Benedictio cuiuscunque regalis ornamenti. oratio:* O. C.

[2] Colobium ad modum dalmatice: *in m.* [3] opercio capidis per 7 dies: *in m.*

[4] in: *added in m.* [5] Nota: *in m.* [6] benediccio regalium ornamentorum: *in m.* §—§ *om.* O. C.

[7] tunica talaris cum ymaginibus cum caligis sandariis et calcaribus: *in m.*

[8] quesumus: *in m. in 17th century hand.* [9] *A cross inserted, probably by later hand.*

✠ficare dignare. quatinus defensio atque proteccio possit esse ecclesiarum uiduarum. orphanorum omniumque deo seruiencium contra seuiciam paganorum. aliisque insidiantibus. sit pauor : terror et formido. Per.

Postea ab episcopis[1] *ensem accipiat*[2] *et cum ense totum regnum sibi fideliter ad regendum secundum uerba subscripta sciat esse comendatum. dicente metropolitano uel episcopo.*

Accipe gladium per manus episcoporum. licet indignas. uice tamen et auctoritate sanctorum apostolorum consecratas tibi re/galiter im- [fo. 15 positum. nostreque benediccionis ✠ officio in defensionem sancte dei ecclesie diuinitus ordinatum et esto memor de quo psalmista prophetauit dicens. accingere gladio tuo super femur tuum potentissime : ut per eundem vim equitatis exerceas. molem iniquitatis potenter destruas : et sanctam dei ecclesiam : eiusque fideles propugnando protegas : nec minus sub fide falsos quam christiani nominis hostes execreris ac destruas : uiduas et pupillos clementer adiuues ac defendas. desolata restaures restaurata conserues : ulciscaris iniusta : confirmes bene disposita. quatinus hec in agendo uirtutum triumpho gloriosus[3] cum mundi saluatore cuius typum geris in nomine sine fine merearis regnare. Qui cum patre et spiritu sancto uiuis et regnas. deus. Per omnia.

Accinctus autem ense[4] *similiter armillas accipiat dicente metropolitano uel episcopo.*

Accipe armillas sinceritatis et sapiencie : diuineque circumdacionis indicium. quibus intelligas omnes operaciones tuas contra hostes uisibiles et inuisibiles posse esse munitas. Per.

**Iste quidem armille /in modum stole circa collum et ab utraque* [fo. 15*b* *scapula usque ad compages brachiorum erunt dependentes. in ipsis brachiorum compagibus laqueis sericis connexe prout plenius per ipsarum poterit discerni composicionem.*

Deinde pallio[5] *regali induetur : quod quidem pallium quadrum est : et aquilis aureis per totum contextum. Et dicat metropolitanus uel episcopus.**

Accipe pallium quatuor iniciis formatum. per quod intelligas quatuor mundi partes diuine potestati esse subiectas. nec quemquam posse feliciter regnare in terris : nisi cui potestas regnandi fuerit collata de celis.

[1] caret ij : *in m. in later hand.* [2] Ensis deliberacio : *in m.*
[3] Justitiæque Cultor egregius : *added in m. by 17th century hand.*
[4] accepcio armillarum : *in m.*
— *Cum datur pallium :* O.
Deinde tradatur ei pallium metropolitano dicente sic : C.
[5] pallium Regale quadratum cum aquilis aureis : *in m.*

Postea benedicetur*[1] *corona a metropolitano uel episcopo*[2] *oracio.

Deus tuorum corona fidelium : qui in capitibus eorum ponis coronam de lapide precioso. bene✠dic et sanctifi✠ca coronam istam. quatinus sicut ipsa diuersis preciosisque lapidibus adornatur. sic famulus tuus gestator ipsius multiplici preciosarum uirtutum munere tua largiente gracia repleatur. Per dominum nostrum ihesum christum filium tuum regem eternum. qui /tecum viuit. [fo. 16

§*Tunc*[3] *aspergatur aqua benedicta minutatim super coronam atque a metrobolitano uel episcopo incencetur deinde imponatur corona capiti dicti regis a metropolitano siue episcopo dicente.*§

Coronet te deus corona glorie atque iusticie. honore. et opere fortitudinis ut per officium nostre benedictionis[4] cum fide recta. et multiplici bonorum operum fructu ad coronam peruenias regni perpetui ipso largiente cuius regnum permanet in secula seculorum.[5]

Deus perpetuitatis. dux uirtutum. cunctorum hostium uictor bene✠dic hunc famulum tuum .N. tibi capud suum inclinantem. et prolixa sanitate. et prospera felicitate eum conserua. et ubicumque auxilium tuum inuocauerit. cito assis. et protegas ac defendas. Tribue ei quesumus domine diuicias gracie tue. comple in bonis desiderium eius. corona eum in misericordia tua. tibique domino pia deuocione iugiter famuletur. Per dominum nostrum.

||Postea cantetur hec|| antiphona.

Confortare et esto uir et obserua mandata domini dei tui ut ambules in uiis eius. et custodias ceremonias eius. et precepta eius. et testimonia et iudi/cia et quocumque te uerteris confirmet te deus.[6] Dominus [fo. 16*b* regit me et nichil michi deerit.

Benediccio anuli.[7]

Deus celestium[8] terrestriumque conditor creaturarum. atque humani generis benignissimus reparator. dator spiritualis gracie: omniumque benediccionum largitor. qui iusticiam tue legis in cordibus credencium digito

[1] benediccio corone : *in m.* [2] *Altered to* dicente oracionem, *in 17th century hand.*
— *Benedictio corone Regis uel regine :* O.
Sequatur benediccio corone hoc modo : C.
§—§ *Cum capiti corona imponitur :* O.
The rubric in C. is as follows :
Tunc aspergatur aqua benedicta super coronam et incensetur deinde imponatur corona capiti regis a metropolitano dicente hoc modo.
[3] *Hic :* O. [4] ✠ *added between* e *and* d
[5] Alia *oracio : in m.* Alia *written in the 17th century hand.* ||—|| *om.* O.
[6] P. *add. in m.* [7] Benediccio anuli : *in m.* [8] Oracio : *in m. 17th century hand.*

THE CORONATION OF HAROLD.

(Cambridge University Library, Ee., iii. 59.)

tuo id est unigenito tuo scribis cui magi in egipto[1] resistere non ualentes concinnabant dicentes digitus dei est hic : inmitte spiritum sanctum tuum paraclitum de celis super hunc anulum arte fabrili decoratum : et sublimitatis tue potencia ita eum emundare digneris. ut omni nequicia liuidi uenenosique serpentis procul expulsa : metallum. a te bono conditore creatum. immune a cunctis sordibus inimici maneat.[2]

Bene✠dic domine et santi✠fica anulum istum et mitte super eum septiformem spiritum tuum. quo famulus tuus eo fruens : anulo fidei subarratus uirtute altissimi sine peccato custodiatur. et omnes benedicciones que in scripturis diuinis reperiuntur super eum /copiose descendant. ut [fo. 176 quecumque sanctificauerit sanctificata permaneant. et quecumque benedixerit spirituali benediccione benedicantur.

Deinde detur ei anulus a metropolitano uel episcopo dicente.

Accipe[3] regie dignitatis anulum. et per hunc in te catholice fidei signaculum. quatinus ut hodie ornaris capud et princeps regni ac populi. ita perseueres auctor ac stabilitor christianitatis. et christiane fidei ut felix in opere. locuples in fide. cum rege regum glorieris cui est honor et gloria per eterna secula seculorum amen.

Deus[4] cuius est omnis potestas et dignitas da famulo tuo sue proprie dignitatis effectum. in qua te remunerante permaneat. semperque te timeat. tibique iugiter placere contendat. Per dominum.

Deinde accipiat[5] *ensem unde accinctus fuerat. et eum super altare deo offerat. Quem comes aliis superius*[6] *redimet. et redemptum ante* §*dictum regem*§ *deferet* ‖*nudum. Cuius ensis precium dicto altari pertinet.*

Deinde[7] *dabitur ei septrum in manu dextra. quod quidem sep*/- [fo. 176 *trum aureum est in cuius summitate crux parua collocatur prius cirothecis de regalibus manibus*[8] *eius applicatis a metropolitano uel episcopo dicente.*‖

Accipe septrum regie potestatis insigne: uirgam scilicet regni rectam. uirgam uirtutis. qua teipsum bene regas. sanctam ecclesiam populumque uidelicet christianum tibi a deo commissum regia uirtute ab improbis defendas. prauos corrigas. rectos pacifices. et ut uiam rectam tenere possint tuo iuuamine dirigas. quatinus de temporali regno. ad eternum regnum peruenias. ipso adiuuante cuius regnum permanet in secula seculorum amen.

[1] *Two last letters added in m.*
[2] Alia oracio *in 17th century hand.* O has : *Alia Benedictio.*
— *Cum datur anulus :* O.
[3] Anuli dacio : *in m.*
[4] Oracio: *added in 17th century hand in m.*
[5] oblacio ensis : *in m.*
[6] *Altered to* superior.
§—§ *eum :* O. C.
‖—‖ *Cum datur ei sceptrum :* O. C. At end C. adds : *dicat metropolitanus.*
[7] sceptri dacio : *in m.*
[8] cirothece : *in m.*

Omnium domine[1] fons bonorum. cunctorumque deus. institutor profectuum. tribue quesumus famulo tuo .N. adeptam bene regere dignitatem. et a te sibi prestitum honorem dignare roborare.[2] honorifica eum pre cunctis regibus. uberi eum bene✠diccione locupleta. et in solio regni firma stabilitate consolida. uisita eum in sobole presta ei prolixitatem uite. In diebus eius semper oriatur /iusticia. ut cum iocundidate [fo. 18 et leticia eterno glorietur in regno.

¶*Postmodum*[3] *tradatur ei uirga in manu sinistra. Que quidem uirga aurea est habens in summitate columbam auream a metropolitano uel episcopo dicente.*¶

Accipe uirgam uirtutis atque equitatis qua intelligas te mulcere pios et terrere reprobos. Errantes uiam doce. lapsisque manum porrige disperdasque superbos et releues humiles. ut aperiat tibi ostium ihesus christus dominus noster qui de seipso ait. Ego sum ostium per me si quis introierit saluabitur. Et ipse qui est clauis dauid et septrum domus israel. qui aperit et nemo claudit. claudit. et nemo aperit. sit tibi adiutor. qui educit uinctum de domo carceris. sedentem in tenebris et umbra mortis. ut in omnibus sequi merearis eum de quo propheta dauid cecinit. Sedes tua deus in seculum seculi : uirga recta est uirga regni tui. Et imitare ipsum qui dicit. Diligas iusticiam. et odio habeas iniquitatem. propterea unxit te deus deus tuus oleo leticie. ad exemplum illius quem ante secula unxerat pre participibus suis. ihesum christum dominum nostrum.

Tunc dicatur super eum benediccio.

Bene✠dicat tibi dominus. custodiatque te. et sicut te uoluit super populum suum esse regem. ita in presenti seculo felicem. et eterne felicitatis tribuat esse consortem. Amen.

Clerum ac populum quem sua uoluit opitulacione tua sanccione congregari. sua dispensacione. et tua administracione per diuturna tempora faciat feliciter gubernari. Amen.

Quatinus diuinis monitis parentes. aduersantibus omnibus carentes. bonis omnibus exuberantes. tuo imperio fideli amore obsequentes. et in presenti seculo pacis tranquillitate fruantur. et tecum eternorum ciuium consorcio potiri mereantur. Amen.

Quod ipse prestare dignetur cuius regnum et imperium. *et cetera.*

[1] *Oracio post sceptrum* added in m. in 17th century. *Post datum sceptrum oracio :* C.

[2] *Altered to* corroborare *in 17th century hand.*

¶—¶ *Postmodum tradatur ei virga in sinistra manu dicente metropolitano :* C. *Tunc detur ei uirga :* O.

[3] tradicio virge auree cum columba aurea : *in m.*

Et preuideatur*[1] *a sacrista westmonasterii quod ornamenta regalia cum magna corona prius sint super magnum altare honorifice collocata. vt omnia fiant sine impedimento propter maximam plebis /confluenciam* [fo. 19 *que in huiusmodi coronacionibus indubitanter solet euenire.

‡*Coronatus autem rex. et regalibus prius indutus per abbatem westmonasterii caligis sandariis et calcaribus coaptatis. osculabitur*[2] *episcopos a quibus uero et eciam aliis regni proceribus ducetur honorifice ad regale solium choro cantante.* Te deum laudamus. *Quo ympno ad finem perducto dicat consecrans regem.*‡

Sta et retine amodo locum quem hucusque paterna successione tenuisti hereditario iudicio tibi delegatum per auctoritatem dei omnipotentis et presentem tradicionem nostram et omnium episcoporum ceterorumque dei seruorum. et quanto clerum sacris altaribus propinquiorem perspicis. tanto ei pociorem in locis congruis honorem impendere memineris. quatinus mediator dei et hominum te mediatorem cleri et plebis in hoc regni solio confirmet. et in regnum eternum regnare faciat ihesus christus dominus noster rex regum /et dominus dominancium. [fo. 19*b* qui cum patre et spiritu sancto uiuit et regnat in secula seculorum amen.[3]

Rege itaque in solio suo taliter collocato pares regni dictum regem undique circumstantes manibus palam extensis in signum fidelitatis offerent se ad dicti regis et dicte corone sustentacionem. Et illi precipue qui stirpe† *regali sunt propinquiores in sustentacionem corone septre*† *et uirge regios labores alleuiabunt. facto prius dicto regi ab omnibus proceribus regni tunc presentibus publice super dictum pulpitum homagio.*[4]

— *om.* O. C. [1] nota sacrista : *in m.*

‡—‡ *Coronatus autem osculetur episcopos. a quibus post ducatur honorifice ad regale solium. choro cantante.* Te deum laudamus *Quo ad finem perducto: dicat metropolitanus uel episcopus :* O.

Coronatus autem osculetur episcopos a quibus uero et eciam aliis regni proceribus ducetur ad regale solium choro canente. Te deum laudamus. *Quo ympno ad fidem*† *producto dicat metropolitanus :* C.

[2] osculacio episcoporum : *in m.*

[3] In O. *Sta et retine* is followed immediately by the Mass for the King, without, at this place, the office for the coronation of the Queen. In C. there follow the two episcopal benedictions and this rubric, also without any coronation office for the Queen :

Rege itaque in solio suo taliter collocato pares regni dictum regem undique circumstantes manibus palam extensis in signum fidelitatis offerent se ad dicti regis et dicte corone sustentacionem. Deinde sequatur coronacio regine si eodem die fuerit coronanda. Sin autem incipiatur officium misse a cantoribus de solempnitate diei si contigerit dictam fieri coronacionem in festo solemni. Si uero euenerit quod dicta coronacio fiat in simplici die dicatur missa prius de dominica a conuentu debito modo celebrata incipiatur missa specialis pro rege uidelicet officium.

[4] homagium : *in m.*

/Uerum si regina eodem die inungenda fuerit et coronanda [fo. 20*b* *cum rege. preparetur ei similiter solium a sinistra parte solii regii solio regis aliquantulum eminenciore existente.*

Dicta uero regina induta erit tunica et ciclade cum fimbria longa et defluenti. Que quidem tunica et ciclas unius erunt coloris uidelicet purpurei. et unius texture sine aliquo opere alio artificiali desuper intexto. capite nudato. laxatos circa humeros decenter habens crines. Gestabitque circulum aureum gemmis ornatum ut honestius crines capiti eius constringantur processione itaque modo prelibato infra palacium ordinata.

Dicta regina[1] *sic ordinata*[2] *regem subsequetur. quam precedent tres magnetes*[3] *quorum primus precedens portabit uirgam*[1] *eburneam in cuius summitate est aurea columba. Secundus*[4] *iuxta eum incedet ferens paruum septrum*[5] *deauratum in cuius summitate est columba deaurata.*

Tercius uero subsequens coronam[6] *gestabit quem subsequetur regina quam reuerenter sustentabunt /hinc inde duo episcopi ad hoc per* [fo. 21 *regem assignati.*

Et erunt ibi barones quinque portuum[7] *sicut predictum est ultra reginam pannum sericum portantes cum totidem hastis et campanellis aliis consimilibus. Et in introitu ecclesie super reginam coronandam dicetur a metropolitano uel episcopo hec oracio* Omnipotens sempiterne deus fons. *Require hanc oracionem cum aliis sequentibus post missam coronacionis regis. Oracione ista completa procedant rex et regina per ecclesiam modo quo supradictum est usque ad pulpitum et ad solia eis preparata. ac rege pro sua sacrosancta unccione et coronacione usque ad altare descendente prefata regina dictis proceribus cum septro uirga et corona. ipsam precedentibus. prefatis episcopis illam ut predictum est hincinde sustentantibus usque ad dictum altare regem subsequetur. Cui fandestolium*† *a parte sinistra dicti altaris erit preparata in quo ipsa residebit. dum de legibus et consuetudinibus regni conseruandis et aliis ut supradictum per metropolitanum siue cpiscopum. dictos regem et reginam consecraturum fuerit requisitum.*

Dictis requisicionibus peractis. sa/cramentoque ut supradictum [fo. 21*b* *est super altare prestito et rege coram altare prostrato regina genuflectet pro rege domino suo et pro seipsa humiles deo effundens preces. Incipiente metropolitano uel episcopo ympnum.*

Ueni creator spiritus.

[1] *Underlined with black.* [2] adornata : *in m. in 17th century hand.*
[3] *Altered into* magnates. *In m.* : 3es magnates virga avrea : *in 17th century hand.* (*not Sancroft's*). [4] *Underlined.*
[5] sceptrum : *in m. 17th century hand* (*not Sancroft's*).
[6] Corona : *in m. 17th century hand* (*not Sancroft's*).
[7] v. bar. port. *in m. 17th century hand* (*not Sancroft's*).

Rege itaque inuncto et coronato atque coronacionis sue solempniis celebratis modo et forma quibus predictum est atque regalibus indumentis redimito in solio suo residente. Regina precedet[1] *ad gradus magni altaris predictis duobus episcopis ipsam interim sustentantibus. Que cum ante gradus dicti altaris peruenerit prosternet se super tapetam et quissinos prius per regios ministros modo quo predictum est honeste preparatos. Super quam ita solo prostratam dicetur ab archiepiscopo siue episcopo ipsam consecraturo.*[2]

Oracio.

Deus qui solus habes immortalitatem.

Terminata autem hac oracione eriget se regina et genuflectet super cuius uerticem effundetur[3] *oleum sanctum in modum crucis. /Ad* [fo. 22 *utramque unccionem tam capitis quam pectoris dicetur a pontifice consecrante.* In nomine patris et filii et spiritus sancti amen. Prosit tibi hec unccio. *Circulo quem in capite gestauerat prius deposito. Tunc subiungetur oracio.* Omnipotens sempiterne deus affluentem. *Hoc prouiso quod tunica regine sic fiat quod per consecrantem ante sanctam pectoris unccionem facile possit aperiri. et a nobiliori domina que dicte regine semper adherebit post dictam unccionem recludi.*

Deinde detur ei anulus a consecrante dicente. Accipe anulum. *Subinferatur ista oracio.* Deus cuius est omnis potestas.

Postea benedicetur corona ab eodem presule dicente. Deus tuorum corona. *Quam postea debet archiepiscopus uel episcopus capiti regine apponere dicens.* Accipe coronam. *Primitus pileo lineo capiti regine ob sacre unccionis conseruacionem apposito. quod postea comburetur. Tunc subinferet pontifex hanc oracionem.* Officio nostre indignitatis.

Et tradendo ei sceptrum in dextera et uirgam in sinistra dicat hanc oracionem. Omnium domine fons bonorum

Coro/nata autem regina a predictis duobus episcopis honorifice [fo. 22*b* *ducetur ad solium suum sibi ex parte regis sinistra preparatum. quo solio ut predictum est regia sedes paululum erit superior.*

Regina uero ad predictum solium ueniens ante eius ascensum modicum regi inclinabit eius maiestatem ut decet adorando.

Et matronis regni nobilioribus ipsam in dictum pulpitum subsequentibus. quarum una erit que inter ceteras uidetur esse nobilior dicte regine semper adherens ut antedictum est. ad regine consolacionem et leuamen. ympnus uero scilicet. Te deum laudamus. *tunc non debet a choro cantari.*

[1] *Under the* r *and* e *are two red dots.*

[2] Instead of this long rubric O. has: *Ad benedictionem siue consecrationem regine. dicetur ab episcopo ad ingressum ecclesie.* [3] Regina ungitur: *in m. in 17th century hand (not Sancroft's).*

quia prius in eleuacione regis in solium suum a dicto choro sollempniter decantabitur.

Tunc omnibus hiis ita peractis inchoetur officium misse a cantoribus de solempnitate diei. si contigerit dictam fieri coronacionem in festo solempni.

Si[1] *uero euenerit quod dicta coronacio fiat in simplici die dominico. missa de dominica prius a conuentu debito more celebrata. Incipiatur missa*[2] *pro rege*[3] *Officium.*[4]

/Protector[5] noster aspice deus et respice in faciem christi tui [fo. 23 quia melior est dies una in atriis tuis super milia. *Ps.* Quam dilecta tabernacula. Gloria patri.

**Et quoqumque*† *tempore anni dicta coronacio fuerit facta. dicetur ad missam.* Gloria in excelsis.*

Oracio.

Quesumus omnipotens deus ut famulus tuus .N. rex noster qui tua miseracione suscepit regni gubernacula. uirtutum eciam omnium percipiat incrementa : quibus decenter ornatus. et uiciorum uoraginem deuitare et hostes superare et ad te qui uia ueritas et uita es graciosus ualeat peruenire. Per dominum.

‡*Et si regina eodem die fuerit coronata dicetur ad missam tam pro rege quam pro regina ista oracio.*

Deus in cuius manu corda sunt regum qui es humilium consolator et fidelium fortitudo : et protector omnium in te sperancium : da regi nostro .N. et regine nostre .N. populoque christiano triumphum uirtutis tue scienter excolere. ut per te semper reparentur ad ueniam. Per dominum nostrum ihesum christum filium tuum qui.‡

Leccio epistole beati petri apostoli.[6]

/Karissimi : Subiecti estote omni humani † creature : propter [fo. 23*b* deum. Siue regi : quasi precellenti. Siue ducibus tanquam ab eo missis : ad uindictam malefactorum. laudem uero bonorum. Quia sic est uoluntas dei : ut benefacientes obmutescere faciatis imprudencium hominum ignoranciam. Quasi liberi. et non quasi uelamen habentes malicie libertatem : sed sicut serui dei. Omnes honorate : fraternitatem diligite. Deum timete : regem honorificate. Serui : subditi estote in omni timore dominis. Non tantum bonis et modestis : sed eciam discolis Hec est enim gracia. In christo ihesu : domino nostro.

[1] *In m.* a hand pointing to this line. [2] specialis *in m. 17th century hand.*
[3] *om.* Videlicet *written over line in 17th century hand.* [4] missa : *in m.*
[5] Officium *in m.* *—* *omit* O. Gloria in excelsis : *in m.* ‡—‡ *omit* O.
[6] In the margin of Litlington's Massbook there has been added : *ante epistolam cantetur solempniter* Christus vincit.

Gradale.

Dirigatur oracio mea sicut insensum in conspectu tuo domine.

℣. Eleuacio manuum mearum sacrificium uespertinum. Alleluya.

℣. Domine in uirtute tua letabitur rex et super salutare tuum exultabit uehementer.

**Si dicta coronacio fiat inter septuagesimam et pascha*[1] *tractus.*

Desiderium anime eius tribuisti ei et uoluntate labiorum eius non frau/dasti eum. [fo. 24

℣. Quoniam preuenisti eum in benediccione dulcedinis.

℣. Posuisti super capud eius coronam de lapide precioso.*

Secundum matheum.

In illo tempore: Abeuntes pharisei consilium inierunt ut caperent ihesum in sermone. Et mittunt ei discipulos suos cum herodianis dicentes. Magister: scimus quia[4] uerax es. et uiam dei in ueritate doces. et non est tibi cura de aliquo. Non enim respicis personam hominum. Dic ergo nobis: quid tibi uidetur. Licet censum dari cesari annon? Cognita autem ihesus nequicia eorum ait. Quid me temptatis ypocrite. Ostendite michi nummisma census. At illi optulerunt ei denarium. Et ait illis ihesus. Cuius est ymago hec et superscripcio? Dicunt ei. Cesaris. Tunc ait illis. Reddite ergo que sunt cesaris cesari: et que sunt dei deo.

**Lecto euuangelio dum cymbolum a choro decantatur. maior inter archiepiscopos siue episcopos tunc assistentes librum euangelii accipiet et tam ad regem quam ad reginam deportabit ad osculandum. deinde referet ad archiepiscopum siue /episcopum qui missam celebrat. Quo uero euan-* [fo. 24*b*
gelistario a dicto pontifice deosculato. cymboloque a choro decantato incipatur[2] *offertorium.*[3]*

Intende uoci oracionis mee rex meus et deus meus quoniam ad te orabo domine.

‡ *Dum canitur offertorium procedent rex et regina de soliis suis coronati ad altare. dictusque rex manibus metropolitani uel episcopi missam celebrantis oblacionem*[4] *panis et uini imitando melchisedech imponet.*

— *omit* O. [1] *dicetur: add. in m. in* 17*th century hand.*

[2] Altered to *incipiatur.* [3] offertorium: *in m.*

‡—‡ *Euangelio Rite perlecto: accedat Rex ad altare manibusque metropolitani uel episcopi oblationem panis et uini imitando melchisedech imponat.* [added above line: *in calice lapideo et eius patena.* In lower margin: *Et nota quod Archiepiscopus qui missam celebrat non cum predicto calice et eius patena celebrat sed cum alio de auro.*] *postque offerat marcam auri et capite ante altare inclinato. dicat archiepiscopus super eum has orationes.* Dominus uobiscum. Et cum spiritu tuo. *Oremus*: O.

[4] oblacio panis et uini et marce unius: *in m.*

Deinde offeret[1] *marcam auri. et postea regina offeret oblacionem suam. et capite regis ante altare paululum inclinato dicat pontifex qui celebrat missam oraciones sequentes.*[2]‡

Omnipotens[3] deus det tibi de rore celi et de pinguedine terre habundanciam. frumenti et uini. et seruiant tibi populi et et adorent te tribus. et qui benedixerit tibi benediccionibus repleatur. et deus erit adiutor tuus. Omnipotens dominus bene✠dicat tibi benediccionibus celi desuper in montibus et in collibus. benediccionibus abyssi iacentis deorsum benediccionibus uberum frumentorum et uuarum /pomorumque. [fo. 25 benedicciones patrum antiquorum. abraham. ysaac et iacob confortate sint super te. Per dominum nostrum ihesum christum.

Alia oracio.

Bene✠dic domine fortitudinem istius principis. et opera manuum illius suscipe. et de bene✠diccione[4] tua terra eius de pomis repleatur. de fructu celi et de rore atque abyssi subiacentis. de fructu solis et lune. de uertice antiquorum moncium de pomis eternorum collium et de frugibus terre. et de pinguedine eius. Bene✠diccio illius qui apparuit in rubo ueniat super capud istius: et plena sit benediccio domini in filiis eius. et tingat in oleo pedem suum. Cornua rinocerontis cornua illius in ipsis uentilabit gentes usque ad terminos terre. quia ascensor celi auxiliator suus in sempiternum fiat. Per dominum.

Hiis oracionibus finitis*[4] *reducantur ad sedes suas.

Secretum.

Mvnera domine quesumus oblata sanctifica ut et nobis unigeniti tui corpus et sanguis fiat. et famulo tuo regi nostro .N. ad optinendam anime corporisque salutem /et ad peragendum iniunctum officium te [fo. 25*b* largiente usquequaque proficiant. Per eundem dominum.

‡*Aliud secretum pro rege et regina.*

Svscipe domine preces et hostias ecclesie tue pro salute famuli tui regis nostri .N. et regine nostre .N. et proteccione fidelium populorum supplicantis. ut antiqua brachii tui te operante miracula superatis inimicis. secura tibi seruiat christianorum libertas. Per dominum.

[1] videlicet x^{l} xiii^{s} iv^{d} monetœ Auri. *in m. in 17th century hand.*

[2] *Altered in 17th century hand into:* subsequentes. Dominus vobiscum. Et cum spiritu: *added in margin in 17th century hand.*

[3] These two prayers have only the first words given in C. and the latter is followed by this rubric: *ut supra uel dicantur loco quo intitulantur secundum quosdam.*

— *omit* O.

[4] regressus regis etc. ad sedem: *in m.*

‡—‡ *omit* O. *in coronacione regis:* add. C.

Prefacio.‡

Eterne deus. Qui es fons immarcessibilis lucis. et origo perpetue bonitatis. regum consecrator. bonorum omnium attributor. dignitatemque† largitor. Cuius ineffabilem clemenciam uotis omnibus exoramus ut famulum tuum .N.[1] quem regalis dignitas[1] fastigio uoluisti sublimari. sapiencie ceterarumque uirtutum ornamentis facias decorari. Et quia tui est muneris quod regnat. tue sit pietatis quo id fideliter[2] agat quatinus in fundamento spei. fidei caritatisque fundatus peccatorum labe abstersus de uisibilibus et in/uisibilibus hostibus triumphator effectus subiecti [fo. 26 populi augmento prosperitate et securitate exhilaratus. Cum eis mutua dilectione connexus et transitorii regni gubernacula inculpabiliter teneat. et ad eterni infinita gaudia te miserante perueniat. Per christum dominum nostrum.

Sequetur ante.*[3] Agnus dei. *benediccio super regem et populum.

Omnipotens deus karismatum suorum uos locupletet iocunditate. et regem nostrum ecclesiastice pacis perfrui faciat tranquillitate. Amen.

Angelum sanctum suum ubique ei custodem tribuat et defensorem. tamque uobis quam et sibi uirtutum sanctarum conferat uigorem. Amen.

Ambitum regni sui in diebus suis[4] pax circumdet honesta. et quocunque se uertetur aduersariorum vis eneruetur infesta. omnisque in uobis religio habundet modesta. Amen.

Quod ipse prestare.

‡*Dum*[5] *canitur* Agnus dei. *accepto osculo pacis a pontifice missam celebrante is qui librum euuangelii ante detulerat deferet pacem regi et regine in soliis*[6] */suis residentibus.* [fo. 26*b*

Osculo autem pacis a rege et regina accepto descendentes rex et regina de soliis suis. et accedentes humiliter ad altare percipient[7] *corpus et sanguinem domini de manu archiepiscopi uel episcopi missam celebrantis.*

‖*Corpore uero domini a rege recepto. ministrabit ei uinum ad utendum post percepcionem sacramenti. Abbas westmonasterii uel is qui uicem eius pro tempore gerit prout dictum est de calice lapideo de regalibus.*[8] *ac eciam regine post regem de eodem calice. predictus abbas ministrabit in*

[1] *Altered into* dignitatis *in 17th century hand.*
[2] *Underlined with black and altered to* feliciter *in 17th century hand.*
— *Sequitur benedictio sollennis super regem et populum ante* Agnus dei. O.
[3] benediccio super Regem et populum : *in m.*
[4] *Underlined and altered in margin to* eius. *in 17th century hand.*
‡—‡ *omit* O. [5] Agnus dei : *in m.* [6] Delacio pacis Regi et regine : *in m.*
[7] communicacio Regis ante altare : *in m.* ‖—‖ *om.* C.
[8] de calice lapideo : *in m.*

signum uidelicet unitatis. Quia sicut in christo sunt una caro federe coniugali. sic eciam de uno calice participare debent.‖ *Perceptis tam a rege quam a regina corpore et sanguine christi ad dicta solia redibunt inmediate. Quibus in sedibus suis residentibus incipiatur a cantoribus.*‡

Communio.

INtellige clamorem[1] meum intende uoci oracionis mee rex meus et deus meus quoniam ad te orabo domine.

Postcommunio.

HEc nos domine[2] communio purget a crimine. et famulum tuum .N. regem /nostrum ab omnibus tueatur aduersis. quatinus et ecclesi- [fo. 27 astice pacis optineat tranquillitatem. et post istius temporis decursum ad eternam perueniat hereditatem. Per dominum.

**Alia postcommunio.*

PResta quesumus omnipotens deus ut per hec misteria que sumpsimus. rex noster .N. et regina .N. et populus christianus semper racionabilia meditantes. que tibi sunt placita. et dictis exequantur et factis. Per dominum.

Expleta[3] *missa descendet*† *rex et regina de soliis suis et procedent ad magnum altare. pontificibus et magnatibus ipsos concomitantibus. Qui mox ad altare cum peruenerint. dictus pontifex qui missam celebrauit in eisdem uestimentis quibus fuerat ponticaliter prius indutus. altaris ministris ut prius indutis cum ceroferariis et thuriferariis reuerenter ipsum precedentibus usque ad feretrum sancti edwardi*[4] *est. deuote incessurus. rege et regina suis indutis regalibus cum dictis pontificibus et proceribus dictum episcopum subsequentibus. Quo cum peruenerint ante alta/re dicti feretri*[5] [fo. 27*b* *dictus episcopus deponet coronas de capitibus eorum. ponetque eas super altare prefatum.*

§*Deinde magnus camerarius*[6] *anglie exuet regem regalibus antedictis que per dictum camerarium singillatim sicut a rege auferuntur tradentur abbati westmonasterii. uel uicem eius agenti ut sepius prescriptum est super dictum altare reponenda. Eritque ibi locus clausus*[7] *iuxta altare cum curtinis per regios ministros preparatis.*† *in quo rex de suis ut predictum est exutus regalibus usque ad tunicam sericam et camisiam. ac caligas regales et sandaria a dicto magno camerario aliis uestibus*[8] *de nouo erit reindutus.*

[1] Communio: *in m.* [2] postcommunio: *in m.*
* *Finit consecratio regis:* O. and no further rubric follows.
[3] Descensus Regis et [Regine] vsque magnum altare: *in m.*
[4] Incessus Regis ad feretrum sancti Eadwardi: *in m.*
[5] deposicio coronarum: *in m.* [6] Camerarius magnus Anglie exuit Regem etc.: *in m.*
[7] locus clausus iuxta altare: *in m.* [8] Camerarius reinduit Regem: *in m.*

Regina interim coram dicto altare regem expectante. deponet eciam rex dictas caligas et sandaria que a dicto camerario predicto abbati westmonasterii uel locum eius tenenti integre restituantur. et aliis caligis et sandariis induetur. a camerario prefato.

Rex igitur ut predictum est aliis uestibus honorifice reindutus procedet humiliter[1] *ad altare feretri |antedicti. Quo cum aduenerit dictus* [fo. 28 *archiepiscopus siue episcopus reuestitus eodem modo quo fuerat quando missam celebrauit. alias coronas capitibus regis et regine*[2] *reuerenter imponet. Qui sic a dicto pontifice coronati. et sceptra*[3] *tantum de regalibus in manibus portantes a dicto feretro per magnum altare et dictum pulpitum ascendentes per medium chori eadem uia qua uenerant in ecclesiam prenominatis comitibus predictos*[4] *gladios coram rege deferentibus. cum magna gloria sunt reuersuri.*

Et sciendum quod exterius indumentum quo dictus rex illo die ante coronacionem fuerat indutus. pertinet ad monachum qui habet pro tunc custodiam uestibuli dicti monasterii.

Et prouidebitur illo die conuentui westmonasterii per regios ministros quod dictus conuentus[5] *percipiet die eodem de rege centum similas et*[6] *modium vini ac eciam de piscibus quantum conuenit dignacioni regali. Quid uero sit modius uini et que mensura ex uerbis papie in suo elementario in .M. littera hac diccione mo|dius. et in .S. littera hac diccione* [fo. 28*b* *sextarium. manifeste declaratur.*[7]

Dicta uero sceptra[8] *liberabuntur statim finito prandio. et rege thalamum ingresso abbati westmonasterii siue alio monacho ad hoc assignato per manus dictorum regis et regine ut una cum aliis regalibus in dicto monasterio prout per* [9]*bullas papales et*[9] *regum cartas ac antiqua et semper obseruata consuetudine plenius habetur. quod sit locus regie institucionis et coronacionis. ac eciam repositorium regalium insignium imperpetuum. Sub hac enim racione in rescriptis* [9]*papalium priuilegiorum*[9] *et regalium cartarum ecclesia prefata scilicet ecclesia beati petri westmonasterii diadema regni nominatur. capud pariter et corona tanquam ea que sola inter ceteras anglie ecclesias speciali prerogatiua prefulget.*

[1] processus Regis ad altare fereti, etc.: *in m.*
[2] Imposicio alterius corone capiti Regis: *in m.*
[3] Sceptrum: *in m.*
[4] comites vt prius: *in m.*
[5] Conuentus habet illo die de Rege: *in m.*
[6] *videlicet*^{ex} *iiij viij Lag. Vini.* added in m. in 17th century hand.
[7] [Papias *Vocabularium*, Venetiis, Andream de Bonetis, 1485.
Modius a modo dictus. Est autem mensura librarum xliiii id est sextariorum uiginti duorum.
Sextarium duarum est librarum: qui bis assumptus nominatus bilibris.]
[8] deliberacio sceptrorum: *in m.*
[9—9] *Erased but rewritten.*

Seruit[1] *ea die de senescallia comes leycestrie licet comes norfolchie illud sibi uendicauerit obsequium.*

De mappario seruiet .N. de hastynge. qui extractas post prandium mappas. tanquam suas recipiet.

Salarium et cultellos apponet .N. de bello campo de dumelye cuius est officium panetrie. De officio pincernarie seruiet comes de Arundel.§

/Die quo regina sola coronanda est conueniant in palacio [fo. 29 *regali aput westmonasterium prelati et nobiles regni. et ordinetur processio per archiepiscopos episcopos prelatos abbate*† *et conuentum /westmon-* [fo. 29*b asterii. in capis sericis et aliis que processionis requirunt honorificenciam. et sic induti processionaliter regine coronande occurrant in palacio antedicto.*

Que quidem regina induta erit tunica et siclade† *cum fimbria longa et defluenti que quidem tunica et ciclas unius erunt coloris uidelicet purpurei et unius texture sine aliquo opere alio artificiali desuper intexto. capite nudato. laxatos circa humeros decenter habens crines. gestabitque circulum aureum gemmis ornatum. ut honestius crines capiti eius constringantur.*

*Hanc sic ornatam precedet rex regalibus suis indutus. *si presens esse placuerit.* Tunc subsequentur duo magnates. quorum primus precedens portabit sceptrum regine. alius uero regine gestabit coronam quos subsequetur regina. quam reuerenter hinc inde sustentabunt duo episcopi ad hoc per regem assignati. Et erunt ibi barones quinque portuum qui pannum sericum quadratum ac purpureum qui alias umbraculum nominatur quatuor hastis deargentatis sustentatum cum quatu/or campanellis argenteis* [fo. 30 *et deauratis ultra regem incedentem quocumque ierit gestabunt ad quamlibet hastam quatuor assignati pro diuersitate portuum. ne uideatur portus portui preferri.*

Eodem modo ultra reginam coronandam a totidem baronibus portabitur pannus consimilis cum totidem hastis et campanellis aliis consimilibus.

Pannum uero stragulatum prosternendum sub uestigiis regis et regine incedencium ab aula uel camera sua usque in pulpitum ‡*infra ecclesiam westmonasterii*‡ *sterni faciet qui habet officium elemosinarie regie in regum et reginarum coronacionibus ab antiquo.*

Pars autem panni illius que est in ecclesia semper cedet in usus sacriste loci et reliqua pars tota extra ecclesiam distribuetur pauperibus per manus dicti elemosinarii.

[1] domini seruientes in die etc. : *in m.*

§—§ In C. this is omitted, but written in a later hand on an inserted leaf. For the beginning of the reference see p. 106.

— *omit* O. ‡—‡ *om.* C.

CORONATION OF QUEEN EDITH.

(Cambridge University Library, MS. Ee. iii. 59.)

Hiis sic ordinatis et dispositis regem et reginam processionaliter ad ecclesiam ducant. ad cuius ecclesie introitum ab archiepiscopo siue episcopo reginam coronaturo dicitur[1] *super eandem reginam coronandam hec oracio.*

Omnipotens sempiterne deus fons et origo to/cius bonitatis [fo. 30*b* qui feminei sexus fragilitatem nequaquam reprobando auertis. Sed dignanter comprobando pocius eligis. et qui infirma mundi eligendo forcia queque confundere decreuisti. quique eciam glorie uirtutisque tue triumphum in manu iudith femine olim iudaice plebi de hoste seuissimo designare uoluisti : respice quesumus ad preces humilitatis nostre. et super hanc famulum tuam .N. quam supplici deuocione in reginam eligimus bene✠diccionum tuarum dona multiplica. eamque dextera tue potencie semper et ubique circumda. sitque vmbone[2] tui numinis undique firmiter protecta. quatinus uisibilis seu inuisibilis hostis nequicias triumphaliter expugnare ualeat. et una cum sara atque rebecca. lira.[3] rachel beatisque reuerendis feminabus fructu uteri sui fecundari. seu gratulari mereatur ad decorem tocius regni. statumque sancte dei ecclesie regendum per christum dominum nostrum. qui ex intemerate marie beate uirginis aluo nasci. uisitare ac renouare hunc dignatus /est mundum. Qui tecum uiuit [fo. 31 et gloriatur deus in unitate spiritus sancti per inmortalia secula seculorum amen.

**Oracione hac finita procedent rex et regina ut primitus incedebant processionaliter per medium chori usque in pulpitum quo cum ascenderint residebit rex regalibus amictus in sede regali sibi preparata.*

Regina uero procedet ad gradus magni altaris predictis duobus episcopis ipsam interim sustentantibus que cum ante gradus magni altaris peruenerit. prosternet se super tapeta et quissinos prius ibidem per regios ministros honeste preparatos. super quam ita solo prostratam dicetur ab archiepiscopo siue episcopo ‡ *reginam coronaturo*‡ *hec oracio.**

[4] Deus qui solus habes inmortalitatem, lucemque inhabitas inacces-

[1] *Altered in 17th century hand to :* dicetur.

[2] vmbo.nis. est medium scuti sicut vmbilicus est corporis et ponitur hic pro scuto : *added in lower margin* O.

[3] *Underlined and altered in m. in 17th century hand to :* Lya.

— *Oracione finita procedet regina vt primitus incedebat processionaliter per medium chori vsque ad gradus magni altaris predictis duobis episcopis ipsam interim sustentantibus que cum ad gradus magni altaris peruenerit prosternet se super tapeta et quissinos prius ibidem per regios ministros honeste preparatos archiepiscopo vel episcopo incipiente ymnum.* Veni Creator spiritus. *Deinde super ipsam ita prostratam dicatur hec oracio :* C.

‡—‡ *ipsam consecraturo :* O.

[4] *Item alia benedictio eiusdem coram optimatibus ante altare dicenda.* Dominus uobiscum. *Oratio : add.* O. (at fo. 81*b*).

sibilem. cuius prouidencia in sua disposicione non fallitur. qui fecisti que futura sunt et uocas ea que non sunt. qui superbos equo moderamine de principatu deicis. atque humiles dignanter in sublime prouehis. ineffabilem misericordiam tuam supplices exoramus. ut sicut reginam hester causa iudaice salutis /de captiuitatis sue compede solutam. ad regis [fo. 30*b* assueri thalamum regnique sui consorcium transire fecisti. ita hanc famulam tuuam .N. humilitatis nostre bene✠diccione christiane plebis gracia salutis ad dignam sublimemque regis nostri copulam misericorditer transire concedas. ut in regalis federe coniugii semper manens pudica. proximam uirginitati palmam continere queat. tibique deo uiuo et uero in omnibus et super omnia iugiter placere desideret. et te inspirante que tibi placita sunt. toto corde perficiat. Per dominum nostrum.

Terminata autem hac oracione eriget se regina et genuflectet. super cuius uerticem effundetur sanctum crisma in modum crucis dicente episcopo.

In nomine patris §et cetera.§ Prosit tibi hec unccio olei in honorem et confirmacionem eternam in secula seculorum amen.[1]

Tunc subsequetur oracio.

Omnipotens sempiterne deus affluentem spiritum tue bene✠diccionis super famulam tuam nobis orantibus propiciatus infunde : ut que per manus nostre imposicionem hodie regina instituitur sanctificacione tua dig/- [fo. 32 na et electa permaneat ut numquam postmodum de tua gracia separetur indigna. Per dominum.

‖*Tunc detur ei anulus ab eodem episcopo dicente.*‖

Accipe anulum fidei. signaculum sinceritatis quo possis omnes

— *Hic effundatur oleum sanctum super uerticem eius in modum crucis dicente episcopo.* O. (at fo. 82).

Terminata autem hac oratione eriget se regina et genuflectet super cuius uerticem effundetur sanctum oleum in modum crucis. Postea de eodem oleo ungetur in pectore modo consimili in modum crucis ad vtramque unccionem tam capitis quam pectoris dicetur a pontifice consecrante : C.

§—§ *Three crosses added above line in 17th century hand.*

[1] *Circulo quem in capite gestauerat prius deposito. Tunc subiungetur oracio sequens : add.* C.

‖—‖ *Hoc prouiso quod tunica regine sic fiat quod per consecrantem ante sanctam pectoris unccionem facile possit aperiri et a nobiliori domina que dicte regine semper adherebit post dictam vnccionem recludi deinde detur ei anulus a consecrante dicente sic si prius fuerit benedictus sin autem benedicatur modo subscripto sic*

Dominus vobiscum.

Oremus.

Creator et conseruator humani generis dator gracie spiritualis largitor eterne salutis tu domine mitte benediccionem tuam sanctam super hunc anulum ut que illum gestauerit sit

hereticas prauitates deuitare. et barbaras gentes uirtute dei premere. et ad agnicionem ueritatis aduocare.[1]

Sequatur oracio.

Dominus uobiscum.

Deus cuius est omnis potestas et dignitas. da famule tue .N. signo tue fidei prosperum sue dignitatis effectum. in qua tibi semper firma manet[2] tibique iugiter placere contendat. Per dominum.

Sequetur benediccio corone ab eodem presule.

Oracio.

Deus tuorum corona fidelium qui in capitibus eorum ponis coronam de lapide precioso bene✠dic et sancti✠fica coronam istam. quatinus sicut ipsa diuersis preciosisque lapidibus adornatur. sic famula tua gestatrix ipsius multiplici preciosarum uirtutum munere tua largitate[3] gracia repleatur. Per.

**Deinde ponatur corona capiti regine dicente episcopo.*[4] *

Accipe coronam glorie. honorem iocun/ditatis ut splendida [fo. 32*b* fulgeas. et eterna exultacione coroneris.

‡*Tunc subinferat pontifex hanc oracionem.*‡

Officio nostre indignitatis in reginam solempniter benedicta accipe coronam regalis excellencie. que licet ab indignis episcopopalibus† tamen manibus capiti tuo. imponitur. Vnde sicut exterius auro et gemmis redimita enites ita et interius auro sapiencie. uirtutumque gemmis decorari contendas. quatinus post occasum huius seculi cum prudentibus uirginibus sponso perhenni domino nostro ihesu christo digne et laudabiliter occurrens regiam celestis aule merearis ingredi ianuam auxiliante domino nostro ihesu christo qui cum deo patre et spiritu sancto uiuit et regnat per infinita seculorum secula amen.

armata virtute celestis defensionis et perficiat illi ad eternam salutem per christum dominum nostrum.

Oracio.

Bene✠dic domine hunc anulum quem nos in tuo sancto nomine bene✠dicimus ut quecunque eum portauerit in tua pace consistat et in tua uoluntate permaneat et in amore tuo uiuat et senescat et multiplicetur in longitudinem dierum per christum.

Tunc aspergatur anulus aqua benedicta et detur ab episcopo regine sic dicente: C.

Hic detur anulus dicente episcopo: O.

[1] *hic est: in m.* [2] *Altered in 17th century hand to* maneat.

[3] *Altered in 17th century hand into* largiente.

— *Cum corona capiti eius imponitur: dicatur.* O. at fo. 83. *Postmodum benedicetur corona ab eodem presule dicente.* O. at fo. 1.

[4] *In margin is* ab eodem episcopo dicente *in 17th century hand.*

‡ ‡ *Primitus pilo lineo capiti regine apposito ob sancte unccionis conseruacionem quod postea comburetur. Tunc subinferet episcopus oracionem:* C. *Item alia oratio:* O.

Et tradendo ei sceptrum dicat hanc oracionem.

Omnium domine fons bonorum et cunctorum dator perfectuum[1] tribue famule tue .N. adeptam bene regere dignitatem et a te sibi prestitam bonis operibus coroborare gloriam. Per dominum.[2]

Coronata autem regina sceptrumque in dextra ferens a predictis duobus episcopis honorifice ducetur ad solium sibi ex parte regis sinistra pre- [fo. 33 *paratum choro interim hunc ympnum* Te deum laudamus. *solempniter concinnente.*

Statim ympno finito incipiatur. officium misse. et post offertorium eiusdem misse procedent rex et regina coronati ad offerendum. deinde ad sedes suas reuertentur. ibique continue usque ad finem misse residebunt.

Completa tandem missa. et omnibus rite peractis. prefati duo episcopi unus a dextris et alius a sinistris reducent reginam coronatam et sceptrum in manu dextra ferentem ab ecclesia usque in thalamum siue aula[3] precedente regem et reginam ordinata processione si comode fieri poterit.

Translation.

This is the order according to which a king must be crowned ana anointed.

First there is to be prepared a stage somewhat raised between the high altar and the choir of the church of St. Peter at Westminster near the four high pillars in the cross of the said church. At the ascent of the stage there are to be steps from the middle of the choir on the west side by which the prince that is to be crowned can ascend to the said stage at his approach, going through the midst of the choir. There are also to be steps on the eastern side by which the prince can descend to the high altar, in front of the said altar when he is about to receive with due devotion the solemnity of his holy anointing and coronation at the hands of the Metropolitan or Bishop that is to consecrate him.

In the midst of the said stage there shall be prepared a lofty throne, that the prince may sit in it and be clearly seen by all the people.

The right of anointing the kings and queens of England belongs above all by ancient custom, hitherto followed, to the Archbishop of Canterbury, if he be present, and be of sound health. And if it happen that on account

— *Et tradendo ei sceptrum in dextra et uirgam in sinistra dicat hanc oracionem sequentem :* C. *Sequatur oratio :* O.

[1] *Altered in 17th century hand to* profectuum

[2] *Finit consecratio regine.* O. at fo. 83*b*.

[3] *Altered in 17th century hand to* aulam.

of bodily weakness or infirmity he cannot in his own person duly perform the ceremony or be hindered from any other cause, so that he cannot be present, another of the Bishops is to be found to perform the ceremony of unction and coronation, or one to whom the Metropolitan wishes to commit the said office.

Now the king on the day before his coronation shall ride bareheaded from the Tower of London through the city to his royal palace at Westminster in suitable apparel offering himself to be seen by the people who meet him.

And it is to be noted that the coronation of the king and of the queen must take place always on a Sunday or some Holy-day.

Now the said prince on the night before the day of his coronation shall give himself up to heavenly contemplation and to prayer, meditating to what a high place he has been called, and how he through whom kings reign has appointed him in especial to govern his people and the Christian folk. And let him ponder on these words of the wise man: If thou be made the master, lift not thyself up, but be among them as one of the rest.[1] *And let him meditate that the royal dignity has been given him by God as to a mortal man, and consider that he has been called to so high a position by God to be a defender of the Catholic Church, an extender of the Christian faith, and to protect, so far as he can, his realm and country which God has given into his charge. In his prayer he shall imitate the prudence of Solomon, who was told at the beginning of his reign to ask for whatever he desired; and he asked, not for gold nor silver, nor riches, nor victory over his enemies, as a young man, but he rather asked that which God would give freely, and man would receive with profit.* Give me, said he, O Lord, an understanding heart, that I may be able to judge rightly and truly this people. *And the prince shall pray that the providence of God which has raised him to rule so great an empire be pleased to give him justice, piety, and wisdom; justice to his subjects, piety towards God, wisdom in the government of his kingdom, that softened by no favour, disturbed by no enemies, seduced by no lust, and hampered by no other passion, he may walk with firm foot in the paths of these virtues.*

And since it is well that the prince should be informed about these and other observances which have to do with the coronation, the Abbot of Westminster of the time being shall be the prince's instructor in these and other matters; and this office belongs to him alone.

And if the said Abbot be dead, and another have not yet been raised to be Abbot of the same place to fulfil this office, or if the Abbot be for any

[1] Ecclus. xxxii. 1.

reason prevented from doing the office, then one shall be chosen, with the consent of the Prior and Convent of the said monastery, who shall be in all things fit to instruct the prince, according to the manner and custom in use from the earliest times to the present.

On the day appointed on which the new king is to be consecrated, early in the morning the prelates and nobles of the realm shall assemble in the royal palace of Westminster to consider about the consecration and election of the new king, and also about confirming and surely establishing the laws and customs of the realm.

When this has been done with the agreement of all, a lofty seat shall be prepared in the royal hall, and be suitably adorned with silken cloths of gold, on which the king that is to reign is to be raised with all gentleness and reverence, after having first bathed as is the custom; and after being clothed with spotless apparel and shod only with socks. This is to be observed in every way, that, as the prince's body glistens by the actual washing and the beauty of the vestments, so his soul may shine by true and previous confession and penitence.

When these things have been duly performed, a procession shall be arranged in the church by the Archbishops, Bishops, and the Abbot and Convent of Westminster in silken copes with textus, censers, and the other things suitable to the procession, and so vested they shall go in procession to meet the king in the palace. And the right of meeting the king that is to be in solemn procession belongs to the prelates of the realm and the monastery of Westminster alone, and they go before him to the church singing and chanting those anthems which are usually sung at the reception of kings.

And Sir N. de Beauchamp of Bedford, who of old hath the office of royal almoner, shall cause the ray cloth or burell to be laid under the king's feet as he goeth from his palace to the stage in the church in Westminster, which has been prepared as is aforesaid. The stage and the steps on each side thereof must be spread all over with carpets prepared for this purpose by the king's ushers. Around the top of the stage silken cloths of gold are to be hung.

Now the throne in which the king must sit, as hath been already described, must be covered wholly with silken and most precious coverings by the king's chamberlains; and cushions are also to be put by the chamberlains in the throne. But that part of the ray cloth or burell spread out by the aforesaid almoner, as is described above, under the king's feet as he goeth, which is inside the church, is given always to the use of the sacrist, and the rest, which is outside the church, shall be distributed to the poor by the hands of the aforesaid almoner.

The king therefore that is to be crowned shall be preceded by the said prelates and monks, and shall be supported on either hand by the Bishop of Durham and the Bishop of Bath in accordance with ancient custom, if they be present.

The Chancellor, if he be a Bishop, shall go immediately before the king, vested in pontificals, with the stone chalice of St. Edward from the regalia. Before him shall go in like manner the Treasurer, if he be a Bishop or an Abbot, vested in pontificals, with the paten, which he shall hold likewise with great honour, and which is usually held aloft by the subdeacon before the altar at the Canon of the Mass.

But if it should happen that the Chancellor and Treasurer are not Bishops, other Bishops shall be appointed by the king, who, in the manner described above, vested in pontificals, shall go before the king in the procession with the chalice and the paten.

In like manner, two other Bishops shall be appointed to support the king, if the Bishops of Durham and Bath be not then present.

After those who bear the chalice and paten, two dukes or more noble earls of the realm, especially who by kinship are nearly related to the king, shall follow immediately; one of them shall carry the royal sceptre, on the top of which is placed a small cross.

And the other shall bear the golden rod with a dove on the top. And the Abbot of Westminster, or the Prior, if the Abbot be absent, shall deliver the chalice, paten, sceptre, aud rod to the said lords in the palace; and they shall carry all these things in the procession in the manner described.

Then shall follow three earls clothed in silk carrying swords. The Earl of Chester, who claims the chief right of carrying the sword called Curtana, shall bear the same. The Earl of Huntingdon shall carry another, and the Earl of Warwick shall carry the third.

Before these a noble appointed to the office by the king shall carry the great gilt spurs.

The square cloth of purple silk carried on four silvered lances with four bells of silver gilt shall be borne above the king wherever he goeth by the barons of the Cinque Ports, four of whom shall be assigned to each lance, by reason of the number of the Ports, so that no Port may appear to be preferred above another.

In like manner the same barons shall carry a silken cloth over the queen as she goeth after the king, if she be crowned on that day. The said barons shall keep these cloths by right of custom, but the lances and bells belong to the church of Westminster; so do the stage and all the carpets on

it, with the silken cloths and cushions placed there by the king's servants, as is above described. These are to remain in the possession of the church where the king is crowned in accordance with ancient right and custom.

When all that appertains to the procession has been duly arranged, as is described at length, the Bishops and other prelates with the nobles of the realm and the said Convent of Westminster shall lead the king that is to be crowned from his palace at Westminster to the church of St. Peter at Westminster. And when he has been brought through the choir and set in his seat on the stage, the Metropolitan or Bishop that is to consecrate the king shall address the people at the four sides of the stage, inquiring their will and consent about the consecration of the said king. The king meanwhile standeth at his seat, and turneth himself to the four sides of the stage as the Bishop addresses the people, who give their consent, as is customary, and with loud and unanimous shouts exclaim, "So be it," "So be it," and "Long live the king," uttering with great joy the name of the king. Then shall this anthem be sung by the choir:

Let thy hand be strengthened, and thy right hand be exalted; let justice and judgment be the preparation of thy seat, and mercy and truth go before thy face. Alleluia. *Psalm:* My song shall be always of the lovingkindness of the Lord.[1] Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning. Amen.

Then shall the anthem be repeated. Let thy hand, etc. [*See below*, Doc. xxiii. p. 250.]

Then shall the Archbishop or Bishop that is to celebrate Mass revest himself before the high altar on account of the crowd that is come together, lest he should be hindered by it.

When the Archbishop or Bishop has been revested in pontificals, the Bishops of Durham and of Bath, or, in their absence, two other Bishops, as has been said above, shall support the king on both sides; and the other Bishops, with the Abbot of Westminster or another monk of the same monastery elected for this purpose, as is above described (who must be always at hand at the king's side to instruct the king in matters touching the solemnity of coronation, so that everything may be done aright), shall lead the king with honour from the said stage to the high altar.

Then is the prince bound to offer a pall and a pound of gold, fulfilling the commandment of him who said: Thou shalt not appear empty in the sight of the Lord thy God.[2]

And immediately thereupon the king shall lie prostrate upon the floor,

[1] Ps. lxxxix. [2] Deut. xvi. 16.

which has been spread by the king's ushers with carpets and cushions, and the Metropolitan or Bishop shall say this prayer over him:

O God, which visitest those that are humble, etc. [*See below*, Doc. xxiii. p. 251.]

The prayer finished, the Metropolitan or Bishop that is to consecrate the king shall direct one of the Bishops to make a short and appropriate sermon to the people in a lofty place on the present matter, while the Metropolitan sits in his chair before the altar in the manner of a Bishop. Opposite to him the prince that is to be crowned shall sit in a suitable chair prepared for him.

The sermon ended, the Metropolitan or Bishop shall ask the king in a moderate and distinct voice:

Sir, will you grant and keep, *etc.* . . . St. Edward your predecessor [*See below*, Doc. xxiii. p. 251.]

And when the king says that he will grant and keep all these things the Metropolitan shall set forth to him what he shall swear, saying:

Sir, will you keep peace, *etc.* [*See below*, Doc. xxiii. p. 251.]

Then shall follow the admonition of the Bishops to the king, to be read by one of the Bishops before all in a loud voice saying:

Our Lord and King, we beseech thee to pardon, *etc.* [*See below*, Doc. xxiii. p. 252.]

He shall answer: With a willing and devout heart, *etc.* [*See below*, Doc. xxiii. p. 252.]

Then shall be added to the aforesaid questions what is just; when all the above have been put, then the prince shall confirm them swearing upon the altar in sight of all that he shall keep all the above.

This done, the Metropolitan or Bishop shall kneel devoutly, and in a loud voice begin the hymn, Come, Holy Ghost, our souls inspire, *while the king lieth humbly on the carpets and cushions placed before the altar by his servants.*

After the hymn shall follow this prayer:

We beseech thee, O Lord, Holy Father, *etc.* [*See* Doc. xxiii. p. 254.]

After the prayer, two Bishops or two singers shall begin a litany, while the Metropolitan or Bishop and the other Bishops lie down with the king and sing privately the seven penitential psalms. And there shall be added during the litany this clause:

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant N.

We beseech thee to hear us, good Lord.

Then shall follow these prayers:

The Lord be with you. Let us pray.

O Almighty God, and everlasting Father, Creator of all things, *etc.* [*See below*, Doc. xxiii. p. 255.]

Then this prayer:

O Lord, thou that governest all kingdoms from everlasting, *etc.* [*See below*, Doc. xxiii. p. 256.]

Then this.

God, the unspeakable author of the world, *etc.* [*See* Doc. xxiii. p. 256.]

The Lord be with you.

God which providest for thy people by thy power, *etc.* [*See below*, Doc. xxiii. p. 256.] . . . through Jesus Christ thine only Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God.

Here shall the Lord Metropolitan or Bishop sing:

World without end. Amen.

Abp. The Lord be with you.

℟. And with thy Spirit.

Abp. Lift up your hearts.

℟. We lift them up unto the Lord.

Abp. Let us give thanks unto our Lord God.

℟. It is meet and right so to do.

Abp. It is very meet, right, and our bounden duty, that we should at all times, *etc.* [*See below*, Doc. xxiii. p. 257.]

These prayers done, the prince shall rise and sit in his chair before the Metropolitan or Bishop in the manner as aforesaid. The prince shall repose himself awhile in the chair and then arise and go to the altar and lay aside his robes except his silken tunic and shirt, which are open at the breast, and between the shoulders, and on the shoulders, and also at the elbows; and the openings of the tunic and shirt are to be bound together by silver loops.

Then the loops at the openings of the said tunic and shirt shall be undone by the Metropolitan or Bishop, while the canopy is stretched over the said prince; and his hands shall be anointed with holy oil, and the Metropolitan, or Bishop, shall say this prayer:

Let these hands be anointed, *etc.* [*See below*, Doc. xxiii. p. 257.]

While the choir singeth this anthem:

Zadok the priest, and Nathan, *etc.* [*See below*, Doc. xxiii. p. 258.]

Psalm. The king shall rejoice in thy strength.

Abp. Look down, Almighty God, with thy favourable countenance, *etc.* [*See below*, Doc. xxiii. p. 258.]

Then shall he be anointed on the breast, between the shoulders, on the

shoulders, and both elbows with the same holy oil, with which a cross shall be made on his head: and afterwards he shall be anointed there with chrism.

And the sacrist is to provide that the phials for the oil and for the chrism be ready, of which one is to be gilt and to contain the holy chrism. But the other is to be only of silver, and to contain only the holy oil.

When therefore the king has been thus anointed, the loops of the openings are to be fastened on account of the anointing by the Abbot of Westminster or his deputy.

Then shall the following prayers be said by the Metropolitan:

God, the Son of God, Christ Jesus, our only Lord, *etc.* [*See below*, Doc. XXIII. p. 258.]

God, which art the glory of the righteous, and the mercy of sinners, *etc.* [*See below*, Doc. XXIII. p. 259.]

Then shall he be clothed in the colobium sindonis shaped like a dalmatic, after his head has been covered with a coif on account of the anointing.

The coif is to remain continuously on the king's head for seven days. And on the eighth day after the consecration of the king one of the Bishops shall celebrate a Mass of the Trinity before the king in the church or in his chapel.

And after Mass the Bishop shall take the coif from the king's head and shall wash the king's head carefully with hot water, and after washing and drying it he shall reverently arrange the king's hair.

Then he shall put the golden circlet on the king's head, with all honour; and the circlet shall be worn all that day by the prince bareheaded in reverence of his cleansing.

Then shall the Metropolitan or Bishop bless the royal ornaments, and say this prayer:

O God, the King of kings, *etc.* [*See below*, Doc. XXIII. p. 259.]

And after the ornaments have been blessed, the king shall be clothed in his vestments by the Abbot of Westminster or his deputy.

And first he shall be clothed, over the colobium, with a long tunic reaching to the feet, wrought with golden figures before and behind; and buskins also and spurs shall be placed on his legs and feet.

Then shall follow the blessing of the sword.

Hear our prayers, we beseech thee, O Lord, *etc.* [*See below*, Doc. XXIII. p. 260.]

Then shall he receive the sword from the Bishops: and know that with the sword the whole kingdom has been given to him to rule faithfully

according to the following words. And the Metropolitan or Bishop shall say:

Receive this kingly sword, which is hallowed, *etc.* [*See below*, Doc. xxiii. p. 260.]

When he has been girded with the sword, he shall likewise receive the armils; the Metropolitan or Bishop saying:

Receive the bracelets of sincerity, *etc.* [*See below*, Doc. xxiii. p. 260.]

These armils shall hang like a stole round his neck, from both shoulders to the elbows, and shall be bound to the elbows by silken knots, as can be seen better by the form of the armils.

Then shall he be vested in the royal mantle, which is square and worked all over with golden eagles.

Then shall the Metropolitan or Bishop say:

Receive this pall, which is formed with four corners, *etc.* [*See below*, Doc. xxiii. p. 261.]

Then shall the crown be blessed by the Metropolitan or Bishop, who shall say this prayer:

God, the crown of the faithful, *etc.* [*See below*, Doc. xxiii. p. 261.]

Then shall holy water be sprinkled on the crown, and then the Metropolitan or Bishop shall cense the crown, and put it on the king's head, saying:

God crown thee with a crown of glory, *etc.* [*See below*, Doc. xxiii. p. 261.]

Then this prayer:

O God of eternity, the commander of all powers, *etc.* [*See below*, Doc. xxiii. p. 261.]

Then shall this anthem be sung:

Be strong and of good courage, *etc.* [*See below*, Doc. xxiii. p. 261.]

Psalm. The Lord is my shepherd [*Ps.* xxiii.]

Prayer at the Blessing of the Ring.

God, the creator of all things both in heaven and in earth, and most merciful Redeemer of the human race, giver of spiritual grace, bestower of all blessings, who dost write thy good law in the hearts of the faithful with thy finger, that is, thy only begotten Son, whom the magicians of Egypt were unable to resist, and prophesied saying, This is the finger of God,[1] send down, we beseech thee, thy Holy Spirit, the Comforter, upon this ring, which is glorious with the art of the workman, and so cleanse it by thy heavenly power that all the wickedness of the deadly and venomous serpent may be cast out, and the metal made by

[1] Exod. viii. 19.

thee the good Creator may remain free from all the craft of our enemy, *etc.* [*See below*, Doc. xxiii. p. 262. *n.* 2.]

Then the Archbishop saith this prayer:

Bless, O Lord, and sanctify this ring, *etc.* [*See below*, Doc. xxiii. p. 262.]

Then shall the ring be delivered to the king by the Metropolitan or Bishop, saying:

Receive the ring of kingly dignity, *etc.* [*See below*, Doc. xxiii. p. 262.]

Then this prayer:

O God, to whom belongeth all power and dignity, *etc.* [*See below*, Doc. xxiii. p. 262.]

Then shall he take the sword wherewith he was girded and offer it to God upon the altar. The earl who is greatest of those present shall redeem it, and then carry it naked before the said king. The price of the sword belongs to the altar.

Then shall the sceptre be put into his right hand. The sceptre is of gold and has on the top a small cross. But before it is delivered the gloves from the regalia must be put on to the king's hands; and the Metropolitan or Bishop shall say:

Receive the sceptre the sign of kingly power, *etc.* [*See below*, Doc. xxiii. p. 263.]

After the delivery of the sceptre shall be said this prayer:

O Lord, the fountain of all good things, and the author, *etc.* [*See below*, Doc. xxiii. p. 263.]

Then shall the rod be given into his left hand; the rod is of gold and has a golden dove on the top. And the Metropolitan or Bishop shall say:

Receive the Rod of virtue and equity, *etc.* [*See below*, Doc. xxiii. p. 263.]

Then shall this blessing be said over the king:

The Lord bless thee and keep thee, *etc.* [*See below*, Doc. xxiii. p. 263.]

The sacrist of Westminster is to take care that the royal ornaments and the great crown be early set with all honour upon the high altar, so that everything may be done without hindrance from the very great concourse of people which there is sure to be at such coronations.

The king thus crowned, and vested with the regalia by the Abbot of Westminster, and wearing the buskins, sandals, and spurs, shall kiss the Bishops, who, with the other nobles of the realm, shall lead him to the royal throne, and the choir shall sing, We praise thee, O God. *When the hymn is ended, the consecrator shall say:*

Stand and hold fast from henceforth, *etc.* [*See below*, Doc. xxiii. p. 264.]

The king being thus set in his throne, the peers of the realm shall

stand around the king and stretch forth their hands as a sign of fealty, and offer themselves to support the king and the crown. Those especially who are near akin to the king shall lessen the king's labour in supporting the crown, sceptre, and rod. But first all the nobles of the realm then present shall publicly do their homage on the stage.

Now if the queen is to be anointed and crowned on the same day as the king, a throne must be likewise prepared for her on the left hand side of the king's throne, which must be somewhat higher.

The queen shall be vested in a tunic and state robe with a long and flowing fringe. The tunic and robe shall be of one colour, that is, purple, and of one texture without any other embroidery on it. The queen must be bareheaded and her hair must be decently let down on to her shoulders. And she shall wear a circlet of gold adorned with jewels to keep her hair the more conveniently in order on her head. And the procession shall be arranged, as described above, in the palace.

The queen thus adorned shall follow the king, and three nobles shall go before her; the first shall carry the ivory rod on the top of which is a golden dove. The second shall carry a small sceptre, gilt, having on the top a gilt dove.

The third shall follow carrying the crown; and after him shall come the queen, reverently supported by two Bishops, one on each side, appointed for this purpose by the king.

And there shall be the barons of the Cinque Ports, as mentioned above, carrying a silken cloth over the queen, with as many lances and bells. And on entering the church the Metropolitan or Bishop shall say this prayer over the queen that is to be crowned: O Almighty and everlasting God, the fountain and wellspring. *This prayer is to be found with those that follow it after the Mass of the king's coronation* [*see p.* 265.] *The prayer finished, the king and queen shall go through the church in the manner as aforesaid to the stage and thrones prepared for them: and when the king descends for his most holy anointing and coronation to the altar, the queen shall follow him to the altar, with the nobles carrying the sceptre, rod, and crown going before her, and the said Bishops, as mentioned above, supporting her on either hand. And a faldstood must be prepared for the queen on the left side of the altar in which she shall sit, while the questions about keeping the laws and customs of the realm and others, as is aforesaid, are being put by the Metropolitan or Bishop that is to consecrate the king and queen. And after the questions, and after the king has taken the oath,*

as is aforesaid, on the altar, and has lain down before the altar, the queen shall kneel and offer up humble prayers for the king her lord and herself.

Then shall the Metropolitan or Bishop begin the hymn, Come, Holy Ghost, our souls inspire, *and after the anointing and solemn coronation of the king in manner as is aforesaid, and after he has been invested with the royal ornaments, and has been seated in his chair, the queen shall go to the step of the high altar, with the two Bishops aforesaid supporting her meanwhile. And when she has come to the steps of the high altar, she shall lie down on the carpet and cushions duly prepared as is aforesaid by the king's servants. And the Archbishop or Bishop that is to consecrate the queen shall say this prayer over her as she lieth on the floor.*

God, which only hast immortality, *etc.* [*See below*, Doc. xxxiii. p. 266.]

When this prayer is ended, the queen shall arise and kneel: and on her head the holy oil shall be poured in the form of a cross. And then she shall be anointed with the same oil in like manner on the breast in manner of a cross. And at each anointing, that is, on the head and on the breast, when the circlet which she wore on her head has been laid aside, the Bishop shall say: In the name of the Father, etc., let the anointing of this oil, etc. [*see p.* 266.] *Then shall this prayer be added:* Almighty and everlasting God [*see p.* 267.] *And it must be provided that the queen's tunic be so made that the consecrator can open it easily before the holy anointing of her breast, and that the noble lady who is always to attend on the queen can easily close it after the anointing.*

Then shall the ring be given to her by the consecrator, saying: Receive this ring [*see p.* 267]; *and this prayer shall be added:* God, to whom belongeth all power [*see p.* 267.]

Then shall the crown be blessed by the same Bishop, saying: O God, the crown of the faithful, *etc.* [*see p.* 267.] *And after it the Archbishop or Bishop shall place the crown on the queen's head, saying:* Receive the crown [*see p.* 267]; *but first a linen coif must be put on the queen's head to preserve the holy anointing: and this coif must afterwards be burnt. Then shall the Bishop add this prayer:* Seeing you are by our ministry [*see p.* p. 267.]

On delivering the sceptre into her right hand, and the rod into her left, he shall say this prayer: O Lord, the fountain of all good things [*see p.* 268.]

The queen thus crowned shall be led with honour by the aforesaid two Bishops to her throne prepared for her on the left hand of the king's, and which must be a little lower than the king's, as is aforesaid.

And the queen as she cometh to her throne, before going up to it, shall bow to the king, honouring, as is right, his majesty.

And the noble women of the realm shall follow her, the noblest whereof shall always attend on the queen, as is aforesaid, to accompany and relieve her: but the hymn, We praise thee, O God, *is not to be sung then by the choir, as it hath been already sung at the elevation of the king to his throne.*

Then when all these things have been done, the office of the Mass for the day's solemnity shall be begun by the singers, if it happen that the coronation take place on a solemn feast.

But if it chance that the coronation take place on a simple Sunday, when Mass of the Sunday has first been celebrated by the Convent in due order, then shall the special Mass for the king be begun.

Office. Behold, O God our defender, and look upon the face of thine anointed, for one day in thy courts is better than a thousand.

Office Psalm. O how amiable are thy dwellings.[1] Glory be to the Father.

And at whatever time of the year the coronation takes place shall be said at Mass: Glory be to God on high.

The Collect.

O Almighty God, we beseech thee that thy servant, *etc.* [*See below,* Doc. xxiii. p. 268.]

And if the queen be crowned the same day this Collect shall be said for the king and queen:

O God in whose hand are the hearts of kings, who art the comforter of the humble, the strength of the faithful, and protector of all that trust in thee, grant that our king and queen and their Christian people, ever acknowledging with their hearts the greatness of thy mighty power, may by thy grace obtain forgiveness of all their sins, through Jesus Christ our Lord. Amen.

The Epistle.[2]

Submit yourselves to every ordinance of man . . . For this is thankworthy: in Christ Jesus, our Lord.

Grail.

Let my prayer be set forth in thy sight, O Lord, as the incense.

℣. And let the lifting up of my hands be an evening sacrifice.[3] Alleluia.

[1] Ps. lxxxiv. [2] 1 Pet. ii. 13–19. [3] Ps. cxli. 2.

℣. The king shall rejoice in thy strength, O Lord; exceeding glad shall he be of thy salvation.[1]

If the coronation take place between Septuagesima and Easter, this Tract shall be said:

Thou hast given him his heart's desire, and hast not denied him the request of his lips.

℣. For thou shalt prevent him with the blessings of goodness.

℣. And shalt set a crown of pure gold upon his head.[2]

The Gospel.[3]

Then went the Pharisees . . . unto God the things that are God's.

When the gospel has been read, and while the Creed is sung, the chief Archbishop or Bishop assisting shall take the book of the gospels to the king and queen to kiss. Then he shall take it back to the Archbishop or Bishop who is celebrating Mass. And when the Bishop has kissed the gospel book and the choir has sung the Creed, this offertory shall be begun:

O hearken thou unto the voice of my calling, my king and my God, for unto thee will I make my prayer.[4]

While the offertory is in singing the king and queen shall go from their thrones, crowned, to the altar, and the king shall place in the hands of the Metropolitan or Bishop who is celebrating Mass the oblation of bread and wine, after the example of Melchizedek.

Then shall he offer a mark of gold, and afterwards the queen shall make her oblation; and the king shall bow his head somewhat before the altar, and the Bishop who is celebrating shall say the following prayers:

The Lord be with you. And with thy spirit.

Almighty God give thee the dew of heaven, *etc.* [*See below*, Doc. xxiii. p. 270.]

Bless, O Lord, the virtuous carriage of this king, *etc.* [*See below*, Doc. xxiii. p. 270.]

These prayers ended, they shall return to their seats.

Secret.

Bless, O Lord, we beseech thee, these thy gifts, *etc.* [*See below*, Doc. xxiii. p. 269.]

Another Secret for the King and Queen.

Receive, O Lord, the prayers and oblations of thy church, *etc.* [*See above*, Doc. ii. p. 12.]

[1] Ps. xxi. 1.
[2] Ps. xxi. 2–3.
[3] Matt. xxii. 15–21.
[4] Ps. v. 2.

Preface.

Everlasting God . . . who art the source of unfading light, *etc.* [*See above*, p. 28.]

This blessing over the king and people shall follow before O Lamb of God.

Almighty God enrich you with the gladness of his gifts, and grant that our king may enjoy the quietness of the peace of the church. Amen.

Give him his holy angel everywhere to guard and defend him, and bestow on you and him the strength of holy virtue. Amen.

Let an honourable peace surround his realm in his days, and let the malice of his enemies fail, wherever he goeth, and let all religion and humility abound in you. Amen.

Which may he vouchsafe.

While O Lamb of God *is being sung, and when the Bishop who carried the book of the gospels has received the kiss of peace from the Bishop celebrating, he shall carry the pax to the king and queen, sitting in their thrones.*

And when the king and queen have received the kiss of peace, they shall come down from their thrones and go humbly to the altar to receive the Body and Blood of the Lord from the hands of the Archbishop or Bishop celebrating.

And when the king has received the Body, the Abbot of Westminster, or his deputy as aforesaid, shall minister wine to him to be used after receiving the sacrament from the stone chalice in the regalia, and the said Abbot shall also minister to the queen after the king as a sign of unity. For as in Christ they are one flesh by bond of marriage so ought they to partake of the same cup. And the Body and Blood of Christ having been received by the king and the queen, they are to return immediately to their thrones, and when they are seated, the singers shall begin,

Communion.

O hearken thou unto the voice of my calling, my King and my God, for unto thee will I make my prayer.[1]

Postcommon.

Grant, O Lord, that this communion may cleanse us from sin, and protect thy servant .N. our king from all adversity, so that he may secure quietness and peace for the church, and after this life attain to thine eternal heritage, through Jesus Christ our Lord. Amen.

[1] Ps. v. 2.

Another Postcommon.

Grant, we beseech thee, Almighty God, that by these holy mysteries which we have received our king N. and our queen N. and the Christian people may think those things that be good, and do those things in word and deed that are pleasing to thee, through Jesus Christ our Lord. Amen.

The Mass ended, the king and queen shall come down from their thrones and go to the high altar, accompanied by the Bishops and nobles. And when they are come to the altar, the Bishop who celebrated Mass, vested in the same pontificals that he wore before, with the ministers of the altar vested as before, and the torchbearers and censers reverently going before him, shall go devoutly to the shrine of St. Edward followed by the king and queen vested in their royal ornaments, with the bishops and nobles. And when they are come to the altar of the said shrine, the Bishop shall take off the crowns from their heads, and put them on the said altar.

Then shall the Great Chamberlain of England strip the king of his regalia, which shall be given severally to the Abbot of Westminster or his deputy, as is often aforesaid, to be laid on the altar as they are taken from the King. And there shall be near by a closed place near the altar with curtains, prepared by the king's servants, where the king shall be stripped as aforesaid of his royal ornaments as far as his silken tunic and shirt, royal shoes and sandals: and the king shall be revested with other vestments by the said Great Chamberlain.

Meanwhile the queen shall await the king at the said altar. And the king shall lay aside also the shoes and sandals which the Great Chamberlain shall restore entire to the Abbot of Westminster or his deputy, and be shod with other shoes and sandals by the said Chamberlain.

The king therefore, as aforesaid, clothed with honour in other vestments, shall go humbly to the altar of the said shrine. And when he is come, the Archbishop or Bishop, vested in the same way as when he celebrated Mass, shall reverently put other crowns on the heads of the king and queen. And they, thus crowned and vested, and carrying only the sceptres from the regalia in their hands, shall go up from the said shrine by the high altar and stage and return with great glory through the midst of the quire by the same way as they came into the church; and the aforementioned earls shall carry the swords. And note that the outer garments which the king wears that day before his coronation belong to the monk who is then keeper of the vestry of the monastery.

And provision is to be made by the king's servants on that day that the Convent of Westminster receive on the same day from the king a hundred

bushels of corn and a modius of wine, and of fish, as much as the king thinks fit. What a modius of wine is, and what the measure, may be seen from the words of Papias in his Dictionary under the letter M at this word. And a gallon under the letter S at this word clearly means a Sextarium.

Now the sceptres are to be delivered immediately after breakfast, when the king has gone into his chamber, to the Abbot of Westminster or another monk appointed for this purpose by the hands of the king and queen to be kept in the said monastery, as it is appointed to be the place of the institution and coronation of kings and the repository of the royal ensigns for ever, by papal bulls, kings' charters, and old custom always observed. For this reason the said church of Westminster, that is the church of St. Peter at Westminster, is called, in rescripts of papal privileges and royal charters, the diadem of the kingdom, the head and crown, as it is this church alone which shines forth amongst the other churches of England by special prerogative.

The Earl of Leicester serves that day as Steward, although the Earl of Norfolk may claim that duty.

In nappery N. de Hastings will serve: he will receive the napkins taken from table as his own.

N. de Beauchamp of Dumelye is to bring the salt cellar and knives: his office is that of panneter. The Earl of Arundel will serve in the kitchen.

On the day on which the queen is to be crowned by herself the prelates and nobles of the realm shall assemble in the royal palace at Westminster, and a procession shall be arranged by the Archbishops, Bishops, Prelates, the Abbot and Convent of Westminster, in silken copes and with other things fitted to the dignity of a procession, and so vested they shall go in procession to meet at the palace the queen that is to be crowned.

The queen shall be vested in a tunic and state robe with a long and flowing fringe. The tunic and robe shall be of one colour, that is, purple, and of one texture without any other working on it. The queen must be bareheaded, and her hair must be decently let down on her shoulders. And she shall wear a circlet of gold adorned with jewels to keep her hair the more conveniently in order upon her head.

The queen thus adorned shall be preceded by the king vested in his regalia, if he be pleased to be present. Then shall follow two nobles, the

first of whom shall carry the queen's sceptre, and the second the queen's crown. These shall be followed by the queen, who shall be reverently supported by two Bishops, one on each side, appointed for this purpose by the king. And there shall be present the barons of the Cinque Ports to carry the square silken cloth, elsewhere called the canopy, raised on four silver lances with four bells silver gilt, over the king as he goeth, and four barons shall be assigned to each lance, on account of the number of the Ports, so that one Port may not appear to be preferred above another.

Likewise a similar cloth must be held over the queen by as many barons with as many lances and bells, etc.

Now the ray cloth to be laid under the feet of the king and queen as they go from the hall or their chamber to the stage in the church of Westminster at the coronations of kings and queens must be laid by the holder of the office of royal almoner of old right.

But that part of the cloth which is inside the church shall go to the use of the sacrist of the place, and the rest, which is outside the church shall be distributed amongst the poor by the hands of the said almoner.

When these things have been thus arranged, they shall lead the king and queen in procession to the church. And on entering the church the Archbishop or Bishop that shall crown the queen shall say this prayer over the queen:

O Almighty and everlasting God, the fountain and wellspring, *etc.* [*See below*, Doc. xxiii. p. 265.]

The prayer ended the king and queen shall go in procession as before through the midst of the choir to the stage. And when they are come thither, the king, vested in his regalia, shall sit in his royal throne prepared for him.

But the queen shall go to the steps of the high altar with the aforesaid two Bishops supporting her; and when she is come thither, she shall lie down on the carpets and cushions suitably prepared for her by the king's servants. And the Archbishop or Bishop that is to crown her shall say over her this prayer:

God which only hast immortality, and dwellest, *etc.* [*See below*, Doc. xxiii. p. 266.]

Then after the prayer the queen shall rise and kneel, and on her head the sacred chrism shall be poured in the form of a cross, the Bishop saying:

In the name of the Father, *etc.* Let the anointing of this oil increase thy honour and stablish thee for ever and ever. Amen.

Then shall follow this prayer:

O Almighty and everlasting God, we beseech thee of thy goodness, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then shall the ring be given to her by the same Bishop, saying:

Receive this ring, the seal of a sincere faith, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then shall follow this prayer:

The Lord be with you, *etc.*

God to whom belongeth all power and dignity, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then shall follow the blessing of the crown by the same Bishop.

O God, the crown of the faithful, who dost crown, *etc.* [*See below*, Doc. xxiii. p. 267.]

Then the same Bishop shall place the crown on the queen's head, saying:

Receive the crown of glory and honour of joy, *etc.* [*See below*, Doc. xxiii. p. 267.]

And the Bishop shall add this prayer:

Seeing you are by our ministry solemnly consecrated, *etc.* [*See below*, Doc. xxiii. p. 267.]

On delivering the sceptre he shall say:

O Lord, the fountain of all good things, and the giver of all perfection, *etc.* [*See below*, Doc. xxiii. p. 268.]

The queen thus crowned, bearing the sceptre in her right hand, and supported by the two Bishops, shall be led with all honour to the throne prepared for her on the left hand of the king, while the choir solemnly singeth this hymn: We praise thee, O God.

Immediately on the ending of the hymn shall be begun the office of the Mass, and after the offertory of the same Mass the king and queen shall go crowned to make their offering, and then shall return to their seats, and shall remain there seated to the end of Mass.

Mass being finished, and all rites duly performed, the said two Bishops, one on the right hand and the other on the left, shall lead the queen crowned, and carrying the sceptre in her right hand, from the church back to her chamber or the hall, the ordered procession going before the king and queen, if convenient.

XIV.

Court of Claims of Richard II.

The *processus factus* of Richard II. is the first known minutes of the proceedings of the Court of Claims held before the coronation. The officers and the services performed may be compared with those mentioned in the accounts of the coronations of Richard I. and Queen Eleanor. The history of the offices themselves has been dealt with in the Introduction.

The manuscript from which the document is printed is in the Public Record Office.

With regard to the description of the coronation which follows the report of the proceedings of the Court of Claims, it may be noted that the riding of the King from the Tower to Westminster is here for the first time described, though, it will be remembered, it is mentioned in the long rubric at the beginning of *Liber regalis*, but not in the rubric of the early edition of the fourth recension. The ceremony was discontinued at the coronation of James II. and it has not since been restored.

The description of the coronation has but little interest, but a few details may be noticed: first, the statement that there were two rods with doves on the top; secondly, the curious order in which we are given to understand that the King, the Earl of Arundel with the crown, and the Earl of Suffolk with the sceptre with the cross came into the church; thirdly, the vestments carried in the procession; fourthly, the statements that the King was girded with Curtana, and that he was girded with this sword after the crowning had taken place; both statements are probably due to misapprehension.

[Public Record Office. Close Roll 1 Ric. II. mem. 45.]

Processus factus ad Coronacionem domini Regis Anglie Ricardi secundi post conquestum Anno regni sui primo.

Decedente de nutu summi Preceptoris felicissimo strenuo et potenti Rege Anglie et Francie domino Edwardo tercio post conquestum Vicesimo primo die Mensis Iunii anno domini millesimo trescentesimo septuagesimo septimo et Anno regni sui quinquagesimo primo successit ei Rex Ricardus secundus filius Edwardi nuper Principis Wallie Primogeniti dicti Regis Edwardi et cum tractaretur et prouisum fuisset de solempniis Coronacionis ipsius Regis Ricardi die Iouis in Crastino Translacionis beati Swithuni tunc proxime sequentis celebrandis Iohannes Rex Castelle et Legionis dux Lancastrie coram dicto domino Rege Ricardo et consilio suo comparens clamauit vt

Comes Leycestrie officium Senescalcie Anglie et vt Dux Lancastrie ad gerendum principalem gladium domini Regis vocatum Curtana die Coronacionis eiusdem Regis et vt Comes Lincolnie ad scindendum et ad secandum coram.[1] ipso domino Rege sedente ad mensam dicto die Coronacionis. Et quia facta diligenti examinatione coram peritis de consilio Regis de premissis satis constabat eidem consilio quod ad ipsum ducem tanquam tenentem per legem Anglie post mortem Blanchie quondam vxoris sue pertinuit officia predicta prout superius clamabat exercere consideratum fuit per ipsum Regem et consilium suum predictum quod idem dux officia predicta per se et sufficientes deputatos suos faceret et exerceret et feoda sibi debita in hac parte optineret. qui quidem dux officium Senescalcie predicte personaliter adimpleuit, et eciam dictum gladium coram prefato domino Rege quousque alta missa post Coronacionem ipsius domini Regis celebrata fuit in manibus suis propriis gerebat. et extunc occupatus circa officium Senescalcie predicte gladium illum Henrico Comiti Derbie filio et heredi eiusdem Ducis coram ipso Rege deferendum commisit et sic idem Comes Derbie eundem gladium ex assignacione dicti patris sui durantibus solempniis Coronacionis predicte coram ipso Rege honorifice et decenter gerebat et similiter Hugo Comes Staffordie ex assignacione et in iure eiusdem Ducis coram prefato domino Rege sedente ad mensam dicto die Coronacionis sue in magna aula Westmonasterii panem et cibaria domini Regis coram eo scindebat.

Et memorandum quod prefatus Dux die Iouis proximo ante Coronacionem predictam sedebat de precepto Regis tanquam Senescallus anglie in alba aula regii Palacii Westmonasterii prope capellam regalem et inquirebat diligenter que et qualia officia seu feoda dicto die. per quoscunque facienda vel optinenda fuerant. et cum hoc eodem die Iouis publice proclamari fecit quod tam Magnates quam alii qui alia officia ad Coronacionem predictam facere. seu feoda aliqua optinere clamare vellent billas et peticiones suas clamea sua. continentes coram ipso Senescallo vel eius in hac parte locum tenentibus proferri facerent indilate. Super quo diuersa officia et feoda tam per peticiones quam oretenus coram ipso Senescallo exacta et vendicata extiterunt in forma que subsequitur.

[2]In primis quo ad officium Constabularii Anglie Thomas de Wodestok auunculus domini Regis qui vnam filiarum et heredum

[1] Officia Senescalli ac gerendi principalem gladium domini Regis et scindendi coram Rege die coronacionis : *in m.*

[2] Officium Constabularii Anglie : *in m.*

Humfredi de Bohun nuper Comitis Herefordie et Constabularii Anglie duxit in vxorem. demonstrabat tam dicto domino Regi quam prefato Senescallo quod officium illud ad dictum nuper Comitem et heredes suos de iure pertinebat et quod heredes ipsius nuper comitis infra etatem. et in custodia Regis fuerunt quodque dictus Rex defunctus officium illud eidem Thome qui vnam heredum predictarum vt predicitur desponsauit commisit faciendum durante minori etate heredum predictarum petendo se admitti ad officium illud faciendum ex causa supradicta per quod habita consideracione racionabiliter ad premissa idem Thomas ad officium predictum faciendum admittitur de voluntate dicti Regis nunc et sic officium illud in omnibus postmodum adimpleuit.

[1]Item quo ad officium Marescalli Anglie Margareta Marshall Comitissa Norffolcie porrexit peticionem suam. coram prefato domino Senescallo in hec verba.

A *tre*shon*or*e s*ieur* le Roi de Castele et de Leon duc de Lancastr*e* et Seneschall dengleter*re* supplie Margarete file et heire Thomas de Brotherton nadgairs Counte de Norff*olk* et Marescall dengleter*re* destre acceptee al office de Marescalcie ore al coronement nostre s*ieur* le Roy come a son droit heritage apres la mort le dit Thomas son piere fesante loffice p*ar* son depute come Gilb*ert* Mareschall Counte de Strogoile fist al coronement le Roy Henry second Cestassauoir de peser debatz en meson le Roy au io*ur* de son coronement et a faire liu*er*ee des herbergages et de garder les oesses del Chambre le Roi p*ar*nant de chescun Baron et Counte faitz Chiualer a cel io*ur* vn palfrey oue vne selle.

Super quo audita peticione predicta dictum fuit pro domino Rege ibidem quod officium illud in persona domini Regis in feodo remansit ad assignandum et contulendum cuicumque ipsi Regi placeret et super hoc auditis tam pro domino Rege quam pro prefata Comitissa pluribus racionibus et allegacionibus in hac parte pro eo quod videbatur Curie quod finalis discussio negocii predicti propter temporis breuitatem. ante Coronacionem predictam fieri non potuit Henricus de Percy ex assensu et precepto ipsius Regis assignatus fuit ad officium predictum faciendum percipiendo feoda debita consueta Saluo iure cuiuslibet et sic idem Henricus officium illud perfecit.

[2]Item Robertus de Veer Comes Oxonie exhibuit Curie quandam peticionem suam in hec verba.

[1] Officium Marescalli Anglie: *in m.* For a criticism of the statements contained in this petition see Mr. Round's paper on the Marshalship of England in his *Commune of London*, Westminster, 1899.

[2] pro Comite Oxonie: *in m.*

A mon treshonore sieur le Roy de Castelle et de Leon duc de Lancastre et Seneschall dengleterre Supplie le vostre Robert de Veer Counte doxenford qe come le dit Counte soit Chamberlein de fee de nostre tresredoute sieur le Roi come ses Auncestres ount estez Chamberleins des nobles progenitours nostre dit sieur le Roy puis temps de memorie. et deuant: qil plese a vostre tresgraunt hautesse qil puisse faire le dit office come ses Auncestres ount fait de tout temps.

Porrexit autem idem comes quandam aliam peticionem suam. in hec verba.

A mon treshonore sieur le Roy de Castelle et de Leon Duc de Lancastre et Seneschall dengleterre Supplie le vostre Robert de Veer Counte Doxenford qe come ses Auncestres de temps dont memorie ne court ont serui a les nobles progenitours nostre sieur le Roi qore est del eawe si bien deuant manger come apres le iour de lour coronement et ont ewe come lour droit les basynes et les towailes dont les ditz progenitours le Roy ont este seruy as ditz iours de Coronement sicome appiert en le record de leschequer le Roy: qil plese a vostre tresgrande hautesse grantier qil puisse faire le dit office come ses Auncestres ont fait deuant et auoir les fees au dit office appendantz.

Et quia per recorda et euidencias ex parte ipsius Comitis in Curia prolatas sufficienter constat quod idem Comes ius habet ad officia predicta prout superius peciit in feodo. optinenda et facta proclamacione si quis peticioni sue in hac parte contradicere vellet nullus clameo suo huiusmodi in aliquo contradixit per quod consideratum fuit quod idem Comes officia predicta personaliter faceret et exerceret si dominus Rex ad hoc non obstante minori etate ipsius comitis graciose vellet consentire qui quidem dominus Rex postmodum voluit et concessit quod prefatus Comes in propria persona sua officia predicta dicto die Coronacionis ipsius Regis faceret eo non obstante. quod ipse infra etatem et in custodia Regis adtunc extitit et sic idem Comes officia illa eodem die Coronacionis in omnibus adimpleuit ac pelues et manutergia vnde seruiuit et similiter feoda Camerarie ad opus suum proprium recepit.

[1]Item Johannes Wiltshire Ciuis Londoniensis porrexit in Curia quandam peticionem in hec verba.

A treshonore sieur Roi de Castelle et de Leon duc de Lancastre et Seneschal dengleterre supplie Johan Wiltshire Citezein de Londres qe come le dit Johan tient certeins tenemenz en Heyden queles fount le moytee del Manoir de Heyden de nostre sieur le Roy par sergeantie

[1] pro Johanne Wiltshire de Londonia: *in m.*

cestassauoir de tenir vn towaile q*a*unt n*ost*re dit sieur le Roy lauera ses mayns deuant manger le io*ur* de sa coronement et que le moitee du Manoir iadys fuist en la seysyn Johan fitz Johan Pycot q*ue* se tient de s*ieur* Edward nadgaires Roy Dengleter*re* Besail n*ost*re s*ieur* le Roy qore est p*ar* les ser*u*ices suisd*ict*es come piert p*ar* le record de lescheqer n*ost*re dit s*ieur* le Roi, et prie qil puisse estre accepte le dit office de Sergeantie faire en la forme susd*ict*e.

Et quia apparet per recordum de scaccario domini Regis in Curia monstratum quod predicta tenementa tenentur de domino Rege per seruicium predictum Ideo predictus Iohannes admittitur ad seruicium suum huiusmodi faciendum per Edmundum Comitem Cantebrigie deputatum suum et sic idem Comes in iure ipsius Iohannis manutergium tenuit quando dominus Rex lauabat manus suas dicto die Coronacionis sue ante prandium.

[1]Item Thomas de Bello Campo Comes Warrewicie exhibuit in Curia quandam peticionem suam in hec verba.

A mon t*res*hono*r*e s*ieur* le Roi de Castell*e* et de Leon Duc de Lanc*astre* et Senescall Dengleter*re* supplie Thomas de Beauchamp Counte de Warrewyk q*e* come ses Auncestres as coronementz des Rois Dengleter*re* ont porte la tierce espie des espeyes q*ui* sont assignes destre portes deuant les Rois as ditz coronementz Et ensement ses ditz Auncestres ont ewes loffice de Panetrie. et mesmes loffice ser*u*iz p*ar* eux et lo*ur* deputes et Ministres enlo*urs* p*ro*pres per*s*ones des salers coteaux et coillers et mesmes les salers coteaux et coillers ont ewes et reicus, po*ur* lo*urs* feodz qil vous plese qil puisse faire ses offices a ceste coronement et auoir ses feodz ensi come ses ditz Auncestres ont faitz et ewes auant ces heures.

Intellecta peticione predicta pro eo quod per euidencias et recorda de scaccario predicto Curie ostensa veraciter patet quod antecessores ipsius Comitis tercium gladium ante Regem ad coronacionem suam retroactis temporibus gestabant et dictum officium Panetrie similiter ad idem tempus habuerunt et pro feodo suo eiusdem officii salsarium et cultellos ante Regem existentia receperunt. consideratum fuit quod idem Comes admitteretur ad officia predicta dicto die Coronacionis facienda et haberet pro feodo suo salsarium et cultellos que posita essent coram Rege sedente ad mensam dicto die Coronacionis et de cocliaribus superius petitis pro eo quod non est compertum de recordo quod huiusmodi cocliaria ante hec tempora data fuerant pro feodis faceret Rex voluntatem suam qui quidem

[1] pro Comite Warrewicie : *in m.*

dominus Rex postmodum pretextu quarundam euidenciarum coram eo expositarum voluit et decreuit quod predictus Comes cocliaria sua simul cum salsario et cultellis predictis pro feodo suo optineret et sic idem Comes officia illa in omnibus ad Coronacionem predictam fecit et excercuit et peracto prandio. predicta salsarium et cultellos et cocliaria pro feodo suo recepit.

[1]Item Iohannes de Argenthem chiualer porrexit peticionem suam in hec verba.

A son *tres*redote *sieur* le Roi de Castell*e* et de Leon Duc de Lancastre et Seneschall Dengleter*re* supplie Iohan de Argenthem Chiualer q*e* come il tient le Manoir de g*ra*unt Wilmondeleye el Counte de Hertford de n*ostre* s*ieur* le Roi p*ar* g*ra*nt s*er*geantie. cestassauoir de s*er*uir au Roi a sa coronement de la coupe quel seruice ses Auncestres ont fait de temps dont memorie ne court p*our* le Manoir susdit tanq*e* a la darreyn coronement a quel temps le dit Johan fuist en la garde n*ostre* s*ieur* le Roi et del age de oet ans q*e* pleise a sa t*res*redote s*ieur*ie receyu*ire* le dit Johan a cel office faire ore a ceste p*re*sente coronement.

Et quia per recorda raciones et euidencias ex parte ipsius Iohannis in Curia monstrata ac eciam per testimonia procerum et aliorum fidedignorum constabat Curie quod predictus Iohannes dictum Manerium de Rege tenet per seruicium predictum: consideratum extitit quod idem Iohannes dictum seruicium suum Regi faceret predicto die Coronacionis sue et haberet pro feodo suo vt clam[abat] quendam Calicem argenteum album vnde domino Regi seruiret per quod prefatus Johannes dicto die Coronacionis seruiebat domino Regi sedenti ad mensam de huiusmodi calice argenteo albo et habuit eundem Calicem pro feodo suo.

[2]Item Willelmus Furniuall exhibuit in Curia quandam peticionem suam in hec verba.

A t*res*hon*ore* s*ieur* le Roi de Chastell et de Leon duc de Lancastr*e* et Seneschal Dengleter*re* supplie William Furniuall q*uo*d cum il tient le Manoir de Farnhām. oue le Hamlet de Cere p*ar* le s*er*uice de trouer a n*ostre* s*ieur* le Roi le iour de son coronement a sa mayne dext*er*e vne gaunt et de supporter de dext*er*e brache de n*ostre* dit s*ieur* le Roi mesme le iour dementiers qil la verge roiale en sa mayn tendra de quel Manoir et Hamelet mesme cel William et ses Auncestres de temps dont memorie ne court ont este seisez en fesant le s*er*uice a temps et seisone auenuz et

[1] pro Iohanne de Argenthem: *in m.* [2] pro Willelmo de Furniuall: *in m.*

p*ur* lui enabler pur faire le dit seruice. il soi offre p*ur* faire q*ua*ntq*ue* ser*r*a agarde. p*ar* la Court et prie estre accepte p*ur* les ditz ser*u*ices faire.

Qua quidem peticione debite intellecta. et facta publica proclamacione si quis clameo ipsius Willelmi in ea parte contradicere vellet nemineque sibi contrariante. consideratum fuit quod idem Willelmus assumpto. per eum primitus ordine Militari ad seruicium predictum faciendum admitteretur et postmodum videlicet die Martis proximo ante coronacionem predictam dominus Rex ipsum Willelmum apud kenyngton honorifice prefecit in Militem. et sic idem Willelmus seruicium suum predictum dicto die Coronacionis iuxta consideracionem predictam perfecit in omnibus et adimpleuit.

[1]Item Anna que fuit vxor Johannis de Hastynges nuper Comitis Pembrocie porrexit in Curia quandam peticionem suam in hec verba.

A t*re*shono*r*e s*ieur* le Roi de Castell et de Leon Duc de Lancastre. et Seneschall Dengleter*r*e supplie Anne q*ue* fuist la fem*m*e Iohan de Hastynges nadgaires Counte de Pembro*ke* q*ue* come le Manoir de Asshelle el Counte de Norff*olk* soit tenuz de n*ost*re s*ieur* le Roi par le ser*u*ice de faire loffice de Naperie al coronement le Roy. quel Manoir ele tient en dower del dowement son dit baron q*ue* plese lui accepter del faire cel office p*ar* son depute a cest Coronement de n*ost*re s*ieur* le Roy p*ar*nant les fees du dit office cestassauoir les napes q*ua*nt ils soient suistretz.

Et quia post ostensionem verisimilium euidenciarum et racionum ipsius Anne ac proclamacionem in Curia predicta debite factam in hac parte nullus huiusmodi clameo ipsius anne contradixit. consideratum fuit quod ipsa ad officium predictum per sufficientem deputatum suum faciendum admitteretur et sic officium illud per Thomam Blount Chiualer quem ad hoc deputauit dicto die Coronacionis in omnibus perfecit et peracto prandio mappas de mensis subtractas pro feodo suo recepit.

[2]Item Iohannes filius et heres Iohannis de Hastynges nuper Comitis Pembrocie exhibuit in Curia quandam peticionem suam in hec verba.

A t*re*shono*r*e s*ieur* le Roi de Castell et de Leon duc de Lancastre et Seneschall Dengleter*r*e supplie Iohan filz et heir Iohan de Hastynges nadgaires Counte de Pembrok destre resceu a son office de porter les g*r*antz esporons dorrez deuant n*ost*re s*ieur* le Roi ore a son Coronement

[1] pro Anna que fuit vxor Iohannis de Hastynges nuper Comitis Pembrocie : *in m.*
[2] pro Iohanne filio et herede predicti nuper Comitis : *in m.*

en manere come William le Mareschall son Auncestre les porta al coronement le Roi Edward le second.

Audita et intellecta billa predicta pro eo quod dictus Iohannes est infra etatem et in custodia domini Regis quamquam sufficienter ostendat Curie recorda et euidencias quod ipse seruicium predictum de iure facere deberet: consideratum extitit quod esset ad voluntatem Regis quis dictum seruicium ista vice in iure ipsius Iohannis faceret et super hoc dominus Rex assignauit Edmundum Comitem Marchie ad deferenda dicto die Coronacionis predicta calcaria in iure prefati heredis Saluo iure alterius cuiuscumque et sic idem Comes Marchie calcaria illa predicto die coronacionis coram ipso domino Rege deferebat.

[1]Item prefatus Iohannes protulit quandam aliam peticionem suam in eadem Curia sub hac forma :

A treshonore sieur le Roi de Castell et de Leon Duc de Lancastre et Seneschall dengleterre monstre Iohan filz et heir Iohan de Hastynges Count de Pembrok que come il tient le Chastell et la ville de Pembrok le Chastell et la ville de Tynby la Graunge de Kyngeswod la commote de Croytrath le Manoir de Chastel Martyn et le Manoir de Tregeyr par le seruice de porter le seconde espee le Roi deuant lui a son coronement que plese lui accepter a son dit office faire ore a cest coronement.

Et super hoc Ricardus Comes Arundell et Surrey exhibuit in Curia quandam aliam peticionem in hec verba.

Au Roi de Castelle et de Lyon duc de Lancastre et Seneschall dengleterre supplie Richard Counte darundell et de Surrey de lui receuire affaire son office a porter le seconde espeye deuant le Roi ore al Coronement que lui appartient de droit pur le Counte de Surrey.

Quibus quibus† peticionibus intellectis et auditis hinc inde dictorum Comitum racionibus pro eo quod dictus Iohannes Comes Pembrocie qui infra etatem et in custodia Regis existit ostendit Curie meliora recorda et verisimiliores euidencias et raciones pro se quam predictus Comes Arundell pro ipso monstrabat dominus Rex declarata coram eo materia predicta precepit Edmundo Comiti Marchie quod ipse gladium predictum ista vice in nomine et iure predicti Comitis Pembrocie deferret Saluo iure alterius cuiuscunque qui quidem Comes Marchie gladium illum ex hac causa dicto die Coronacionis gestabat simul cum calcaribus supradictis.

[2]Item predictus Comes Arundell porrexit in Curia quandam aliam peticionem in hec verba.

[1] pro eodem Iohanne : *in m.* [2] pro Ricardo Comite Arundell : *in m.*

Al Roi de Castelle et de Lyon duc de Lancastre et Seneschall dengleterre supplie Richard Counte darundell et de Surrey de lui receuire affaire son office de chief butiler quel lui appartient de droit pur le Counte Darundell receiuant les feez ent duez. et super hoc quidam Edmundus filius et heres Edmundi de Stapelgate exhibuit quandam aliam peticionem sub hac forma. A mon treshonore sieur le Roi de Castelle et de Lyon Duc de Lancastre et Seneschall dengleterre monstre Esmond filz et heir Esmond Stablegate que come le dit Esmond tient de nostre sieur le Roi en chief le Manoir de Bilsynton en le Counte de Kent par les seruices destre Botiller de nostre sieur le Roi a sa coronement come pleinement appiert en le liure des fees de serianties en lescheqer nostre sieur le Roi et a cause que le dit Esmond le pier morust seisi de mesme le Manoir en son demesne come de fee mesme cest Esmond le fitz adonques esteant deinz age nostre sieur le Roi laiel nostre sieur le Roi qore est seisit le dit Esmond le fitz en sa garde par cause que fuist troue en mesme le liuere que le dit Manoir fuist tenuz par an par tieux seruices et prist les profitz de mesme le Manoir par quatre ans come de sa garde et puis commist la dite garde oue le mariage de dit Esmond le fitz a Geffray Chausyer pur quele garde et mariage. le dit Esmond le fitz paia au dit Geffray Cent et quatre liures par quoi le dit Esmond le fitz soi profre de faire le dit office de Botiller et prie quil a ce soit receu. parnant les fees au dit office auncienement duez et custumables.

Intellectis autem peticionibus predictis auditisque quampluribus recordis racionibus et euidenciis tam pro prefato Comite quam pro predicto Edmundo. Curie monstratis videbatur Curie dictum negocium propter multiplicacionem negociorum et temporis breuitatem ante predictam Coronacionem finaliter discuti non posse et eo pretextu. necnon. pro eo. quod per recordum de scaccario est compertum quod antecessores ipsius Comitis postquam dictum Manerium de Bilsyngton ab eis alienatum extitit fuerunt in possessione dicti officii. temporibus huiusmodi Coronacionum et non est compertum nec allegatum pro predicto Edmundo. quod aliquis antecessorum suorum aliquo tempore fecit officium predictum dictum fuit prefato Comiti quod ipse officium predictum ad presentem Coronacionem faceret et feoda debita perciperet iure ipsius Edmundi et aliorum quoruncumque in omnibus semper saluo et sic idem Comes officium illud perfecit.

/[1]Et memorandum quod Maior et Ciues Ciuitatis Londonie [*m.* 44

[1] pro Ciuibus Ciuitatis Londonie : *in m.*

coram predicto domino Senescallo per Recordatorem eiusdem Ciuitatis comparentes clamabant oretenus secundum libertates et consuetudinem Ciuitatis predicte quod idem Maior racione officii sui Maioratus in propria persona sua seruiret domino nostro Regi die Coronacionis sue tam in aula ad prandium suum quam post prandium in Camera ad species de Cupa auri ipsius domini Regis. et eandem cupam a festo ipsius domini Regis recederet vna cum aquario auri pro feodo suo haberet et secum asportaret et quod alii Ciues qui ad hoc per predictam Ciuitatem eligerentur ad eundem diem seruire deberent in officio Pincernarii in auxilium Capitalis Pincerne tam ad mensam ad prandium in aula quam post prandium in Camera Magna[1] . . . prout Maior et ciues eiusdem Ciuitatis predecessores sui hactenus vt asseritur facere consueuerunt petentes se admitti ad seruicia predicta domino [Regi in forma] predicta facienda. Et super hoc habita coram prefato domino Senescallo informacione diligenter pro eo quod per recorda et euidencias in scaccario Regis residencia est compertum quod capitalis Pincerna domini Regis pro tempore existens diebus huiusmodi Coronacionum dictum seruicium quod pro predicto Maiore est vendicatum facere et huiusmodi feodum optinere solebat temporibus retroactis declarata fuit materia predicta coram domino Rege vt ipse de premissis faceret et discerneret velle suum Qui quidem dominus Rex perpendens gratitudinem magnam et subsidium que progenitores sui in Ciuibus Ciuitatis predicte ante hec tempora habundanter inuenerunt speransque imposterum huiusmodi gratitudinem et subsidium in predictis ciuibus inuenire et vt ipsi corda assumant hillancia dicto domino nostro Regi fidele prestare obsequium et sibi in necessitatibus suis feruencius subuenire desiderans corditer eisdem Ciuibus complacere voluit et decreuit quod Ciues Ciuitatis predicte seruirent in aula de pincernaria in auxilium capitalis Pincerne ipso Rege sedente ad mensam die Coronacionis sue. et cum idem dominus noster Rex post prandium Cameram suam ingressus vinum pecierit dictus Maior predicto domino Regi de cipho aureo seruiret et postmodum haberet ciphum illum vna cum aquario eidem cipho pertinente de dono Regis et sic idem Maior et predicti Ciues seruicia predicta decenter impleuerunt et predictus Maior ciphum vnde domino Regi seruiuit recepit iuxta ipsius domini Regis voluntatem et decretum.

[2]Item Iohannes Dymmok Chiualer exhibuit in Curia quandam peticionem suam in hec verba.

[1] *A few words illegible.* [2] pro Iohanne Dymmok Chiualer : *in m.*

A *tre*shono*re* s*ieur* le Roi de Castell et de Lyon duc de Lancastre et Seneschall dengleter*re* supplie Johan Dymmok Chiualer qil puist estre receu de faire son s*er*uice a no*st*re t*re*sredote s*ieur* le Roi le io*ur* de son coronement q*ue* lui appent come de droit Margarete sa fem*m*e de lour Manoir de Scryuelby come les Auncestres le dit Margarete ont fait et clayme come en vne bille a ycestes annexes plus pleinement est declare.

Billa vnde in ista peticione fit mencio sequitur sub hac forma.

Cest la demande q*ue* Johan Dymmok Chiualer demaunde a no*st*re s*ieur* le Roi qil lui soeffre son s*er*uice c*er*tein auoir q*ue* a lui appent de fee et de droit le iour de son Coronement dont ses Auncestres ont este vestu. et seisi en temps des Rois les Auncestres no*st*re s*ieur* le Roi qore est q*ue* dieu garde a les iours de lour Coronement cestassauoir q*ue* le Roi lui face auoir le veille de son Coronement vn des bons destrers q*ue* le Roi eit ou le sele. et oue touz les harneys bien couert de feer ensem*en*t oue touz les arm*ur*es qappendont au corps le Roi ansi entierment come le Roi mesmes le duist auoir sil dust aler en vn bataill mortell En ycell maner q*eu* le dit Johan. doit venir arme de mesmes les armes et mounter mesme le destrer bien couert le iour de son Coronement et chiuacher deuant le Roi al p*ro*cession et doit dire et crier al poeple trois foitz ioint en audience deuant tout le monde. q*eu* sil y a null hom*m*e haut ou bas q*ue* dedire voille q*ue* son seigno*ur* liege sire Richard Cosyn et Heir le Roi Dengleter*re* Edward q*ue* darrein morust ne deuie estre Roi Dengleter*re* coroune qil est prest p*ar* son corps a darreiner meintenant qil ment come faus et come tretre ou a quel iour q*ue* lem lui afferra Et si nulle le dedie et il face la darrein p*ur* le Roi le chiual oue touz les harneis lui dem*urr*a come son droit et son fee Et si nul le dedie tanq*ue* come la p*ro*cessiou*n* dure ap*re*s la tierce heure meintenant ap*re*s la p*ro*cessiou*n* et q*ue* le Roi soit enoint et coroune descend et soit desarme et puis soit a la volonte le Roi si le destrere et les armes lui deuient dem*ur*er ou noun.

Et super hoc Baldewinus de Freuille Chiualer porrexit quandam peticionem suam in hec verba.

A mon t*re*shono*re* sieur le Roi de Castell et de Lyon duc de Lancastr*e* et Sene*schall* dengleter*re*. supplie Boldewyn de Freuille Cosyn et vn des Heirs Philipp Marmyon cestassauoir Cosyn et Heir a Leynesse file le dit Philip q*ue* come tient le Chastell de Tamworth en le Countee de Warrewyk de no*st*re t*re*sredoute s*ieur* le Roy come de sa coroune de heritage le dit Philip a la dite file afferant en p*ar*tie de sa p*re*p*ar*tie p*ar* les s*er*uices destre a la Coronement no*st*re dit s*ieur* le Roi en ses armures et sur vn des dexstrers le Roi si nul voleit contredire son dit Coronement de la deffendre come a lui app*ar*tient Plese a vo*st*re t*re*sredote seign*ur*ie de

lui accepter de faire les seruices auantditz et de comander que ces que a lui appartient pur la fesance de les ditz seruices lui soient deliure.

Lectis vero et intellectis peticionibus predictis et habita super seruiciis predictis inter prefatos Iohannem et Baldewinum graui et prolixa contencione auditisque hincinde quampluribus racionibus recordis et euidenciis videbatur Curie quod predictus Iohannes monstrabat et allegabat in Curia plura et meliora recorda et euidencias pro ipso quam prefatus Baldewinus pro se ostendebat ac eo pretextu et pro eo quod per diuersos proceres et Magnates in Curia predicta coram dicto domino Senescallo. comparentes testificatum extitit quod dictus dominus Rex Edwardus et predictus dominus Princeps defuncti sepius dum vixerunt asseruerunt et dixerunt quod predictus Iohannes dictum seruicium pro dicto manerio de Scryuelby de iure facere deberet consideratum fuit de voluntate et precepto Regis quod idem Iohannes seruicium predictum ista vice faceret Ita tamen quod si predictus Baldewinus citra tres septimanas proximas post festum Sancti Hillarii proxime futurum venerit et monstrauerit raciones recorda vel euidencias quod ipse seruicium predictum de iure facere debeat. tunc idem Baldewinus audietur et fiet et inde de auisamento sani consilii plena iusticia et si ipse infra illud tempus a Curia limitatum in forma predicta non venerit tunc predictus Baldewinus inde pro perpetuo sit exclusus et faciat dictus Iohannes seruicium predictum in iure predicte vxoris sue prout peciit hereditane.

[1]Item Willelmus de Latymer et Iohannes filius et heres Iohannis Moubray de Axiholm porrexerunt in Curia quandam peticionem in hec verba.

A treshonore sieur le Roi de Castel et de Lyon Duc de Lancastre et Senescall Dengleterre suppliont William sieur Latymer et Iohan fitz Iohan Moubray de Axiholm que come William Beauchamp de Bedeford que terres tenantz ils sont auoit loffice dalmoignerie nostre tresredoute sieur le Roi le iour de son Coronement parnant ent les fees acustumez pur le dit office faire come piert plus au plein par recorde del rouge liure del escheqer et de quel office [ils] et lour Auncestres et touz les terres tenantz ont estee seisez auant ces heures parnant lesquel dargent del almorie custume esteant deuant nostre dit tresredoute sieur au dit iour oue vn tonel de vyn pur le dit office faire qils puissent a ces estre receuz.

Et quia in rubeo libro de scaccario Regis in Curia monstrato aperte patet quod Willelmus de Bello Campo de Bedeford defunctus cuius terras dominus Rex in iure predicti Iohannis infra etatem et in custodia sua

[1] pro Willelmo de Latymer et Iohanne de Moubray : *in m.*

existentis et predictus Willelmus de Latymer in iure suo proprio iam tenent dictum officium in vita sua de iure habuit et exercuit consideratum est quod diem Willelmus de Latymer admitteretur ad predictum officium ad istum idem Coronacionis tam pro se ipso quam pro prefato herede faciendum et haberent pro certo feodo suo argenteum discum elemosine stantem coram Rege sedente ad mensam dicto die Coronacionis et si forte imposterum racionabiliter compertum fuerit quod vnum tonellum vini de iure habere debeant tunc ipsi huiusmodi tonellum vini habeant per quod dictus Willelmus de Latymer officium predictum dicto die Coronacionis in omnibus adimpleuit iuxta consideracionem supradictam et recepit peracto prandio predictum discum argenteum ad opus suum et predicti heredis.

[1] Item Willelmus de Bardolf exhibuit in Curia quandam peticionem in hec verba.

A *tres*noble et redoute s*ieur* despayne Seneschal dengle*terre* monstre William Bardolf q*ue* come il tient c*er*teines t*er*res en la ville de Adynton come de son heritage. tenuz du Roi en chief p*ar* s*er*geantie cestassauoir de trouer le io*ur* del Coronement n*ostre* t*res*redoute s*ieur* le Roi vn hom*me* de faire vne meese qest appelle dilgirunt et si apponatur sagimen adon*que* il est appelle Malpigeryum en la Cosyn du Roi p*ar* qoi plese au dit Seneschal. receuire vn hom*me* p*ar* le dit William diffaire au dit iour le seruice auantdit solonc la tenure et p*ur*pos dun record en fait en lescheqer du Roi.

Et quia inter recorda de scaccario predicto continetur quod predicta terra tenetur de domino Rege in capite per seriantiam. videlicet de faciendo predictum seruicium prout per istam peticionem supponitur consideratum est quod predictus Willelmus admitteretur ad dictum officium faciendum et sic idem Willelmus perfecit officium suum supradictum per quendam deputatum suum.

[2] Item Ricardus Lyons porrexit quandam peticionem suam in hec verba.

A mon t*res*hono*r*e s*ieur* le Roi de Castell et de Lyon duc de Lanc*astre* et Seneschal dengle*terre* supplie Richard Lyons q*ue* come il soit tenant du Manoir de Liston p*ar* cause de quel Iohan de Lyston et ses Auncestres de temps dont memorie ne court ont fait les Wafres dont les nobles p*ro*genito*ur*s n*ostre* s*ieur* le Roi qore est ont estee s*er*uy le io*ur* de lour coronement come piert p*ar* recorde del Escheqer q*ue* plese a

[1] pro Willelmo de Bardolf: *in m.* [2] pro Ricardo Lyouns: *in m.*

vostre graunt hautesse. grantier qil puisse faire le dit seruice et office le iour de Coronement nostre dit sieur le Roi et auoir les fees au dit office appondantz.

Et super hoc pro eo quod satis constabat de recordo quod Manerium predictum tenetur de domino Rege in capite per seruicium supradictum et nullus clameo suo contradixit consideratum extitit quod ipse officium predictum dicto die Coronacionis faceret et feoda debita perciperet et sic idem Ricardus officium illud adimpleuit.

[1]Item quedam peticio liberata fuit in Curia ex parte Baronum quinque portuum sub forma subsequenti.

A nostre sieur le Roi de Castell et de Lyon Seneschal dengleterre monstrent les hommes liges nostre sieur le Roi et Barons de les cynk portz que par vertue de lour fraunchise grauntez par ses progenitours a eux et a leur successours ils cleymont que a tous les foith que les Rois Dengleterre serront coronez ils porterunt outre la teste du Roi vn drap dore ou de soye a la volonte du Roi sur quatre lances batuz dargent et a les quatre corners du drap auantdit quatre seignes dargent enorre. et que touz cestes choses serront a costages du Roi. Et auxint ils cleymont que apres ce qils aueront feat cest seruice au Roi il aueront touz les auantditz choses pur lour fee. Et auxint ils claymont auoir par mesme la fraunchise la chief table au destre main du Roi en la sale a seare a lour manger le iour de lencoronement.

Pro eo quod nullus clameo huiusmodi contradixit et eciam satis est cognitum quod predicti Barones obsequium predictum domino Regi ad Coronacionem suam facere consueuerunt consideratum extitit quod iidem Barones admitterentur ad seruicium predictum in forma predicta faciendum percipiendo feoda debita et consueta et sederent ista vice ad principalem mensam. ad dexteram partem aule iure dicti Regis in omnibus semper saluo et sic predicti Barones seruicium predictum perfecerunt et feoda sua perceperunt et ad dictam principalem mensam. ad dexteram partem aule recumbebant dicto die Coronacionis iuxta consideracionem supradictam.

[2]Item Iohannes fitz Iohan exhibuit in Curia quandam peticionem in hec verba.

A Seneschall dengleterre monstre Iohan filz Iohan. que come le Manoir de Sculton en le Countee de Norffolk est tenuz de nostre sieur le

[1] pro Baronibus quinque portuum : *in m.*
[2] pro Johanne fitz Johan : *in m.*

Roi en chief par la seruice destre chief lardener al coronement nostre dit sieur le Roi le quel seruice monsieur Geffray Burdeleye fist au coronement sire Edward aiel a nostre dit sieur le Roi qore est pur les seruices de mesme le Manoir et auxint estoit troue lan du regne le Roi Edward tierce puis le conquest vint primer deuant William de Middelton adonque Eschetour del dit Counte par vn diem clausit extremum que le dit Manoir estoit tenuz par mesme le seruice Sur quoi pleise au dit Seneschall receyuer le dit Iohan au dit office come de droit sa femme et come autres qont tenuz mesme le Manoir furent receuz de temps dont memorie ne court.

Visa et intellecta peticione predicta et habita super contentis in eadem. informacione diligenti: constabat Curie dictum Manerium per seruicium predictum de domino Rege teneri per quod consideratum extitit quod predictus Iohannes ad predictum officium prout petitur faciendum admitteretur et sic admissus dictum officium predicto die coronacionis per se et deputatos suos excercuit et perfecit.

[1]Item Nicholaus Heryng porrexit in Curia quandam peticionem suam in hec verba.

A mon treshonore sieur le Roi de Castell et de Lyon duc de Lancastre et Seneschall dengleterre supplie Nichol Heryng que come il tient de nostre sieur le Roi le Manoir de Catteshull el Countee de Surrey par grant seriantie cestassauoir par les seruices destre vssher al chambre nostre dit sieur le Roi el droit Agneys sa femme come piert par diuerses recordz el Escheqer qil puisse estre resceu de faire son dit office el manere come appent.

Qua quidem peticione debite intellecta pro eo quod clameum predictum non tangit coronacionem Regis dictum est eidem Nicholao quod prosequatur versus dominum Regem iusticiam super peticione sua predicta consecuturus si sibi viderit expedire.

Die vero sancti Swithuni post prandium Magnates Milites ac Maior Vicecomites Aldermanni et quamplures Ciues Londonie et alii in magno numero equites decenter ornati in quodam loco vacuo iuxta Turrim Londonie conuenerunt et cum per modicum spacium ibidem pausassent exiit dominus Rex de Turri sua predicta albis indutus vestibus vna cum ingenti multitudine procerum Magnatum Militum et Armigerorum in secta sua se circumdancium necnon seruientum ad arma armatorum pre-

[1] pro Nicholao Heryng: *in m.*

cedencium et ibidem congregati cum tubis et vniuersis aliis modis modulacionum per publicos vicos Londonie vsque nobilem stratam vocatam la Chepe de London et abinde vsque Fletestrete et sic directe vsque dictum regium Palacium Westmonasterii solempniter equitantes ad magnam aulam predicti Palacii peruenerunt, et insuper dictus dominus Rex cum proceribus Magnatibus et aliis quam pluribus fidelibus suis ad altam mensam marmoream in eadem aula accedens peciit vinum et allatum bibit ceterique circumstantes similiter biberunt, quo facto secessit Rex cum quibusdam proceribus et familia sua in Cameram suam et completa cena more regio et ipso domino Rege vt decebat balniato quieuit Rex et similiter alii quiescebant.

Mane autem facto surrexit Rex et auditis seruiciis dei et missa, indutus imundissimis† vestibus et caligis tantummodo calciatus egrediens de Camera sua descendebat in predictam magnam aulam cum maximo numero procerum et Magnatum et occurrerunt ei Simon Archiepiscopus Cantuariensis[1] Ac alii prelati Pontificalibus et clerus Regni capis sericis induti multitudoque plebis copiosa apud dictam altam mensam in eadem aula et sedente Rege in sede sua Regali. ibidem parauerunt predicti Prelati atque Clerus processionem suam, medioque tempore predictus Willelmus de Latymer tamquam elemosinarius per se et deputatos suos sternebat ab aula predicta vsque pulpitum in ecclesia sancti Petri Westmonasterii quosdam rubeos pannos radiatos super quos Rex et alii Magnates predicti incederent ad ecclesiam supradictam et sublato Rege precedebant eum dictus dominus Dux cum predicto Principali gladio vt in iure suo predicto Edmundus Comes Marchie cum secundario gladio et calcaribus in iure predicti Comitis Pembrocie, et Comes Warrewicie cum tercio gladio in iure suo proprio vt predictum est Ac Edmundus Comes Cantebrigie cum vna virga regali, Et Thomas de Wodestok cum alia virga regali in manibus suis de precepto Regis in quarum quidem virgarum summitate erant due columbe, et ante eos A. meneuensis Episcopus[2] Cancellarius Anglie deferens in manibus suis quendam Calicem magni precii sanctificatum, et ante eum H. Episcopus Wigorniensis[3] Thesaurarius Anglie portans in manibus suis quandam patenam et ante eos quam plures alii Prelati et alii de predicto Clero gradiebantur Post Regem vero veniebant predictus Archiepiscopus .W. Londoniensis[4] et .W. Wyntoniensis[5] Epis-

[1] Simon Tybald, of Sudbury: Bishop of London 1362–1375, Archbishop of Canterbury 1375–1381. [2] Adam Houghton, Bishop of St. David's 1362–1389.

[3] Henry Wakefield, Bishop of Worcester 1375–1395.

[4] William Courtenay, Bishop of Hereford 1370–1375; Bishop of London 1375–1381; Archbishop of Canterbury, 1381–1396.

[5] William of Wykeham, Bishop of Winchester 1367–1404.

copi, et sic incedebant Rex. et omnes alii predicti processionaliter ad predictam ecclesiam et prostratum Regem coram summo altari ibidem benedixit predictus Archiepiscopus et sublatum ducebant predicti Prelati et Magnates ad pulpitum in quodam loco eminenti in ecclesia predicta ad hoc ordinato. et posuerunt eum ibidem in Cathedra Regali honorifice decorata cernente vniuerso populo tunc presente et deferebant toto isto tempore. barones quinque portuum vltra Regem quendam pannum purpureum de serico quadratum quatuor hastis deargentatis supportatum cum quatuor campanellis argenteis deauratis videlicet ad quamlibet hastam quatuor assignati, sedente autem Rege in Cathedra predicta venit Ricardus Comes Arundellie deferens in manibus suis de precepto Regis nobilem Coronam regiam. et similiter Willelmus Comes Suffolcie de huiusmodi precepto Regis afferebat sceptrum Regale in cuius summitate erat crux. deferebat eciam idem Comes Suffolcie quoddam preciosum vestimentum et Willelmus Comes Sarum aliud huiusmodi vestimentum quibus postmodum induebatur dominus Rex subsequenterque capto per prefatum Archiepiscopum sacramento domini Regis corporali de concedendo et seruando cum sacramenti confirmacione leges et consuetudines ab antiquis iustis et deo deuotis Regibus Anglie progenitoribus ipsius Regis plebi regni Anglie concessas et presertim leges et consuetudines et libertates a gloriosissimo et sanctissimo Rege Edwardo Clero populoque regni predicti concessas et de seruando deo et ecclesie sancte dei cleroque et populo pacem et concordiam integre in deo iuxta vires suas et de faciendo fieri in omnibus iudiciis suis equam et rectam iusticiam et discrecionem in misericordia et veritate et eciam de tenendo et custodiendo iustas leges et consuetudines ecclesie ac de faciendo per ipsum dominum Regem eas esse protigendas et ad honorem dei corroborandas quas vulgus iuste et racionabiliter elegerit iuxta vires eiusdem domini Regis prefatus Archiepiscopus ad quatuor partes pulpiti predicti accedens exposuit et enarrauit vniuerso populo qualiter dictus dominus Rex huiusmodi prestitit sacramentum inquirens ab eodem populo si ipsi consentire vellent ad habendum ipsum Regem et dominum suum ligeum et ad obediendum ei tanquam Regi et domino ligeo qui vtique vnanimiter consenserunt hiis itaque peractis incipiebat Archiepiscopus alta voce ympnum Veni creator spiritus. quo finito, dictisque ab eodem archiepiscopo quibusdam deuotis oracionibus super Regem, et cantata solempni litania†: per prefatos Prelatos et clerum predictus dominus Rex scissis vestibus quibus prius induebatur, oleo sancto atque crismate in diuersis partibus corporis sui vt est moris prefati Archiepiscopi munitus extitit ad gradum Cathedre sue et statim coronatus, ac datis postmodum et impositis

eidem domino Regi gladio qui vocatur Curtana sceptro anulo calcaribus et aliis regalibus prout decuit magnates et domini circumstantes eleuatum ipsum dominum Regem. posuerunt in Cathedra predicta. predicti Prelati et clerus decantato deuoto psalmo Te deum laudamus /vsque [m. 43 summum altare predictum ad altam missam celebrandam. accesserunt et in medio eiusdem misse. idem dominus Rex descendens de loco suo vsque ad gradum ante altare predictum vnam marcam auri ibidem offerebat. et iterum ascendens repositus fuit in Cathedra sua predicta. et tunc dum iidem Prelati et clerus circa solempnitatem misse predicte occupati fuerunt diuersi domini et Magnates quorum nomina subsequuntur homagium suum ligeum prefato domino nostro Regi faciebant videlicet Iohannes Dux Lancastrie Edmundus, Comes Cantebrigie Iohannes Comes Richemondie Edmundus Comes Marchie. Ricardus Comes Arundellie Thomas de Beauchamp Comes Warrewicie Willelmus de Vfford, Comes Suffolcie Hugo Comes Staffordie, Willelmus de Monte Acuto Comes Sarum, Henricus de Percy Thomas de Roos de Hamelak, Radulfus Basset de Drayton, Iohannes de Neuill, Adomarus de sancto Amando, Reginaldus Greye de Ruthyn Iacobus de Audele de Helegħ, Willelmus la Zouche de Haryngworth, Robertus de Wylughby Rogerus de Scales Rogerus lestraunge de Knokyn. Iohannes Louell Iohannes la Warre, Walterus fitz Wauter Willelmus de Bardolf. Iohannes de Montagu, Gilbertus Talbot Iohannes de Buttecourt, Henricus de Greye de Wilton Iohannes de Welynton, Philippus Darcy Thomas de Berkele. Michael de la Pole Hugo la Zouche. de Fulbourne Radulphus de Croumwell Willelmus Botreux, Ricardus Seymor de Somerset Radulphus Baro de Greystok, Willelmus de Furniuall, Archibaldus de Grelly Capitandus de la Bouche et Sinebrondus de Curton.

Completa etenim solempniter dicta missa prefatus dominus Rex cum Vniuerso cetu dictorum Prelatorum Magnatum et procerum de predicta ecclesia exiens ad dictum Palacium suum per medium predicte magne aule. in priuatam Cameram suam perueniebat. et quiescens ibi per moderatum spacium descendebat in aulam. lotisque manibus sui statim sedebat in sede sua regali ad altam mensam. Recumbebant itaque cum eo ad eandem mensam plurimi Prelatorum predictorum ex vtraque parte sua ad dextram vero costam dicte aule tenebant principalem mensam. Baronesquinque portuum et secundariam clerici de Cancellaria domini Regis de prima et secunda forma per assignacionem domini Senescalli et ad alias mensas inferiores in eadem costa sedebant Iusticiarii domini Regis Barones de scaccario Regis et alie persone honeste iuxta status suos, et ad mensas in sinistra parte eiusdem aule vicecomites recordator Ardermanni† et quam

plures Ciues Ciuitatis Londonie consedebant medias autem mensas ibidem alii probi homines de Communitate regni occupabant, et sedentibus illis in forma predicta priusquam seruiebatur domino Regi de prandio. idem dominus Rex carrisimum auunculum suum Thomam de Wodestok in Comitem Bukynghamie, Henricum de Percy in Comitem Northumbrie, Iohannem de Moubray de Axiholm in Comitem Notynghamie et Guichardum Dangle in Comitem Huntyngtonie honorifice prefecit, ac Edwardum filium Edmundi Comitis Cantebrigie Iohannem filium Thome Roos de Hamelak, Robertum de Greye de Retherfeld, Ricardum filium Gilberti Talbot, Gerardum filium Warini de Lisle, Michaelem filium Michaelis de la Pole. Ricardum de Ponynges Robertum de Haryngton et Thomam de la Mare similiter promouit ad decorum ordinem militarem. cuilibet eorumdem Comitum et Militum munera regalia affluenter largiens prout regia munificencia exigit et requirit, Medio etenim spacio et durante tempore prandii predictus dominus Senescallus ac dicti Constabularius et Marescallus et diuersi alii Milites ex eorum precepto. et assignacione in aulam predictam ad honorificum populum ibidem congregatum arraiandum ac discensiones et debata que ibidem oriri poterant pacificandas super nobiles dexterios decenter equitarunt totoque illo tempore prefatus Comes Derbie. astans a dextris domini Regis sedentis ad mensam tenebat in manu sua dictum principalem gladium nudum et extractum. et predictus Comes Staffordie coram eodem domino Rege scindebat ex assignacione et in iure dicti domini ducis vt predictum est Peracto autem prandio ascendebat dominus Rex in Cameram suam cum Prelatis Magnatibus et proceribus predictis, et deinceps Magnates Milites et domini aliique generosi diem illum vsque ad tempus cene in tripudiis coreis et solempnibus ministralciis pre gaudio solempnitatis illius continuarunt Et finita cena dominus Rex et alii predicti labore maximo fatigati petentes requiem dormierunt, et sequenti die veneris residente Rege in Palacio suo, predicto Vniuersi Prelati domini et Magnates antedicti ac alii in maximo numero apud ecclesiam sancti Pauli Londonie congregati quandam solempnem processionem per medium Ciuitatis predicte faciebant, deprecantes humiliter et deuote pro salubri statu Regis et felice regimine regni sui animaque predicti nobilis domini Edwardi nuper Regis defuncti ac aliorum fidelium defunctorum et post processionem huiusmodi T[homas] Episcopus Ruffensis[1] quandam predicacionem faciebat ad beneplacitum et nutum vt creditur Regis Regum. Hiis itaque gestis predicti Magnates et domini abinde vsque Westmonasterium ad Regem abierunt et cum eo manducabant. Post prandium

[1] Thomas Brinton, Bishop of Rochester, 1373–89.

vero petita a domino rege licencia et cum difficultate optenta quilibet ibat viam suam. et sic predicta solempnia finiebant.

Memorandum quod predictus Rex Castelle et Legionis Dux Lancastrie et Senescallus Anglie, istum processum per manus suas proprias in Cancellaria domini Regis liberauit ibidem in rotulis eiusdem Cancellarie irrotulandum.

TRANSLATION.

Proceedings of the court held at the coronation of the Lord King of England, Richard, the second of that name since the Conquest, in the first year of his reign.

When, at the bidding of the Sovereign of all, the most fortunate, strenuous and puissant king of England and France, the lord Edward, the third of that name since the Conquest, died on the 21st day of June, in the year of our Lord 1377 and the fifty-first year of his reign, there succeeded him King Richard the Second, son of Edward, late Prince of Wales, eldest son of the said King Edward; and when business was taken in hand and provision made for the solemnity of the coronation of the same King Richard, on Thursday, the morrow of the translation of St. Swithun next following, John king of Castile and Leon, duke of Lancaster, appeared in presence of the said lord King Richard and his Council and claimed, as Earl of Leicester, the office of Steward of England, and as Duke of Lancaster the right of carrying the principal sword of the lord King called Curtana on the day of the king's coronation, and as Earl of Lincoln the right of carving[1] before the said lord king as he sat at table on the day of his coronation. And since after diligent inquiry before the experts in the king's Council about the aforesaid claims it became sufficiently clear to the Council that the said duke had the right as tenant by the law of England after the death of Blanche his wife of exercising the said offices as he claimed above; it was held by the king and his Council that the duke should perform and exercise those offices himself and by proper deputies and obtain the fees due to him for them. And the duke fulfilled the office of Steward in person, and also carried in his own hands the said sword before the lord king till high Mass after the coronation of the lord king had been celebrated; and being thereafter busied with his office of steward, he gave the sword to his son and heir, Henry earl of Derby, to carry, and so the same Earl of Derby carried the sword by his father's appointment during

[1] The offices of steward, of carrying the lord king's chief sword, and of carving before the king on his coronation day: *in m.*

the solemnity of the coronation before the king duly with all honour: and likewise Hugh earl of Stafford, by appointment and in right of the said duke, cut the bread and meats of the lord king as he sat at table on the day of his coronation in the great hall at Westminster.

Note, that the said duke on the Thursday before the coronation sat at the king's command as steward of England in the Whitehall of the Royal Palace at Westminster, near the Chapel Royal, and made diligent inquiry what offices or fees were to be performed by and paid to each person; and issued a proclamation on the same Thursday that all nobles and others who wished to claim to perform offices or receive fees at the coronation must immediately bring their bills and petitions containing their claims to the steward or his deputies. Thereupon divers offices and fees were demanded and claimed by petition and by word of mouth before the said steward in form as follows:—

[1]First as to the Constableship of England. Thomas de Woodstock, uncle of the lord king, who had married one of the daughters and heiresses of Humphrey de Bohun, late Earl of Hereford and Constable of England showed to the king and the steward that the office belonged to the said late earl and his heirs by right, and that the heirs of the said late earl were under age and wards of the king; and that the said late king had given the office to the selfsame Thomas, who had, as is aforesaid, married one of the heiresses aforesaid, to be performed by him during the minority of the aforesaid heiresses. He prayed therefore to be admitted to perform this office for the above reason; whereupon after due consideration of the aforesaid reasons the said Thomas was now allowed to perform the said office at the king's pleasure and so he afterwards fulfilled this office in everything.

[2]Next, as to the office of Marshal of England, Margaret Marshall, Countess of Norfolk put forward her petition to the lord steward in these words:—"To the most honoured lord the King of Castile and Leon, duke of Lancaster, steward of England, prayeth Margaret, daughter and heiress of Thomas de Brotherton, late Earl of Norfolk, Marshal of England, to be accepted to the office of marshal now at the coronation of our lord the king in accordance with her inherited right, after the death of the said Thomas her father, to perform the office by her deputy as Gilbert Marshall, Earl of Strigul, did at the coronation of King Henry the

[1] The office of Constable of England: *in m.*
[2] The office of Marshal of England: *in m.*

Second, that is, to allay disputes in the king's house the day of his coronation, and to make liveries of hostelries and keep the doors of the king's chamber receiving from each baron and earl made a knight on that day a palfrey and a saddle." Whereupon, after hearing the said petition, judgment was delivered on behalf of the king that that office remained in fee in the person of the said king to be assigned to and conferred on whomsoever the said king should be pleased to grant it, and after hearing several reasons and allegations on behalf of the king as well as of the said countess, in that the Court thought that a full discussion of the matter was impossible owing to the short space of time before the coronation, Henry de Percy, by the assent and order of the king himself, was appointed to perform the said office, receiving the customary fees thereto due, saving the right of everyone. And so the said Henry performed that office.

[1]Also, Robert de Veer, Earl of Oxford, brought into the Court a petition of his own, in these terms :—

"To my most honoured lord the King of Castile and of Leon, duke of Lancaster, steward of England, prays your Robert de Veer, Earl of Oxford, that, as the said earl is chamberlain by fee of our most dread lord the king, as have been his ancestors chamberlains of the most noble progenitors of our said lord the king from time immemorial, may it please your very great highness that he may be allowed to perform the said office as have his ancestors from all time."

And the said earl put forward another petition of his own in these terms :—

"To my most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prays your Robert de Veer, Earl of Oxford, that as his ancestors from time immemorial have served the noble progenitors of our lord the king, that is with water before eating as well as after, on the day of their coronation, and have received as their right the basins and towels with which the said progenitors of the king have been served on the days of their coronation, as appeareth in the records of the king's exchequer : may it please your very great highness to grant that he may perform the said office as did his ancestors before and have the fees appertaining to the said office."

And since it is sufficiently evident from records and evidences produced on behalf of the earl in court that the said earl has the right to the said offices to be held in fee as he petitioned above, after a proclama-

[1] For the Earl of Oxford : *in m.*

tion had been made whether any one wished to contravene this petition, no one in any way contravened his claim ; wherefore it was decided that the said earl should perform and do the offices in person if the king were graciously pleased to consent thereto, notwithstanding the minority of the said earl. And the lord king afterwards was pleased and granted that the said earl should perform his said offices on the day of the coronation in his own person, notwithstanding the fact that he was then under age and in the wardship of the king; and so the said earl performed all those offices on the said day of the coronation in all respects, and received likewise as fees of the chamberlaincy for his own use the basins and towels with which he served.

[1]Also John Wiltshire, citizen of London, put forward in the court a petition in these words :—

" To the most honoured lord the king of Castile and of Leon, duke of Lancaster, and steward of England, prays John Wiltshire, citizen of London, that whereas the said John holds certain tenures in Heyden which make up the half of the manor of Heyden, of our lord the king by sergeanty, that is, holding a towel when our said king shall wash his hands before eating on the day of his coronation ; and whereas the half of the manor was lately in the seisin of John son of John Pycot, who held of the lord Edward, late king of England, great-grandfather to our lord the king that now is, by the services above mentioned, as appears by the record of the exchequer of our said lord the king, and prays that he may be accepted to perform the said office by sergeanty in the form above mentioned."

And whereas it appears by records from the exchequer of the lord king shown in Court that the aforesaid tenures are held by the lord king by the aforesaid service, the said John was admitted to perform his service by Edmund earl of Cambridge, his deputy, and so the said earl held the towel in right of the said John, when the lord king washed his hands, on the said day of his coronation, before the breakfast.

[2]Also Thomas de Beauchamp, Earl of Warwick, put forward in the Court a petition in these words :—

" To my most honoured lord the King of Castile and of Leon, duke of Lancaster, and steward of England, prays Thomas de Beauchamp, Earl of Warwick, that whereas his ancestors have at the coronations of

[1] On behalf of John Wiltshire : *in m.*
[2] On behalf of the Earl of Warwick : *in m.*

the kings of England carried the third sword of the swords which are appointed to be carried before the kings at the said coronations; and whereas his said ancestors have held the office of panneter, and served in the same office either in person, or by their deputies and servants, with salt-cellars, knives and spoons, and have had and received the same salt-cellars, knives, and spoons as their fees for the same, may it please you that he should perform his offices at this coronation, and receive the fees, as his said ancestors have performed and received before this time."

When the petition had been considered, and seeing that by evidence and records from the exchequer shown in Court it appeared that the predecessors of the said earl had in times past carried the third sword before the king at his coronation, and similarly had held the said office of panneter at the same time, and received as their fee the salt-cellar and knives placed before the king, it was decided that the said earl should be admitted to perform the said offices on the day of coronation, and should have as his fee the salt-cellar and knives which were placed before the king, as he sat at table on the day of coronation. And with regard to the spoons demanded above, whereas it was not found from records that these spoons were given before this time as fees, the king should do his will. And the lord king after consideration of certain evidences laid before him willed and decreed that the said earl should have the spoons together with the salt-cellar and knives aforesaid, as his fee: and so the said earl did and performed those offices in every respect at the aforesaid coronation, and after dinner received the said salt-cellar, knives, and spoons as his fee.

[1] Item John de Argenthem, Knight, put forward his petition in these words:—

"To his most dread lord the King of Castile and Leon, duke of Lancaster, and steward of England, prays John de Argenthem, Knight, that whereas he holds the manor of Great Wimondeley, in the county of Hertford, of our lord the king by great sergeanty, that is to say, by serving the king at his coronation with the cup, the which service his ancestors have performed from time immemorial for the aforesaid manor, and also at the last coronation, at which time the said John was a ward of our lord the king, and of the age of eight years: may it please his most dread lord to receive the said John to perform this office at the present coronation."

And whereas by records, reasons, and testimony shown in Court on

[1] On behalf of John de Argenthem: *in m.*

behalf of the said John, and also by evidence of nobles and other worthy men, the Court found that the said John holds the said manor of the king by the aforesaid service, it was decided that the said John should do his service to the king on the day of his coronation, and should have as his fee, as he claims, a cup of white silver with which he should serve the lord king, by which office the said John served the lord king on the day of his coronation, as he sat at table, with this cup of white silver; and he received the said cup as his fee.

[1]Item William Furnivall put forward in court his petition in these words :—

"To the most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prays William Furnivall that, whereas he holds the manor of Farnham with the hamlet of Cere by service of finding for our lord the king on the day of his coronation a glove for his right hand, and of supporting the right arm of our said lord the king on the same day, while he holds the royal rod in his hand, of which manor and hamlet the same William and his ancestors from time immemorial have been seised by performing the said service, at such times and seasons, to come and to enable him to do the said service, he must offer himself whenever the Court shall decide; and he prays to be accepted to do the said services."

When this petition had been duly considered, and after a public proclamation had been made, if any one wished to contest the claim of the said William, and no one opposing it was found, that the said William should, on taking the order of knighthood, be admitted to perform the said service, and afterwards, that is, on the Tuesday next before the coronation, the lord king at Kennington did honourably promote the said William to be knight, and so the said William performed and accomplished his office aforesaid on the said day of coronation, in accordance with the finding above mentioned, in all respects.

[2]Item Anne, who was the wife of John de Hastynges, late earl of Pembroke, put forward in the Court a petition in these words :—

"To the most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prays Anne, who was the wife of John de Hastynges, late earl of Pembroke, that whereas the Manor Ashley, in the county of Norfolk, is held of our lord the king by service

[1] On behalf of William Furnivall : *in m.*

[2] On behalf of Anne, widow of John de Hastings, late Earl of Pembroke : *in m.*

of performing the office of the nappery at the coronation of the king, the which manor she holds in dower of the endowment of her said lord: may it please him to accept her to perform this office by her deputy at this coronation of our lord the king, receiving the fees of the said office, that is to say, the cloths when they are taken away."

And whereas, after showing probable evidences and reasons on behalf of the said Anne, and after proclamation had been duly made in Court on this account, no one contested this claim of the said Anne, it was found that she should be admitted to perform the said office by a fit deputy, and so she performed in all respects this office by Thomas Blount, Knight, whom she appointed for this purpose, on the said day of coronation, and after dinner received the cloths taken from the tables, as her fee.

[1]Item, John, son and heir of John de Hastynges, late earl of Pembroke, put forward in Court his petition in these words:—

"To the most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prays John, son and heir to John de Hastynges, late earl of Pembroke, to be received to his office of carrying the great gilt spurs before our lord the king, at his coronation, in the same manner as William le Marshall, his ancestor, carried them at the coronation of King Edward the Second."

When the said bill had been heard and considered, and whereas the said John is a minor and in the guardianship of the lord king, and although he showed sufficiently to the Court records and evidences that he ought by right to perform that office, it was found that it lay with the king's will who should perform the said service that time in right of the said John, and thereupon the lord king appointed Edmund earl of March to carry the said spurs on the said day of coronation, in right of the said heir, saving the right of any other, whosoever it be, and so the same Earl of March carried those spurs on the said day of coronation before the lord king.

[2]Item, the said John put forward another petition in the same Court in this form:—

"To the most honoured lord the King of Castile and of Leon, duke of Lancaster, and steward of England, showeth John, son and heir to John de Hastynges, earl of Pembroke, that whereas he holds the

[1] On behalf of John, son and heir to the aforesaid late earl: *in m.*
[2] For the said John: *in m.*

castle and town of Pembroke, the castle and town of Tenby, the grange of Kingswood, the commonalty of Croytrath, the manor of Castle Martin, and the manor of Tregeyr, by service of carrying the second sword of the king before him at his coronation, that he may be pleased to accept him to perform his said office at this coronation."

[1]Whereupon Richard earl of Arundel and Surrey put forward in Court another petition in these words :—

"To the King of Castile and Leon, duke of Lancaster, and steward of England, prayeth Richard earl of Arundel and Surrey to accept him to perform his office of carrying the second sword before the king at his coronation, as belongeth to him of right, for the county of Surrey."

And when these petitions had been considered, and the reasons of both the said earls had been heard, whereas the said John earl of Pembroke, who was a minor and a ward of the king, showed to the Court better records and more probable evidences and reasons for himself than did the Earl of Arundel, the lord king, when the said matter had been made known in his presence, ordered Edmund earl of March to carry the said sword that time, in the name and in the right of the said Earl of Pembroke, saving the right of any other whosoever he be ; and the Earl of March carried that sword, for this reason, on the said day of coronation, together with the aforesaid spurs.

Item, the said Earl of Arundel put forward in Court another petition in these words :—

"To the King of Castile and Leon, duke of Lancaster, and steward of England, prayeth Richard earl of Arundel and of Surrey to accept him to perform his office of chief butler, which appertaineth to him of right for the Earl of Arundel, receiving the fees thereto due.

Whereupon one Edmund, son and heir to Edmund de Staplegate, produced another petition, in these words :—

"To my most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, sheweth Edmund, son and heir to Edmund Staplegate, that whereas the said Edmund holds the manor of Bilsington in the county of Kent of our lord the king in chief, by the service of being butler to our lord the king at his coronation, as clearly appeareth in the book of fees of the sergeanties in the exchequer of our lord the king, and whereas the said Edmund the father died in possession of the said manor on his demesne as held by the same fee, and whereas

[1] On behalf of Richard earl of Arundel : *in m.*

this Edmund the son being then under age, our lord the king, grandfather to our lord the king that now is, seised the said Edmund the son in his guardianship, for that it was found in the same book that the said manor was held yearly by these services, and took the profits of the same manor for four years, as of his ward, and then committed the said ward with the marriage of the said Edmund the son, to Geoffrey Chaucer,[1] for the which guardianship and marriage the said Edmund the son paid to the said Geoffrey one hundred and four pounds, whereby the said Edmund the son is bound to perform the said office of butler, and prays that he be accepted, receiving the fees anciently due and customary to the said office."

But on considering the said petitions and hearing the records, reasons, and evidences shown in Court for the aforesaid earl, as well as for the said Edmund, the Court found that the said matter, on account of the complexity of the matter involved and the shortness of time before the coronation, could not be fully discussed; and on that ground, as well as because by the record in the exchequer, it was found that the predecessors of the said earl, after the said manor of Bilsington had been severed from them, were in possession of the said office, at these times of coronation; and since it was not found, nor alleged on behalf of the said Edmund, that any of his predecessors had at any time performed this office, the said earl was told that he should perform the said office at the present coronation, and should receive the fees thereto due, always saving the right of the said Edmund, and any other whomsoever, in all things: and so the said earl performed this office.

[2]And it is to be noted that the mayor and citizens of the city of London appeared before the said lord steward, and claimed by the recorder of the same city, by word of mouth, according to the liberty and custom of the said city, that the said mayor, by reason of his office of mayoralty, should, in his own person, serve our lord the king, on the day of his coronation, in the hall, at his dinner, as well as after dinner, in his chamber at the "voide" with a bowl of gold of the said lord king, and should receive the said bowl from the feast of the lord king, and retire with an ewer of gold as his fee, and bring it with him, and that the other citizens, who should be elected for this purpose by the aforesaid city, must serve on the same day, in the office of botelry to help the chief butler at table at dinner, in the hall, as well as after dinner in the great chamber . . . as the mayor and citizens of the same city, their pre-

[1] The poet. [2] On behalf of the Citizens of the City of London: *in m.*

decessors, have been hitherto, as is alleged, accustomed to do, praying to be admitted to perform the said offices for our lord the king in manner as is aforesaid. Whereupon after inquiry had been diligently made before the said lord steward, and whereas by records and evidences in the king's exchequer it was found that the chief butler of the lord king for the time being, on these days of coronation, was accustomed to do the service which was claimed for the said mayor, and to obtain such a fee in times past, the aforesaid matter was shown unto the king that he should do and make known his will about the premises. And the lord king, considering the great gratitude and help which his forefathers have abundantly found before these times in the citizens of the said city, and hoping to find similar gratitude and help in the said citizens for the future, and in order that they might have loyal hearts towards our said lord the king and give faithful obedience to him and help him the more zealously in his needs, desiring heartily to please the said citizens, he willed and decreed that the citizens of the said city should serve in the hall of botelry helping the chief butler, while the king himself sat at table on the day of his coronation, and when the same our lord the king, after dinner, entered his chamber and asked for wine, the said mayor should serve our said lord the king with a bowl of gold and afterwards should receive that bowl with the ewer, appertaining to the same bowl, as a gift from the king; and so the said mayor and citizens duly fulfilled the said services, and the said mayor received the bowl with which he served the king in accordance with the will and decree of the lord king himself.

[1]Item, John Dymock, Knight, put forward in Court a petition in these words :—

"To the most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prayeth John Dymock, Knight, that he may be accepted to perform his service to our most dread lord the king on the day of his coronation, as belongeth to him, by right of Margaret his wife, for their manor of Scrivelsby, as the ancestors of the said Margaret have done and claimed, as in a bill hereto annexed is plainly declared."

The bill of which mention is made in this petition was as follows :—

"The demand which John Dymock, Knight, makes to our lord the king, that he allow him his certain service which belongeth to him by fee and right, on the day of his coronation, which his ancestors have held and possessed in the times of the kings, the ancestors of our lord the king

[1] On behalf of John Dymock, Knight: *in m.*

that now is, whom God preserve, on the days of their coronation, that is to say, that the king do cause him to have, on the eve of the coronation, one of the best chargers which the king has, with the saddle and the harness, well covered with mail, together with all the armour belonging to the body of the king, entirely as the king himself would have it if he were to go into mortal combat. In this manner the said John must come armed with the same armour, and mount the same charger well covered, the day of the coronation, and ride before king in the procession, and must say and cry to the people three times together, in hearing before all the people, that if there be any man high or low who will deny that his liege lord Sir Richard, kinsman and heir to the King of England, Edward, now lately dead, ought not to be crowned King of England, that he is ready with his body to adventure now, or whatsoever day he shall choose, that he lieth as a false traitor. And if any deny and he make the adventure for the king, the horse with all the harness shall belong to him as his right and fee. And if none deny, when the procession lasts, or for three hours immediately after the procession, and the king is anointed and crowned, he must dismount and be disarmed, and then it is to be according to the king's will whether the charger and the armour belong to him or not.

Whereupon Baldwin de Frevile, Knight, put forward in Court a petition in these terms :—

"To my most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prayeth Baldwin de Frevile, kinsman and one of the heirs to Philip Marmion, that is, kinsman and heir to the eldest daughter of the said Philip, that whereas he holds the castle of Tamworth, in the county of Warwick, of our most dread lord the king as of his crown, of the inheritance of the said Philip to the said daughter, bringing in part of his property by service of being at the coronation of our said lord the king in his armour and on one of the king's chargers, if any wish to gainsay his coronation, to defend it as belongeth to him : may it please your most dread lordship to accept him to perform the said services, and to command that those things which belong to him for the performance of the said services may be delivered to him."

After the aforesaid petitions had been read and considered, and after a violent and prolonged debate about the said services between the said John and Baldwin, and when several reasons, records, and evidences had been heard on both sides, the Court found that the said John showed and alleged in Court more and better records and evidences on his behalf, than did the said Baldwin on his. On this ground and also because several

nobles and magnates appeared in the said Court and gave evidence before the said lord steward, that the said lord King Edward, and the said lord prince, lately dead, frequently asserted, while they lived, and said that the aforesaid John ought of right to perform the said service for the said manor of Scrivelsby, it was found that by the will and command of the king the said John should on this occasion perform the said office. Provided, however, that, if the said Baldwin, in the three weeks next after the feast of Saint Hilary next following, were to come and show reasons, records, or evidences why he ought of right to do the said office, then the said Baldwin would be heard, and full justice should be done unto him then, in accordance with the advice of a sound council; and if he in the time set by the Court in the said manner did not come, then the said Baldwin is to be for ever excluded, and the said John shall perform the said office in right of his said wife the heiress, as he petitioned.

[1]Item, William de Latimer, and John, son and heir to John Mowbray of Axiholm, put forward in Court a petition in these words :—

"To the most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, pray William Lord Latimer, and John son to John Mowbray of Axiholm, that, whereas William Beauchamp of Bedford, whose lands they hold, had the office of almonry to our most dread lord the king on the day of his coronation, receiving the fees accustomed for performing the said office, as appears more fully by record in the Red Book of the Exchequer, and of which office they and their ancestors and all who held the lands have been possessed before this time, receiving a silver almsdish usually placed before our said most dread lord on the said day with a tun of pure wine for performing the said office, that they may be accepted."

And whereas it appears clearly in the Red Book of the Exchequer of the king shown in Court that the late William de Beauchamp, of Bedford, whose lands the lord king, in right of the said John, a minor, and in his guardianship, and the said William de Latimer, in his own right, do now hold, did in his lifetime have and exercise the said office, it was found that the said William de Latimer should be admitted to perform the said office on that day of coronation both for himself and for the aforesaid heir, and that they should have as their certain fee the silver almsdish placed before the king as he sat at table on the said day of coronation: and if it should in the future chance to be reasonably found that they ought by right to

[1] On behalf of William de Latymer and John de Mowbray: *in m.*

have a tun of wine, then they are to receive such a tun; wherefore the said William de Latimer fulfilled the said office in all respects on the said day of coronation, in accordance with the above finding, and received after dinner the said silver dish for his use and that of the aforesaid heir.

[1]Item William de Bardolf showed in Court a petition in these words:—

"To the most noble and dread lord of Spain, steward of England, showeth William Bardolf that, whereas he holds certain lands in the town of Addington, as his inheritance, held of the king in chief by sergeanty, that is, finding on the day of coronation for our most dread lord the king a man to make a mess, which is called *dilgirunt*, and if fat be added, then it is called, *malpigeryum*, in the kitchen of the king: wherefore may it please the said steward to accept a man to make for the said William on the said day of coronation the aforesaid service according to the tenor and purpose of a record made in the king's exchequer."

And since there is contained amongst the records of the said exchequer an entry that the said land is held of the lord king in chief by sergeanty, as is stated by this petition, it was found that the said William should be admitted to perform the said office, and so the said William performed his office above mentioned by one appointed by him.

[2]Item, Richard Lyons put forward a petition in these words:—

"To my most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prayeth Richard Lyons that, whereas he holds the manor of Liston because John de Liston and his ancestors from time immemorial have made the wafers with which the noble progenitors of our lord the king that now is have been served on the day of their coronation, as appeareth by record of the exchequer, may it please your great Highness to grant that he may perform the said service and office on the day of the coronation of our said lord the king, and have the fees appertaining to the said office."

Whereupon, seeing that it was sufficiently certain from records that the said manor is held of our lord the king in chief by the said service, and no one contested his claim; it was found that he should perform the said office on the said day of coronation, and receive the fees due; and so the said Richard performed that office.

[1] On behalf of William de Bardolf: *in m.*
[2] On behalf of Richard Lyons: *in m.*

[1]Item, a petition was delivered in Court on behalf of the barons of the Cinque Ports as follows :—

"To our lord the King of Castile and of Leon, steward of England, show the liege men of our lord the king and barons of the Cinque Ports that by virtue of their franchise, granted by his ancestors to them and their successors, they claim that every time that the Kings of England are crowned they shall carry over the head of the king a cloth of gold or of silk, according to the will of the king, on four lances beaten with silver, and at the four corners of the cloth aforesaid four bells of silver gilt, and that all these things shall be at the expense of the king. And also they claim that after that they have performed this service for the king, they shall have all the aforesaid things for their fee. And also they claim to have by the same franchise the chief table at the right hand of the king, in the hall, to sit at their dinner on the day of the coronation."

And whereas no one contested this claim and also it was sufficiently recognized that the said barons were accustomed to perform the said service to the lord king at his coronation, the Court found that the said barons should be admitted to perform the said service in form as above mentioned, receiving the fees due and accustomed, and should sit for that time at the principal table on the right-hand side of the hall, saving always in everything the right of the said king, and so the said barons performed the said service and received their fees and sat at the said chief table on the right-hand side of the hall on the said day of the coronation, according to the finding above.

[2]Item John FitzJohn put forward in Court a petition in these words :—

"To the Steward of England showeth John FitzJohn that whereas the manor of Scoulton, in the county of Norfolk, is held of our lord the king in chief by service of being chief lardiner at the coronation of our said lord the king, the which service my lord Geoffrey Burdeley made at the coronation of Sir Edward, grandfather to our said lord the king that now is, for the services of the said manor, and also it was found in the twenty-first year of the reign of King Edward, the third since the Conquest, before William de Middleton, the escheator of the said county, by a *diem clausit extremum*, that the said manor was held by the same service : wherefore may it please the said steward to accept the said John to the said service as of right of his wife, and in manner as others who have held the manor were received from time immemorial."

[1] On behalf of the Barons of the Cinque Ports : *in m.*
[2] On behalf of John FitzJohn : *in m.*

After the said petition had been seen and considered, and after diligent inquiry had been held about its contents, the Court found that the said manor was held of the lord king by the aforesaid service: wherefore decision was given that the said John should be admitted to perform the said office, as was demanded; and so he was admitted, and exercised and performed the said office on the said day of the coronation, in his own person and by his deputies.

[1]Item Nicholas Heryng put forward in Court a petition in these words:—

"To my most honoured lord the King of Castile and Leon, duke of Lancaster, and steward of England, prayeth Nicholas Heryng that whereas he holds of our lord the king the manor of Catteshull, in the county of Surrey, by great sergeanty, that is, by the services of being usher of the chamber of our said lord the king in the right of Agnes his wife, as appears by various records in the exchequer, he be received to perform his said office in manner as thereto belongeth."

When the petition had been duly considered, whereas the said claim does not touch the coronation of the king, the said Nicholas was told to go to the lord king to obtain justice on his said petition, if he thought fit.

Now on Saint Swithun's day after breakfast there assembled the nobles, knights, and the mayor, sheriffs, aldermen, and very many citizens of London, and other horsemen, in great number, suitably adorned, in an open space by the Tower of London; and when they had remained there for a short time, the lord king came out of his said Tower clothed in white, with a huge crowd of peers, nobles, knights surrounding him, and squires in his train, and moreover sergeants-at-arms of the armed men going before. And on assembling there they rode solemnly with trumpets and all other kinds of music through the public streets of London to the noble road called the Cheap to Fleet Street and so straight to the said royal palace of Westminster, and came to the great hall of the said palace: and thereupon the said lord king with the peers, nobles, and very many others of his faithful men went to the high marble table in the said hall, and asked for wine, and when it was brought, he drank it, and the others standing round likewise drank of it, after which the king retired royally with certain nobles and his household to his chamber; and when dinner was over, and after the lord king himself had bathed, as is fit, he went to bed, and likewise did the others.

[1] On behalf of Nicholas Heryng: *in m.*

Now in the morning the king arose, and after hearing the services of the day and Mass, clothed in most clean garments and only shod with shoes, he came out of his chamber and went down into the said great hall with a great number of peers and nobles; and there met him Simon Archbishop of Canterbury, and other prelates, vested in pontificals, and the clergy of the realm in silken copes, and a thronging crowd of the people at the said high table in the hall; and when the king sat down in his royal seat, the said prelates and clergy there prepared his procession, and in the meantime the said William de Latimer, as almoner in his own person and by his deputies, strewed the way from the said hall to the stage in the church of St. Peter at Westminster, some red ray cloth on which the king and the other nobles were to go to the said church, and when the king arose there went before him the said lord duke with the said principal sword, as in his right aforesaid; Edmund earl of March, with the second sword, and the spurs, in right of the said Earl of Pembroke; and the Earl of Warwick, with the third sword, in his own right, as is aforesaid; and Edmund earl of Cambridge, with one royal rod; and Thomas de Woodstock, with the other royal rod, in his hands, by commandment of the king; and on the top of these rods were two doves. Before them went Adam Bishop of St. David's, chancellor of England, bearing in his hands a consecrated cup of great price, and before him Henry Bishop of Worcester, treasurer of England, carrying in his hands a paten, and before them many other prelates and others of the clergy. Now after the king came the Archbishop aforesaid, William, Bishop of London, and William, Bishop of Winchester; and so the king and all the others aforesaid went in procession to the said church. And when the king was lying before the high altar, the Archbishop blessed him there; and when he arose, the aforesaid prelates and nobles led him to the stage set up in a conspicuous place appointed for this purpose in the church; and there they set him in his royal seat, honourably adorned, with the whole people then present looking on. And all this time the barons of the Cinque Ports carried over the king a square cloth of purple silk on four silvered lances with four bells silver gilt, four barons to each lance. And when the king was sitting in his seat, Richard, earl of Arundel came bringing in his hands by the king's command a noble royal crown, and likewise William, earl of Suffolk, by a similar command of the king, brought a royal sceptre on the top of which was a cross; and the Earl of Suffolk also brought a precious vestment, and William, earl of Salisbury, such another vestment, in which afterwards the lord king was clothed. Afterwards there was administered by the said Archbishop

to the lord king the oath "to grant and keep and by his oath confirm to the people of England the laws and customs granted by the ancient kings of England, his lawful and religious predecessors; and namely the laws customs and franchises granted to the clergy and people of the said kingdom by the glorious king Saint Edward," and "to keep peace and godly agreement, entirely according to his power, both to God, the Holy Church, the clergy and the people," and "to cause law, justice, and discretion in mercy and truth to be executed in all his judgments," and also "to grant to hold and keep the laws and rightful customs of the Church, and to cause them to be upheld by the king, and defend them which the commonalty shall justly and reasonably choose, as much as in him lieth." The said Archbishop then went to the four sides of the said stage and explained and told the whole people how the said lord king had taken such an oath as this; asking the same people if they would consent to have him as king and liege lord, and to obey him as their king and liege lord; and they unanimously consented. And when this was done the Archbishop began with a loud voice the hymn *Veni Creator*. When this was over and when the Archbishop had said certain devout prayers over the king, and a solemn litany had been chanted by the said prelates and clergy, the said lord king, after the vestments in which he had hitherto been clothed had been rent, was anointed with holy oil and with chrism by the Archbishop, as is usual, in divers parts of his body, at the step of his chair, and was immediately crowned. Afterwards there were given and put upon him the sword called Curtana, the sceptre, ring, spurs, and the other regalia as was fitting: and the nobles and lords stood round and raised the lord king and placed him in his said chair. Then the prelates and the clergy, after the saying of the devout psalm *Te Deum laudamus*, went to the high altar to celebrate high Mass, and in the middle of the Mass the said lord king came down from his place to the step before the said altar and there offered a mark of gold, and going up again he was placed again in his chair: and then while the prelates and clergy were busied about the solemnity of the Mass, divers lords and nobles, whose names follow, did their liege homage to our lord the king: viz.—John, duke of Lancaster; Edmund, earl of Cambridge; John, earl of Richmond; Edmund, earl of March; Richard, earl of Arundel; Thomas de Beauchamp, earl of Warwick; William de Ufford, earl of Suffolk; Hugh, earl of Stafford; William de Montague, earl of Salisbury; Henry de Percy; Thomas de Ros, of Hamleigh; Ralph Basset, of Drayton; John de Nevill; Omer de Saint Amand; Reginald Grey, of Ruthin; James de Audley, of Helegh; William la Zouche, of

Haryngworth; Robert de Willoughby; Roger de Scales; Roger Lestrange, of Knokyn; John Lovell; John la Warre; Walter Fitz-Walter; William de Bardolf; John de Montagu; Gilbert Talbot; John de Buttcourt; Henry de Grey, of Wilton; John de Wellington; Philip Darcy; Thomas de Berkeley; Michael de la Pole; Hugh la Zouche, of Fulborne; Ralph de Cromwell; William Botreaux; Richard Seymour, of Somerset; Ralph, baron of Greystock; William Furnivall; Archibald de Grelly, Capitan de la Bouche; and Sinebrondus de Curton.

Now when the solemnity had been finished and Mass said, the said lord king, with the whole assembly of the said prelates, peers, and nobles, came out of the said church and went to his said palace through the great hall aforesaid to his private chamber, and rested there awhile, and then came down into the hall; and after washing his hands he immediately sat in his royal seat at the high table. There sat at the same table with him several of the aforesaid prelates on either side of him; on the right side of the said hall the barons of the Cinque Ports kept the chief table, and the clerks of the chancery of the lord king the second by the first and second form as the lord steward had appointed, and at the other lower tables on the same side sat the justices of the lord king, the barons of the king's exchequer, and other honourable persons according to their estates, and at the tables on the left side of the hall were the sheriffs, the recorder, the aldermen, and several citizens of the city of London; and the middle tables were occupied by other honest men of the commonalty of the realm; and when they sat down in manner as is aforesaid, before the lord king was served at breakfast, the said lord king honourably promoted his most dear uncle, Thomas of Woodstock, to be Earl of Buckingham, Henry de Percy to be Earl of Northumberland, John de Moubray of Axiholm to be Earl of Nottingham, and Guichard Dangle to be Earl of Huntingdon, and likewise he promoted to the noble order of knighthood Edward son of Edmund, earl of Cambridge; John, son of Thomas Ros, of Hamelak; Robert de Greye, of Retherfeld; Richard, son of Gilbert Talbot; Gerard, son of Warin de Lisle; Michael, son of Michael de la Pole; Richard de Ponynges; Robert de Harrington; and Thomas de la Mare: and on each of the said earls and knights he bountifully lavished his royal gifts, as the royal munificence requires and demands. Now, in the meanwhile during this time of breakfast the lord steward and the aforesaid constable and marshal and divers other knights by their command and appointment duly rode mounted on noble chargers into the hall to the worshipful people there assembled, and to allay debates and dissensions that might arise there; and all this time the said Earl of

Derby, standing on the right hand of the king as he sat at table, held in his hand the said principal sword naked and drawn, and the said Earl of Stafford before the lord king carved by appointment and in right of the said lord duke as is aforesaid. Now after breakfast the lord king went up to his chamber with the prelates, peers and nobles aforesaid, and then the nobles, knights, and other well-born gentlemen spent the rest of that day up till dinner time in dancing, leaping, and solemn minstrelsy for joy at that solemnity. And after dinner the lord king and the others aforesaid, wearied with extreme toil, sought rest and slept.

Now on the next day, Friday, while the king was in his aforesaid palace, the prelates, lords and nobles aforesaid and others in a very great number assembled at the church of St. Paul, at London, and made a solemn procession through the said city, praying humbly and devoutly for the good estate of the king and the happy rule of his reign, and for the soul of the said noble lord Edward, late king, and other faithful departed; and after the procession, Thomas, Bishop of Rochester made a sermon, to the well-pleasing and assent, as is believed, of the King of kings. And after these things had been done, the said nobles and lords departed to the king at Westminster, and feasted with him. And after breakfast, after leave was asked of the king and with difficulty obtained, each went his way, and so ended the aforesaid solemnity.

Note: that the said King of Castile and Leon, duke of Lancaster, and steward of England, delivered this account of the proceedings by his own hands in the chancery of the lord king to be enrolled in the rolls of the said chancery.

XV.

Description by Thomas Becket of the Delivery of the Holy Oil to him by St. Mary

The legend of the miraculous delivery of the oil of unction to Thomas Becket by St. Mary the Virgin was largely used by Henry IV. for his own purposes in his desire to establish his throne. The document here printed professes to be a relation by the Archbishop of the delivery of the oil, and represents the state of the legend early in the fifteenth century.

The manuscript is considerably defective, and words missing have been supplied from a later manuscript of the same century (Ashm. MS. 59, fo. 77), but which has an extremely corrupt text.

[Bodl. Ashmole MS. 1393, fo. 52.]

Quando ego Thomas Archiepiscopus exul ab anglia transiebam in Franciam et veni ad papam alexandrum qui tunc erat vt ei ostenderem consuetudines malas et abusiones quas Rex anglie introducebat in ecclesiam sanctam. Quadam autem nocte cum essem in ecclesia sancte columbe in oracionibus meis rogaui Reginam virginum beatissimam virginem mariam vt exoraret filium suum concedere dicto Regi anglie et heredibus suis propositum et voluntatem emendandi se erga ecclesiam Dei et quod christus pro sua magna misericordia ipsum ampliore dilec-cione diligere faceret sanctam ecclesiam dei statimque apparuit michi beata virgo maria habens in pectore /suo quandam aquilam [fo. 52*b* auream et in sua manu tenens eam perparuam ampullam lapideam et ipsam aquilam de pectore suo accipiens ampullam inclusit et aquilam cum ampulla in manu mea posuit et hec verba per ordinem dixit ista est vnccio de qua debent vngi reges anglorum non isti qui modo regnant sed qui regnabunt ipsi maligni sunt et erunt et propter eorum peccata multa amiserunt et amittent sunt autem reges anglorum futuri qui ista vnccione vngentur benigni et pugiles ecclesie erunt Nam illi terram amissam a parentibus pacifice recuperabunt donec aquilam cum ampulla [fo. 54 secum habeant. Est etenim rex futurus qui post ista vnccione vnge-tur qui terras a parentibus amissas videlicet Normanniam et aquitaniam recuperabit sine vi Rex iste maximus erit inter reges et est ille qui

recuperabit multas ecclesias in terra sancta et effugabit omnes paganos de Babilonia, et ibidem plures ecclesias sanctas edificari faciet. Quocienscunque vero Rex iste dictam aquilam in pectore suo portabit de suis inimicis victoriam habebit et regnum eius augmentabitur. Tu autem Thoma futurus es martir dixit ei† beata virgo maria et tunc rogaui ipsam beatam virginem /mariam vt ostenderet michi vbi custo- [fo. 54*b*
direm tam preciosum sanctuarium [que] dixit michi est vir quidam [in ciuitate ista] monachus ecclesie sancti [Cipriani] pictauensis in[iu]s[t]e eiectus ab abb[ate] s[uo, qui rogat] papam vt abbas [eum in abbatiam] suam r[educat], trade sibi aqui[lam istam cum ampulla] vt ipse eam ad [abbatiam] pectauensem portet et [in ecclesia] sancti Georgii iuxta [ecclesiam sancti Hilla]rii eam abscon[derem in capite] ecclesie versus occidentem sub l[apide mag]no et ibi inuenietur tempore [opportuno] et erit capud paganorum [causa in]uencionis istius aquile hec omnia mihi tradidit beata virgo maria in quodam vase plumbeo.

Translation.

When I, Thomas, Archbishop of Canterbury, was fleeing in exile from England to France, I came to Pope Alexander, who was then at Sens, to show him the customs and abuses which the king of the English was bringing into the Church. And one night, as I was praying in the church of St. Columba, I asked the queen of virgins to give to the king of England and his heirs a proposal and the will to amend their lives towards the Church of God, and that Christ of his great mercy would make the king love the holy Church with fuller love. Immediately there appeared to me the blessed Virgin with an eagle of gold in her bosom, and with a small phial of stone in her hand. She took the eagle from her bosom, and put the phial into it, placed the eagle and phial in my hand, and said these words: "This is the oil with which the kings of England must be anointed, but not those wicked ones who now reign or will reign, and who, on account of their many crimes, have lost and will lose much. But kings of the English shall arise who will be anointed with this oil, who will be good and champions of the Church. They will recover the lands lost by their forefathers as long as they have the eagle and phial. Now there will be a king of the English who will be the first to be anointed with this oil: he shall recover by force the land lost by his forefathers, that is to say, Normandy and Aquitaine. He will be greatest amongst kings, and he it is that will build many churches in the

holy land, and will put all the heathen to flight from Babylon, and will build many churches there. And as often as he carries this eagle on his breast he will have the victory over all his enemies and his kingdom will be ever increased. For thou art to be a martyr."

And then I prayed the blessed Virgin Mary to show me where to keep so precious and holy a thing, and she said to me: "There is a man in this town, a monk of St. Cyprian's of Poitiers, who has been unjustly expelled by his abbot from his abbey. He is now asking the Pope to restore him to his abbey. Give him the eagle and phial for him to take to the abbey at Poitiers. And I would hide it in the church of St. George by the church of St. Hilary, and the western end of the *chevet* of the church under a great stone, where it will be found at a convenient time. This is [the oil of unction of the kings of the English] and the head of the Pagans will be the cause of the invention of this eagle." All these things were given to me by the blessed Virgin Mary enclosed in a leaden vessel.

XVI.

Forma et Modus

The document usually known as the *Forma et Modus* consists of a description in paragraphs of the whole ceremony of coronation, and it also gives a list of the principal officers connected with the coronation. The manuscript from which it has been edited has been considerably injured by the binder, who has cut off the marginal headings to the paragraphs: the defects thus caused have been supplied from Bodl. Ashm. 770, fo. 69, which is one of the numerous manuscripts of the *Forma et Modus*. Several copies of translations into English also exist, but all the manuscripts and versions known appear to have been derived from a common source. For all the copies known begin the list of ornaments carried in the procession with *Crux*. From the proximity of the word to *Patena* which follows, it is reasonable to suppose that *Crux* is a mistake for *Calix*, with reference to St. Edward's Chalice, which is not mentioned in the list at that place. The date of the document must be later than the beginning of the fifteenth century, as in the list of officers at the end the Duke of York is privileged to carry the crown, and this title was first conferred in 1385.

In many places the phraseology reminds the reader of the rubrics of *Liber regalis*, and the order of the service follows very closely the *Liber regalis*.

The list of officers at the end is interesting. The extraordinary number of people called Nicholas is probably due to an expansion of the letter N, which appears before their names in *Liber regalis*. It will be noticed that the hereditary offices are on the whole still in the hands of the same families as hitherto. The marshalship however has already passed into the family of the Earls of Norfolk.

The duty of the lord great chamberlain is added in French at the end of the document.

[Bodl. MS. 596, fo. 47.]

/*Forma Regum et Reginarum Coronacionis Anglie* [fo. 47

[1] *Prince*[*ps equitabit*] *de T*[*urri Londonie*].[1]

In Primis. Princeps nouiter coronandus ante diem sue Coronacionis. nobili et decentissimo cultu apparetur equitando a Turri londonie vsque ad palacium Regum Westmonasterii per medium Ciuitatis londonie capite denudato. equitantibus cum eo Dominis temporalibus et Communitate Ciuitatis predicte cum proceribus et aliis.

[1]*Sede*[*s regalis*].[1]

Item Prouideatur quod in die Coronacionis predicte in magna aula regia Westmonasterii sit sedes Regalis eminens pannis sericis et inauratis cum quissinis et tapetis decenter ornata.

[1—1] *In marg.*

[1]*Pulp*[*itum*].[1]

Item Prouideatur quod in Ecclesia Westmonasterii sit vnum Pulpitum cum gradibus ex vtraque parte eiusdem et bene ornetur cum pannis[2] ex omni parte et in area eius.

[1]*Tronus* [*Regalis*].[1]

Item quod in dicto Pulpito sit Tronus Regalis et sedes in quo Rex sedere debet decentissime ornatus cum palliis sericis et quissinis inauratis.

Abbas Westmonasterii [*in later hand*].

Abbas [*Westmonasterii*] *infor*[*mabit Regem*].

Item notandum quod Ab[bas W][3]estmonasterii qui tempore fuerit per biduum vel triduum ante Co[r][3]onacionem Regis vel Regine informabit eos de obseruanciis eorum faciendis in eorum Coronacione et ad mundendas eorum consciencias ante percepcionem sacre vnccionis. Et si abbas fuerit mortuus infirmus aut in partibus remotis aut legitime impeditus tunc debet eligi vnus monachus de gremio ecclesie per Conuentum Westmonasterii qui vices abbatis supplebit in hoc casu.

[1][*C*]*amisia et* [*t*]*unica.*[1]

Item dicto die Coronacionis Princeps coronandus /in prefata [fo. 47*b* sede Regali eleuabitur in dicta aula ipso tamen prius balneato et post balneum preparentur sibi Camisia et Tunica serice facte et aperte vsque ad pectus et inter scapulas et in compagibus brachiorum aperturis Tunice et Camisie predictorum sibi inuicem annexis casulis† argenteis et super dictam Tunicam induatur aliis vestimentis nobilibus et tantummodo caligis siue sotularibus calcietur.

[1][*Proc*]*essio* [*sol*]*empnis.*[1]

Item ordinetur processio per Abbatem et Conuentum Westmonasterii solempnis in Capis de Ecclesia Westmonasterii ad sedem regalem in aula predicta in qua princeps expectat in qua processione erunt Archiepiscopi Episcopi et alii prelati et tunc descendet princeps et sequetur processionem in ecclesiam Westmonasterii et ibit super pannum stragulatum positum a dicta sede super terram vsque ad pulpitum in predicta ecclesia Westmonasterii ordinatum et cantabuntur in dicta processione ea que in Recepcione Regum et Reginarum debent ex solito decantari.

[*Cru*]*x.*[4]

Item. Crux. Patena. Sceptrum et virga regia. que sunt de Regalibus

[1]—[1] *In marg.*

[2] *After this word* sericis et inauratis *follows but has been struck through.*

[3]—[3] A large hole in MS.

[4] *In marg.* This must be a mistake for the stone chalice of St. Edward.

deferentur in processione per Abbatem et Priorem et Seniores monacho[s West]monasterii[1] in palacium Regis de ecclesia Westmonasterii et ibi tra[dentur][1] diuersis magnatibus ad ea deferenda coram Principe de palacio ad ecclesiam Westmonasterii assignatis.

[2]*[Ba]rones quinque [po]rtuum.*[2]

Item Barones quinque portuum portabunt hastas argenteas per picturam cum Campanellis argenteis et deauratis, et [3]hastis eris affixus pannis sericis[3] protegens desuper Regem et Reginam in processione supradicta ad ecclesiam Westmonasterii supradictam et sic transibunt de sede regali in aula vsque ad pulpitum in ecclesia Westmonasterii.

/[3]*Abbas W[estmonasterii]*.[3] [fo. 48

Item Abbas Westmonasterii vel monachus supplens vices eius semper debet esse paratus Regis et Regine lateri adherere pro eorum informacione continua.

[2]*Archiep[iscopus inquirit] volun[tatem populi]*.[2]

Item postquam Princeps paululum quieuerit in cathedra seu trono in dicto pulpito ordinato tunc archiepiscopus Cantuariensis ad iiij[or] partes dicti pulpiti alta voce inquiret a plebe voluntatem de dicti principis coronacione ipso Principe interim stante in dicto trono seu Cathedra atque ad .iiij[or] partes dicti pulpiti dum archiepiscopus populum alloquitur se vertente et post dictam interrogacionem cantetur antiphona *Firmetur manus tua.*

[2]*Obla[cio Regis]*.[2]

Item. finita antiphona predicta descendat rex de pulpito predicto vsque ad magnum altare ducentibus eum Episcopis super quod tenetur offerre pallium vnum et vnam libram auri eius complendo preceptum qui dixit : Non appareas vacuus in conspectu domini dei tui.

[2]*Rex pros[ternitur] ante [altare]*.[2]

Item post oblacionem factam prosternat se Rex super pauimentum ante altare prius per regis ministros pannis et quissinis decentibus sericis stratum donec archiepiscopus vel alius eum coronaturus super eum dixerit oracionem *Deus fidelium*[4] *&c.* et tunc fiat sermo ad populum.

[2]*Rex pre[stat] iuram[entum]*.[2]

Item finito sermone accedit Rex ad altare ad faciendum iuramentum suum quod debet confirmare cum sacramento dominici corporis.

[1] A large hole in MS.

[2—2] *In marg.*

[3—3] *leg.* hastis erit affixus pannus sericus.

[4] This should be *humilium*.

[1]*Rex iter[um] proster[nitur].*[1]

Item tunc incipiatur ympnus. *Veni creator spiritus.* et solempniter decantetur, quo inchoato prosternat se Rex vt prius coram altari predicto donec super ipsum letania et prefacio ex toto decantentur, quibus decantatis surgat Rex et resideat in cathedra sua. paululum quiescens.

[1]*Vnccio R[egis in] quinq[ue locis].*[1]

Item postea surgat Rex de cathedra et vadat /ad altare et [fo. 48*b* deponet vestes suas preter Tunicam et Camisiam predictas vt recipiat vnccionem. choro canente antiphonam. *Vnxerunt salamonem* cum oracione subsequenti et tunc vngatur in quinque locis videlicet in manibus interius in pectore inter scapulas in compagibus brachiorum et in capite in modum crucis cum oleo sancto et postea in capiente† faciendo crucem cum crismate ansulis predictarum Tunice et Camisie prius apertis.

[1]*[Ab]bas [We]stmonasterii.*[1]

Item post vnccionem predictam et lineis panniculis detersis. postea debent comburi connectantur ansule aperturorum†. predictarum propter vnccionem ab abbate Westmonasterii vel eius vices gerente.

[1]*[Ab]bas Westmonasterii [de]ponet pileum Regis.*[1]

Item post vnccionem capitis Regis. idem capud cooperiat pileo lineo propter vnccionem sanctam, et sic permanebit vsque ad octauum diem vnccionis, ad quem diem abbas Westmonasterii vel eius vicem gerens veniet ad Regem et deponet dictum pileum et capud Regium lauabit et mundabit.

[1]*[A]bbas Westmonasterii [in]duet Regem [R]egalibus.*[1]

Item post dictam vnccionem abbas Westmonasterii vel eius vicem gerens induet Regem regalibus indumentis videlicet Sindonis colobio ad modum dalmatice formato, caligis et Sandariis, Et tunc sequantur benedicciones ornamentorum Regalium ab archiepiscopo.

[1]*[R]ex induatur per [A]bbatem Westmonasterii [l]onga tunica.*[1]

Item his expletis. prefatus Rex ab abbate Westmonasterii vel eius vicem gerente tunica longa intexta magnis ymaginibus aureis ante et retro induetur super predictum colobium cum caligis Sandariis et calcaribus tibiis eius coaptatis.

[1]*[B]enediccio Ensis.*[1]

Item post hoc benedicatur ensis regius et dictum ensem idem rex[2] ab Episcopis accipiet et seipsum precinget cum dicto ense et armillas

[1—1] *In marg.* [2] *Interlined.*

recipiat, deinde pallio Regali induatur /quod quidem pallium [fo. 49 quadrum est. et aquilis aureis contextum.

[1]*Imposicio* [*Corone*] *Capiti* [*Regis*].[1]

Item postquam hiis omnibus induatur dictus Rex. tunc benedicatur corona et imponatur capiti Regis. per archiepiscopum et postea benedicatur anulus et Regi detur in manibus ab Episcopo.

[1]*Oblac*[*io Ensis*].[1]

Item post hec offerat Rex Ensem predictum super altare deo quem Comes dignior tunc presens redimat pro Centum solidis et deferat nudum ante Regem cuius ensis precium dicto altari pertinet.

[1]*Accepc*[*io virge*] *et Sc*[*eptri &c.*].[1]

Item post hoc accipiat Rex cirotecas et postea sceptrum cum cruce in dextera manu et virgam in sinistra deinde benediccione data super eum osculabitur Episcopos a quibus etiam et aliis proceribus ducetur honorifice ad regale solium choro cantante. *Te deum laudamus.*

[1]*Prelati* [*et alii fa*]*cient* [*homagium*].[1]

Item statim postea. faciant prelati et magnates fidelitatem suam et homagium ligeum domino Regi et tunc incipatur missa.

Item dum cantatur Gloria in excelsis deo. Rex incensabitur a diacono et ad Credo osculabitur librum textus.

[1]*Obla*[*cio panis*] *et vi*[*ni*].[1]

Item dum canitur offertorium. procedat Rex ad altare et faciat oblacionem panis et vini et postea offerat marcam auri, quo facto Rex capud suum inclinet paululum dum archiepiscopus sibi benedicat cum duabus oracionibus et benediccione finita Rex reducatur ad tronum suum siue solium suum.

[1]*Percepcio* [*corporis*] *dominici per* [*Regem*].[1]

Item osculo pacis post Agnus dei ab eo recepto descendat Rex de solio et accedat humiliter ad altare, percipiatque corpus domini et sanguinem, quo recepto abbas Westmonasterii ministrabit ei vinum de calice lapideo. de Regalibus et tunc immediate redibit Rex ad solium suum.

/[1][*D*]*eposicio corone* [*a*] *Capite Regis.*[1] [fo. 49*b*

Item expleta missa descendat Rex de solio suo et procedat ad magnum altare et ibi ab archiepiscopo Episcopis et magnatibus ipsum precedentibus vsque ad feretrum Sancti Edwardi est incessurus vbi

[1—1] *In marg.*

deponet Archiepiscopus coronam Sancti Edwardi de capite regis ponetque omnia super altare Sancti Edwardi.

[1]*[Re]x est exutus [R]egalibus &c.*[1]

Item tunc magnus Camerarius saltem Comes Oxonie exuet Regem regalibus antedictis in loco clauso prope feretrum sancti Edwardi que regalia singillatim sicut a [Rege] auferentur tradentur abbati Westmonasterii super dictum altare reponenda.

[1]*[R]ex coronatur [a]lia Corona.*[1]

Item hiis expletis et Rex aliis vestibus reindutus honorifice procedet ad altare Feretri Sancti Edwardi predicti archiepiscopus predictus imponet aliam coronam capiti Regis reuerenter quem portabit ad palacium suum.

Item Rex reuertitur ad palacium postquam dictus Rex sic coronatus et sceptrum de Regalibus in manibus portans a. dicto feretro ad magnum altare et sic vsque ad pulpitum, deinde per medium chori descendat et vadat eadem via qua venerit in ecclesiam prenominatis Comitibus predictos gladios coram Rege deferentibus ac dictis Baronibus de quinque portibus pannum cum hastis super capud Regis portantibus cum magna gloria sunt reuersuri vsque ad palacium Regis ad prandium.

[1]*[Li]beracio Sceptri.*[1]

Item finito prandio et Rege Cameram ingresso. dictum sceptrum liberabitur abbati Westmonasterii vel eius vicem gerenti per manus dicti domini Regis in ecclesia predicta Westmonasterii ad custodiendum cum aliis regalibus reponendum.

[1]*Coronacio Regine.*[1]

Et nota quod in Coronacione Regine fiet processio et si ipsa coronata sit cum Rege tunc debet vngi in vertice ca/pitis et in pectore, Et [fo. 50 si ipsa sola fuerit coronata tunc debet vngi in vertice capitis tantum in modum crucis cum crismate.

[1]*Jura[mentum Regis] in di[e Coronacionis] sue.*[1]

Archiepiscopus Cantuariensis Regem interroget dicens ei. Si leges et consuetudines ab antiquis iustis et[2] deo deuotis Regibus. plebi anglorum concessas cum sacramenti firmacione. eidem plebi concedere et seruare voluerit et presertim leges consuetudines et libertates a glorioso Rege Edwardo. Clero populoque concessas, dicto autem Rege se promittente omnia premissa facturum.

Tunc exponet Archiepiscopus sibi articulos de quibus iurabit sic dicens.

[1]—[1] *In marg.* [2] *Interlined.*

j.[1]

Seruabis ecclesie dei. populo et[2] clero. pacem ex integro et concordiam in deo. secundum vires tuas.

Respondebit. Seruabo.

ij.[1]

Facies fieri in omnibus Judiciis tuis equam et rectam iusticiam et discrecionem cum misericordia et veritate.

Respondebit. Faciam.

iij.[1]

Concedis iustas leges et consuetudines esse tenendas et promittis eas per te esse protegendas et ad honorem dei roborandas quas vulgus elegerit secundum vires tuas.

Respondebit. Concedo et promitto.

[1]*Admo[nicio episcoporum] ad R[egem] ab [vno].*[1]

Domine Rex a vobis perdonari petimus vt vnicuique de nobis et ecclesiis nobis commissis canonicum priuilegium ac debitam legem atque iusticiam conseruetis et defensionem exhibeatis sicut Rex in suo regno debet vnicuique Episcopo abbatibus et ecclesiis sibi commissis.

Respondebit. Rex /sic dicens. [fo. 50*b*

[1]*Responsio Regis.*[1]

Animo libenti et deuoto. promitto. vobis et perdonoque vnicuique de vobis et ecclesiis vobis commissis, canonicum priuilegium et debitam legem atque iusticiam seruabo, et defensionem quantum potero adiuuante deo exhibebo sicut Rex in suo regno vnicuique Episcopo abbatibus et ecclesiis sibi commissis per rectum exhibere debet.

[1]*Serement [d']e Roy en Fraunceys.*[1]

Sire voilletz vo*us* g*ra*unter et garder et par vo*st*re serement confermer au poeple Dengleter*re* les loies et custumes a eux g*ra*untez p*ar* les aunciens Roys Dengleterre droiturelx. et deuoutes a dieu et nomement les loies et les custumes et Fraunchises g*ra*untez a Clergie et a poeple p*ar* le glorious Roy Seint Edward solonc vo*st*re poair.

Le Roy Responderay. Je les garderay.

j.[1]

Sire garderez vo*us* a dieu et a seinte esglise et a clergie et a poeple. pees et acorde en dieu entierment solonc vo*st*re poair.

Le Roy Responderay. Je les garderay.

[1—1] *In marg.* [2] *Interlined.*

ij.[1]

Sire freez vo*us* faire en tautz voz iuggementz owele et droite iustice et discrecion en misericode† et ve*ri*te.

Le Roy Respondera. Je le fray.

iij.[1]

Sire g*ra*untez vo*us* a tenir et a complire et promett*ez* vo*us* a defendres les loies et custumes droit*ur*elx. les quelx le Co*m*munalte de v*ost*re roialme au*er*a eslu et les enforcerez al hono*ur* de dieu solonc v*ost*re poair.

Le Roy Respondera. Jeo les g*ra*unt et les p*ro*mette.

[1][*J*]*uramentum* [*c*]*um homagio* [*i*]*n anglicis.*[1]

I. Bycome zour man liege of lyfe and lymme and trouthe and erthelich hono*ur* to zow schal bere azens alle men y[t] mow lyfe and dye so helpe me godde and holydome.

/[1]*Serem*[*ent en*] *Frau*[*nceys*].[1] [fo. 51

Jeo deuien v*ost*re ho*m*me liege de vie et de membre et de fealte Et t*er*rene hono*ur* a vo*us* portera encontre toutz man*er*e de gentz q*ue* pount viure et morir, Si dieu me eide et toutz seyntes.

Et memorandum quod archiepiscopus Cantuariensis prius faciet homagium Regi et fidelitatem in coronacione sua. et postea alii prelati et proceres regni quilibet in suo gradu.

Et memorandum quod Rex in prestacione iuramenti sui in coronacione sua super sacramento altaris. super altare positum† coram omni populo.

[1]*Archi*[*episcopus Cantuariensis*] *debe*[*t coronare Regem*] *et R*[*eginam*].[1]

Item memorandum quod Archiepiscopus Cantuariensis vnget Regem et Reginam et capitibus eorum coronas imponet et deponet, Ad quem pertinet de iure ecclesie sue coronacio et vnccio Regum et Reginarum Anglie, vel Episcopus suffraganeus ecclesie Cantuariensis cui dictus Archiepiscopus ipso absente huiusmodi coronacionis officium committet per litteras suas patentes, vel ipse Episcopus cui Capitulum Cantuariense sede vacante officium commiserit antedictum exequendum. Et idem archiepiscopus in die Coronacionis Regis in pulpito stans interrogabit publice a populo si istum venerabilem principem N. iustum heredem regni acclamare eligere in Regem et ei se subicere voluerint et eius iussionibus obtemperare voluerint. Tunc a circumstantibus clero et populo eleuatis brachiis et manibus extensis Respondeatur volumus et concedimus: Fiat fiat. Amen.

[1]—[1] *In marg.*

Officiarii principales in die Coronacionis Regis.

[1]*Elemosin*[*arius magnus*].[1]

In primis. Officium magni Elemosinarii pertinet domino /Nicholao de bello campo Bedeford qui pannum sub pedibus Regis stratum [fo. 51*b* in processione predicta de aula ad ecclesiam extendi faciet et totam partem extra ostium ecclesie Westmonasterii inter pauperes distribui faciet.

[1][*Episcop*]*us Du*[*nel*]*mensis et* [*Ba*]*thonensis.*[1]

Item Episcopus Dunelmensis et Bathonensis Episcopus Regem supportabunt in coronacione sua pontificalibus induti.

[1][*Por*]*tacio calicis* [*Sancti*] *Edwardi.*[1]

Item Cancellarius Anglie. si Episcopus fuerit pontificalibus indutus coram Rege in processione calicem sancti Edwardi regalem portabit.

[1][*Po*]*rtacio pa*[*ten*]*e dicti calicis.*[1]

Item Thesaurarius Anglie si Episcopus fuerit dalmatica indutus et pontificalibus patenam dicti calicis ante Regem portabit, et ante Cancellarium ibit.

[1][*Po*]*rtacio sceptri* [*et*] *virge auree.*[1]

Item duo Duces siue Comites excellenciores regni qui attinent Regi propinquiores in sanguine sceptrum Regium cum cruce et virgam auream cum columba ante Regem in processione portabunt.

[1][*P*]*ortacio* [*gl*]*adiorum.*[1]

Item Comes Cestrie portabit in processione coram Rege gladium vocatum Curtana ex cuius parte dextera Comes Lymtyngdonie † alium gladium portabit et tercium ex sinistra parte portabit Comes Warrewic.

[1][*P*]*ortacio* [*c*]*alcarium.*[1]

Item vnus de nobilioribus dominis et magnatibus regni portabit magna calcaria deaurata in processione.

[1][*P*]*ortacio ensis* [*r*]*edempti.*[1]

Item Comes in Regno superior ensem circa Regem accinctum in Coronacione oblatum super altare redimet et Redemptum ante Regem in palacium reuertentem portabit.

Senescallus.[2]

Item Comes Leycestrie seruiet Regi die corona/cionis sue [fo. 52 de officio Senescallie.

[1—1] *In marg.* [2] *In marg.*

[1]*Portacio* [*coronarum*].[1]

Item Dux Eboraci et heredes sui portabunt coronas Regis et Regine in eorum coronacione.

Maresca[*llus*].[2]

Item Comes Norffolcie seruiet de officio marescallie.

Pincer[*narius*].[2]

Comes Arundell seruiet de Pincernaria.

Conest[*abularius*].[2]

Comes Herefordie seruiet de Conestabularia.

Cam[*erarius*].[2]

Comes Oxonie seruiet officio Camerarii.

Panet[*ria*].[2]†

Item Dominus Nicholaus Hastyng seruiet Regi de mappis.

Salsar[*ia*].[2]

Item dominus Nicholaus de bello campo Duneleus seruiet de salsario et cultellis.

Furne[*ual*].[2]

Item Dominus Nicholaus Furneual sustentabit brachia Regis et Regine in ipsorum coronacione.

[1]*Assist*[*entes*] *Regi*[*ne*].[1]

Item duo Episcopi ad hoc per Regem assignati sustentabunt Reginam in coronacione sua.

[1]*Domin*[*a assistens*] *Reg*[*ine*].[1]

Item vna de nobilioribus dominabus anglie semper assistet Regine in sua Coronacione et ei sedule ministrabit.

Officium Comitis Oxonie magni Camerarii anglie.

Fait arembrer q*ue* le Count Doxenford qest le g*ra*unt Chamb*er*leyn du Roy le io*ur* del coronement de Roy a matyn vestira le Roy de sa chamise et de la cote apparailez p*ur* la vnccion du Roy en son corps en diu*er*s lieux dycell et puis dautres drapz.

Item le dit Chamb*er*leyn mettra as Jaumbes du Roy vne paire de Chauces ataches paramont de lacez saunz soleres.

Item il portera ouesque luy le coyfe et les gauntes de toile p*ur* la vnccion de Roy al test et as meynes.

Item il fra porter[3] lespeie ou la corroie q*ue* ser*ra* offrie p*ar* le Roy desuis lautere de seint Piere /en lesglise de Westm*ostre*. [fo. 52*b*

[1—1] *In marg.* [2] *In marg.* [3] lespie *struck through after this word.*

Item il portera les oblacions du Roy cestassauoir vne ti dor et vne marc dor.

Item il fra porter ouesq*ue* luy vne robe real tout pleyne, et vne corone p*ur* le Roy ap*res* la messe finie. et auxi si chausure real apparaile p*ur* mesme le temps.

Item il oustra les draps du Roy tancq*ue* a sa cote et chamise q*uan*t le Roy serra vestye du regalies p*ar* labbe de Westm*ostre*.

Item ap*res* la messe. il oustera ouesque labbe de Westm*ostre* les regalies du Roy q*ui* s*er*ront bailletz au dit abbe de Westm*ostre*.

Item il s*er*ra p*rest* toutdis et pres du Roy. tancq*ue* la seruice de Coronement serra acomplie et finye.

Translation.

The Form of the Coronation of the Kings and Queens of England.

The Prince shall ride from the Tower of London.

First of all the prince that is new to be crowned appears before the day of his coronation in noble and fitting array, riding bareheaded from the Tower of London to the royal palace at Westminster, through the city of London. The lords temporal and the commonalty of the said city, with the lords and others, are to ride with the king.

The Royal Seat.

Item, there is to be provided on the day of the coronation aforesaid in the great royal hall at Westminster a lofty royal seat, decently adorned with silken cloths of gold with cushions and mats.

The Stage.

Item, there is to be set up in the Church of Westminster a stage with steps on each side of the same, and it is to be well adorned on all sides and on the top with cloths.

The Royal Throne.

Item, on the said stage there is to be a royal throne and a chair for the king to sit in. The throne is to be decently adorned with silken coverings and gilded cushions.

The Abbot of Westminster shall instruct the King.

Item, note that the Abbot of Westminster at the time shall, two or three days before the coronation of the king or queen, instruct them in

their duties to be performed at their coronation, and to purge their consciences before receiving the holy unction. And if the Abbot be dead, sick, or in distant parts, or lawfully hindered, then a monk must be elected from the bosom of the Church by the Convent of Westminster, to supply the place of the Abbot on this occasion.

The Shirt and Tunic.

Item, on the said day of the coronation the prince that is to be crowned shall be raised in the aforesaid royal seat in the said hall, when he has bathed ; and after bathing, a shirt and tunic of silk, and open to the breast and between the shoulders and at the elbows, are to be made ready for him. And the openings of the said tunic and shirt are to be tied up with silver loops, and above the said tunic he shall be clothed with other noble vestments, but shall be shod only with shoes or stockings.

The Solemn Procession.

Item, a solemn procession is to be arranged by the Abbot and Convent of Westminster, in copes, from the church of Westminster to the royal seat in the hall aforesaid, where the prince is awaiting them. In this procession are to be the Archbishops, Bishops, and other prelates. Then shall the prince descend and follow the procession to the church of Westminster, and go upon ray cloth laid on the ground from the seat aforesaid to the stage set up in the said church of Westminster, and during the said procession such anthems are to be sung as are usually sung at the reception of kings and queens.

The Cross.

Item, the cross [? chalice], the paten, the sceptre, and the royal rod, which belong to the regalia, are to be carried in procession by the Abbot and Prior and senior monks of Westminster, to the palace of the king from the church of Westminster, and there they are to be given over to divers nobles appointed to carry them before the prince from the palace to the church of Westminster.

The Barons of the Cinque Ports.

Item, the barons of the Cinque Ports shall carry silvered lances with silver-gilt bells, and on the lances shall be fixed a silken cloth above the king and the queen in the procession aforesaid to the said church of Westminster, and so they will go, from the royal seat in the hall to the stage in the church of Westminster.

The Abbot of Westminster.

Item, the Abbot of Westminster, or the monk filling his place, must always be ready to be at the side of the king and queen to instruct them from time to time.

The Archbishop shall ask the Will of the People.

Item, after the prince has reposed himself awhile in his chair or throne set up on the said stage, then the Archbishop of Canterbury shall ask at the four sides of the said stage, in a loud voice, the will of the people with regard to the coronation of the said prince. The prince himself in the meanwhile is to stand at his said throne or chair, and when the Archbishop addresses the people he is to turn to the four sides of the stage. After the said questions the anthem, *Let thy hand be strengthened,* is to be sung.

The King's Offering.

Item, when the said anthem is finished the king shall come down from the said stage to the high altar, led by the bishops, on which he is bound to offer a pall and a pound of gold, fulfilling his command who said: "Thou shall not appear before the Lord thy God empty."

The King lies prostrate before the Altar.

Item, after the oblation the king must lie prostrate on the floor before the altar, which has first been strewn with proper cloths and cushions by the king's servants; while the Archbishop, or another who is to crown the king, says over him the prayer: "O God, who dost visit those that are humble," etc., and then shall follow a sermon to the people.

The King takes the Oath.

Item, when the sermon is finished the king goes to the altar to take the oath, which he must confirm by the sacrament of the Divine Body.

The King lies prostrate again.

Item, then shall be begun the hymn, *Come, Holy Ghost, our souls inspire,* which shall be solemnly sung, and at the beginning thereof the king shall lie prostrate as before in front of the said altar, while the litany and preface are sung in full over him. When these are finished the king is to rise and sit in his chair to repose himself awhile.

The Anointing of the King in five Places.

Item, afterwards the king shall arise from his chair and go to the altar and lay aside his garments, except his tunic and shirt aforesaid, to receive the anointing, and the choir sing the anthem, *Zadok the priest*

and Nathan the prophet, while the following prayer is said. Then the king is anointed in five places, namely, on the palms of his hands, on the breast, between the shoulders, on his elbows, and on the head in the form of a cross with holy oil, and afterwards on the head, making a cross with chrism, after the loops of the said tunic and shirt have been opened.

The Abbot of Westminster.

Item, after the anointing aforesaid, and when he has been wiped with linen cloths, which must afterwards be burnt, the said loops of the openings must be closed, on account of the anointing, by the Abbot of Westminster or his deputy.

The Abbot of Westminster shall take the Coif off the King's Head.

Item, after the anointing of the king's head, his head is to be covered with a linen coif on account of the holy anointing, and so it is to remain till the eighth day after the anointing, on which day the Abbot of Westminster or his deputy shall come to the king, and take off the said coif, and shall wash and clean the king's head.

The Abbot of Westminster shall clothe the King in the Royal Vestments.

Item, after the said anointing, the Abbot of Westminster or his deputy shall clothe the king in the royal vestments, namely, the colobium sindonis, shaped like a dalmatic, the buskins and the sandals. And then shall follow the blessing of the royal ornaments by the Archbishop.

The King is to be clothed by the Abbot of Westminster in the long Tunic.

Item, when the blessings are finished the said king shall be clothed by the Abbot of Westminster or his deputy in the long tunic wrought with great golden figures before and behind over the said colobium, together with the buskins, sandals, and spurs fitted on to his legs.

The blessing of the Sword.

Item, after this the royal sword shall be blessed, and the same king shall receive the said sword from the Bishop, and gird himself with the said sword, and he shall receive the armils; then shall he be clothed in the royal mantle, which mantle is square and woven with golden eagles.

The Imposition of the Crown on the King's Head.

Item, after that the said king has been clothed in all these vestments the crown is to be blessed and placed on the king's head by the Archbishop, and afterwards the ring shall be blessed and put upon the king's hand by the Bishop.

The Oblation of the Sword.

Item, after this the king is to offer the sword aforesaid on the altar to God. And one of the great earls then present is to redeem it for a hundred shillings, and carry it drawn before the king. The price of the sword belongs to the altar.

The Reception of the Rod and Sceptre.

Item, after this the king shall receive the gloves and afterwards the sceptre with the cross in his right hand and the rod in his left. When the blessing has been given over him he shall kiss the Bishops, by whom together with the other nobles he shall be led with all honour to the royal throne, and the choir shall sing, *Te Deum laudamus.*

The Prelates and others do Homage.

Item, immediately thereafter shall the prelates and nobles make their fealty and liege homage to their lord the king, and then Mass shall be begun.

Item, while *Gloria in excelsis Deo* is being sung the king shall be censed by a deacon, and at the Creed he shall kiss the book of the gospels.

The Offering of the Bread and Wine.

Item, while the offertory is being sung the king shall go to the altar and make his offering of bread and wine, and afterwards offer a mark of gold. Then the king shall bow his head a little while the Archbishop blesses him with two prayers, and after the blessing the king shall be led back to his chair or his throne.

The Receiving of the Body of the Lord by the King.

Item, after receiving the kiss of peace after *Agnus Dei* the king shall come down from his throne and humbly approach the altar, and receive the Lord's body and blood. And after receiving, the Abbot of Westminster shall give him wine from the stone chalice from among the regalia, and the king shall immediately return to his throne.

The Laying aside of the Crown from the King's Head.

Item, when Mass is finished the king shall come down from his throne and go to the high altar, and there with the Archbishop, Bishops, and nobles going before him shall proceed to St. Edward's shrine, where the Archbishop shall lay aside the crown of St. Edward from the king's head and place everything on the altar of St. Edward.

The King is stripped of the Regalia.

Item, then shall the great chamberlain, that is, the Earl of Oxford

strip the king of the aforesaid regalia in a closed place near the shrine of St. Edward. And the regalia as they are taken off from the king are to be given over severally to the Abbot of Westminster to be laid on the said altar.

The King is crowned with another Crown.

Item, when this has been done and the king has been reclothed with other clothes he shall go with all honour to the altar of St. Edward's shrine aforesaid, and the said Archbishop shall place reverently on the king's head another crown which he is to wear on his way to his palace.

Item, the king returns to his palace when thus crowned, and carrying the sceptre from the regalia in his hand, he has come from the said shrine to the high altar, and so to the stage, then down through the choir and gone by the same way as that by which he came to the church. The earls named above are to carry the said swords before the king, and the said barons of the Cinque Ports are to carry the cloth with the spears over the king and return with great glory to the king's palace to breakfast.

The Delivery of the Sceptre.

Item, when breakfast is over and the king has entered his chamber the said sceptre shall be delivered to the Abbot of Westminster or his deputy by the hands of the said lord king to be kept in the said church of Westminster, laid up with the rest of the regalia.

Coronation of a Queen.

And note that at the coronation of a queen a procession shall be made, and if she be crowned with the king then she must be anointed on the head and on the breast. And if she be anointed alone she must be anointed on the head only in manner of a cross with chrism.

The King's Oath on the Day of his Coronation.

The Archbishop of Canterbury is to ask the king, saying to him : Sir, will you grant and keep, etc. [*See below*, Doc. xxiii. p. 251.]

And when the king promises that he will keep all these things—

The Archbishop shall explain to him the articles which he shall swear saying : Sir, will you keep peace, etc. [*See below*, Doc. xxiii. p. 251.]

The Request of the Bishops made by one of them.

Our lord and king, we beseech you to pardon, etc. [*See below*, Doc. xxiii. p. 252.]

The king answereth, saying as followeth :—

The King's Answer.

With a willing and devout heart, etc. [*See below*, Doc. xxiii. p. 252.]

The King's Oath in French.

Sir, will you grant and keep, etc. [*See below*, Doc. xxiii. p. 251.]

Oath and Homage in English.

I become your man liege, etc. [*See above*, p. 179.]

Oath in French.

I become your man liege, etc. [*as above*, p. 179.]

And it is to be remembered that the Archbishop of Canterbury is to do homage and fealty to the king on the day of his coronation first, and after him the other prelates and nobles of the realm, each in his own degree.

And it is to be remembered that the king is to take his oath at his coronation on the sacrament of the altar placed on the altar in the sight of all the people.

The Archbishop of Canterbury must crown the King and Queen.

Item, it is to be remembered that the Archbishop of Canterbury is to anoint the king and queen and place the crowns on their heads and lay them aside. The right of anointing and crowning the kings and queens of England belongs to him by right of his church, or it must be done by a Bishop suffragan to the church of Canterbury, to whom the Archbishop in his absence shall give his office of coronation by his letters patent, or else that Bishop whom the Chapter of Canterbury during the vacancy of the see shall depute to perform the said office. And the said Archbishop on the day of the king's coronation must stand on the stage, and ask the people publicly if they be willing to acclaim and elect as king this worthy prince N. rightful heir to the crown, and be subject to him and submit themselves to his commandments. Then the people standing round shall uplift their arms and raise their hands and answer: We are willing and grant it: so be it; so be it. Amen.

Principal Officers on the Day of the King's Coronation.

The High Almoner.

First of all, the office of high almoner belongs to Sir Nicholas Beauchamp of Bedford; he is to have the cloth laid under the king's feet in the said procession from the hall to the church, and cause all that part which lies outside the door of the church to be distributed amongst the poor.

The Bishops of Durham and Bath.

Item, the Bishop of Durham and the Bishop of Bath are to support the king at his coronation in pontificals.

The Bearing of St. Edward's Chalice.

Item, the Chancellor of England, if he be a Bishop, shall carry, clothed in pontificals, the chalice of St. Edward in the procession before the king.

The carrying of the Paten of the said Chalice.

Item, the treasurer of England, if he be a Bishop, dressed in a dalmatic and pontificals, shall carry the paten of the said chalice before the king, and shall go before the chancellor.

The carrying of the Sceptre and Golden Rod.

Item, two dukes or nobler earls of the realm, who are closely related by blood to the king, shall bear the royal sceptre with the cross and the golden rod with the dove before the king in the procession.

The carrying of the Swords.

Item, the Earl of Chester shall carry before the king the sword called Curtana, and on his right hand the Earl of Huntingdon shall carry another sword, and on his left hand the Earl of Warwick shall carry the third sword.

The carrying of the Spurs.

Item, one of the greater lords and nobles of the realm shall carry the great gilt spurs in the procession.

The carrying of the Bought Sword.

Item, one of the greater earls of the realm shall redeem the sword girt about the king at his coronation and offered on the altar, and after the redemption he shall carry it before the king, as he returns to the palace.

The Steward.

Item, the Earl of Leicester shall serve the king on his coronation day in his office of steward.

The carrying of the Crowns.

Item, the Duke of York and his heirs shall carry the crowns of the king and queen at their coronation.

The Marshal.

Item, the Earl of Norfolk shall serve in his office of marshal.

The Butler.

The Earl of Arundel shall serve as butler.

The Constable.

The Earl of Hereford shall serve as constable.

The Chamberlain.

The Earl of Oxford shall serve in the office of chamberlain.

The Pantry.

Item, Sir Nicholas Hastyng shall serve the king with napkins.

The Salt-cellars.

Item, Sir Nicholas Beauchamp, of Dumley, shall serve with the salt-cellar and knives.

Furnevall.

Item, Sir Nicholas Furnevall shall support the arms of the king and queen at their coronation.

The Queen's Assistants.

Item, two Bishops appointed by the king for this purpose shall support the queen at her coronation.

The Lady waiting on the Queen.

Item, one of the greater ladies of England shall always wait on the queen at her coronation, and diligently serve her.

The Office of the Earl of Oxford, great Chamberlain of England.

It is to be remembered that the Earl of Oxford is the great chamberlain of the king. On the day of the king's coronation, in the morning, he shall clothe the king in his shirt and tunic, prepared for the anointing of the king in divers parts of his body, and with other garments.

Item, the said chamberlain shall put on the king's legs a pair of stockings tied above with laces, without shoes.

Item, he shall carry with him the coif and the linen gloves for the anointing of the king on his head and hands.

Item, he shall cause to be carried the sword and girdle which is to be offered by the king on the altar of St. Peter in the church of Westminster.

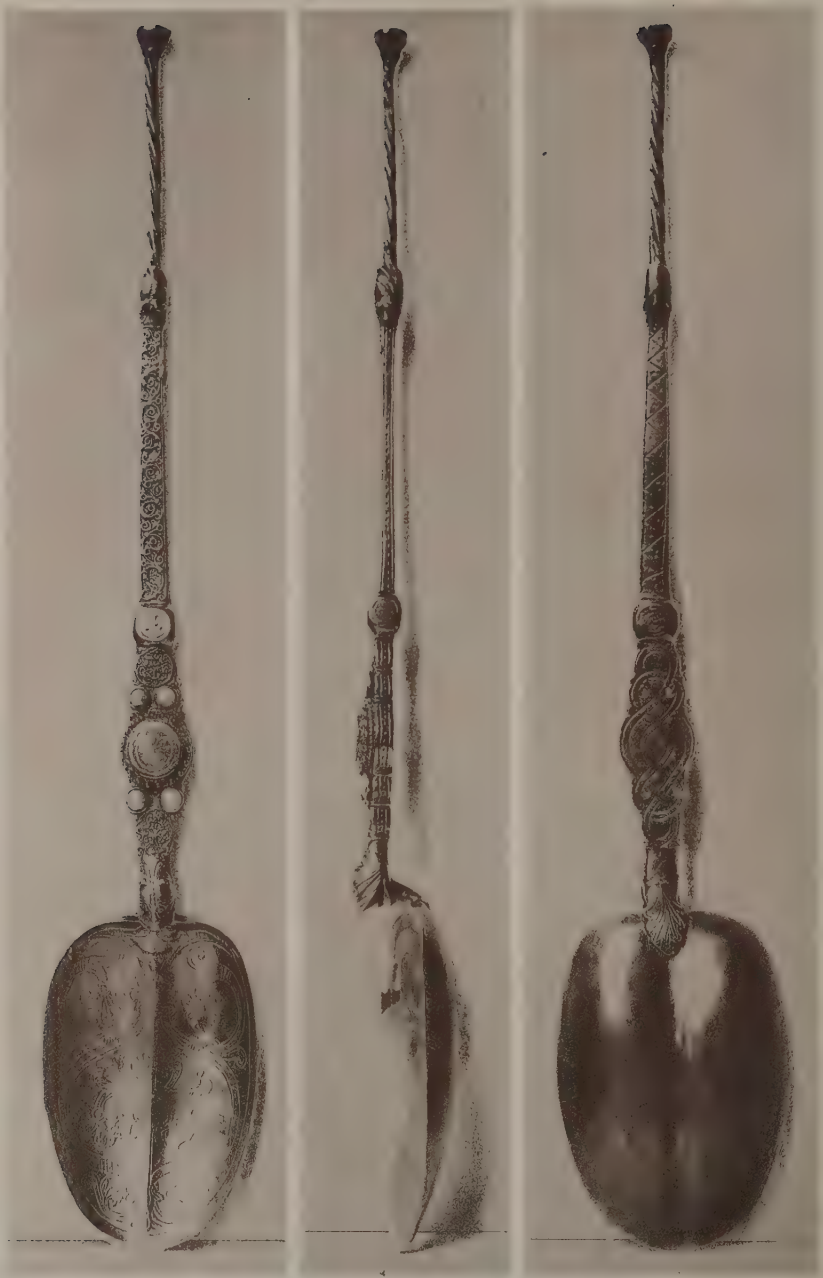
Item, he shall carry the king's offerings; that is to say, a pound of gold and a mark of gold.

Item, he shall cause to be carried with him a full robe royal and a crown for the king after the end of Mass, and also the royal buskins appointed for the same time.

Item, he shall take off the king's dress except his tunic and shirt when the king is to be clothed in the royal vestments by the Abbot of Westminster.

Item, after Mass he shall take off from the king, with the Abbot of Westminster, the royal vestments, which shall be delivered to the said Abbot of Westminster.

Item, he shall be always ready and near the king until the service of the coronation is ended and finished.



THE CORONATION SPOON.

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XVII.

Sporley's Inventory of the Regalia

The inventory of the *regalia*, compiled by Sporley, a monk of Westminster (*fl. circa* 1450) is found in a list of relics at Westminster Abbey, made in the middle of the fifteenth century. All the sacerdotal vestments are mentioned, and the royal ornaments, with the exception of the ring. The golden sceptre is doubtless the sceptre with the cross, the wooden rod, the rod with the dove, and the iron rod may possibly be St. Edward's staff. The comb of St. Edward is here mentioned, as also a spoon for unction. The chalice of St. Edward is said to be of onyx stone, with a foot, rivets, and paten of the best gold.

W. = Westminster: Chapter Library, MS. Catalogue, p. 32, *Iohannis Fleete monachi Westmonasteriensis capitulum xiiii.* no foliation, a contemporary copy of the inventory.

[Brit. Mus. Cotton. MS. Claud. A. viii. fo. 31*b*.]

Reliquie sanctorum Confessorum.

* * * * *

Sanctus Edwardus rex et Confessor ad memoriam futurorum et pro dignitate regie Coronacionis omnia Regalia ornamenta in ecclesia hac reseruari precepit cum quibus ipse coronatus fuit videlicet tunicam super-tunicam. Armillam Zonam.[1] Paleum brudatum. par caligarum. Par cerotecarum sceptrum aureum vnam ligneam virgam deauratam alteram ferream.

Item coronam auream. optimam. vnum pectinem aureum et cocliar.

Item pro coronacione Regine coronam[2] et duas virgas.

Item pro communione domini Regis in die Coronacionis vnum calicem /lapidis onichini cum pete[3] ligaturis et patena de auro optimo. que [fo. 32 omnia pro reliquiis preciosis habeantur.

Translation.

Relics of Holy Confessors.

* * * * *

Saint Edward, king and confessor, for the memory of posterity and for the dignity of the royal coronation, caused to be preserved in this

[1] bonam: W. [2] bonam: *add.* W. [3] pede: W.

church all the royal ornaments with which he was crowned; namely his tunicle, supertunica, armil, girdle, and embroidered pall; a pair of buskins, a pair of gloves, a golden sceptre, one wooden rod gilt, another of iron.

Also an excellent golden crown, a golden comb, and a spoon.

Also for the coronation of the queen, a crown and two rods.

Also for the communion of the lord king, on the day of his coronation, one chalice of onyx stone with a foot, rivets, and a paten of the best gold; all of which are to be considered precious relics.

XVIII.

Coronation of Richard III.

In the time of Richard I. symbolical meanings had come to be attached to the three places of unction, but it is not till the beginning of the fifteenth century that symbolical meanings are found attached to the ornaments. At the coronation of Henry IV. we have meanings attached to the swords (see Introduction § 13), and at the coronation of Henry VI. we also have the meanings which were finally adopted for the swords (Brit. Mus. Harg. MS. 497, fo. 29). In the document here printed symbolical meanings have been given to all the ornaments, and not to the swords only.

The officers who carry the ornaments are nearly all different from the earlier officers; scarcely any of the old families appear holding the offices. This was caused, no doubt, by the havoc wrought in the nobility of England by the wars of the Roses.

The description of the coronation which follows is remarkable, as it gives the impression that the King and Queen were anointed and invested together. This conflicts with the arrangement in the *Little Device* that was drawn up for Richard III. (Brit. Mus. Add. 18,669), and is probably due to confusion in the mind of the narrator. It may also be noted that the Queen is described as receiving a robe of cloth of gold which as queen consort she was not entitled to receive, and which even Queen Mary II., though queen regnant, did not obtain. (J. Wickham Legg, *Three Coronation Orders*, Henry Bradshaw Society, 1900, p. 6.) From the expenses for the Coronation (Public Record Office, Lord Chamberlain's Series, i. 424) it appears that the ray cloth was put to the north door of the church, not to the west door, though it entered the choir at the west door of that part of the church (fo. 6).

The document is printed from a seventeenth century copy.

[Bodl. Ashm. MS. 863, p. 437.]

/The Coronation of King Richard the Third. [p. 437

[1]The fift of July 1483. the king rode through[2] the Citty of London toward Westminster with great pompe being accompanyed with these Dukes, Erles, Barons, Vicounts, Lords and Knights whose names follow.

Edward Prince of Wales the King's only sonne.

Dukes.

The Duke of Norffolke. And the Duke of Suffolke.

The Duke of Buckingham.

[1] p. 39 *in m.*

[2] Out of a Velloum MS: wherein are entred y^e^ Sergiant Trumpeter and Trumpettes fees from y^e^ 1st: of Ed: 4^th^. penes Gervas: Price Serjant Trumpeter: *in m.*

ERLES.

Therle of Northumberland.
Therle of Arundell.
Th' Erle of Kent.
Therle of Surrey.
Th' erle of Wiltshire.
Therle of Huntington.
Therle of Nottingham.
Therle of Warwick.
And therle of Lincolne.

VICOUNTS.

The Lord Lisle.
The Lord Lovell.

LORDES.

The Lord Stanley.
The Lord Audeley.
The Lord Dacres.
The Lord Ferrers of Chertlie.
The Lord Powes.
The Lord Scroope of Vpsale.
/The Lord Scroope of Bolton.
The Lord Greie of Codner.[1]
The Lord Greie of Wilton.
The Lord Sturton.
The Lord Cobham.
The Lord Morley.
The Lord Abergaveinie.
The Lord Zouch.
The Lord Ferrers of Grobie.
The Lord Wells.
The Lord Matrevers. [p. 438
The Lord Herbert.
And the Lord Becham.

KNIGHTS.

S^r James Tirrell, S^r William Knevett, S^r Thomas Aborow, S^r William Stanleie, S^r William Aparre, S^r George Browne, S^r Robert Middleton, S^r John Heningham, S^r Nicholas Latimer, S^r Thomas Mountgomerie, S^r Thomas Delimare, S^r Gilbert Debnam, S^r Ferril Robsart, S^r William Brandon, S^r John Lovell, S^r Henry Wentford, S^r Edward Stanleie, S^r Henrie Sentmount, S^r William Younge, S^r Thomas Bowser, S^r Henry Winkefeild, S^r Thomas Wortleie, S^r John Sentlow, S^r Charles of Pilkington, S^r James Harington, S^r John Ashleie, S^r Thomas Berkleie, S^r Richard Becham, S^r William Hopton, S^r Thomas Persie, S^r Robert Dimmock, S^r John Cheneie, S^r Richard Ludlowe, S^r John Eldrington, S^r William Sands, S^r Richard Dudley, S^r William Sentlowe, S^r Thomas Twaightes, S^r Edmund of Dudley, S^r Raphe Ashton, S^r Richard Charlington, S^r Thomas Grey, S^r Philipp Berkeley, S^r Robert Harington, S^r Thomas Greisley, S^r Richard Harecourt, S^r William Norris, S^r Thomas Selenger, S^r Richard Huddlestone, S^r John[2] Coniers,

[1] p. 40 *in m.*

[2] p. 41 *in m.*

S^r William Stone, S^r Philipp Courtney, S^r William /Goscoigne, [p. 439 S^r Richard Amedeston, S^r Roger Fines, S^r George Veere, S^r Henry Persie, S^r John Wood, S^r John Aparre, S^r John Grey, S^r John Danbie, S^r Richard Turebush, S^r John Rudett, S^r John Hering, S^r Richard Enderbie, S^r John Berkley, S^r James Stranguish, S^r Raphe Carnebrack, S^r John Constable, S^r Robert Tilliard, S^r Richard Dexett, S^r John Gilford, S^r John Lekenor, S^r John Morley, S^r John Hues, S^r John Bullogne, S^r Edmund Shaw Alderman.

And also on y^e Morrowe after being y^e seaventh of July in y^e morning he created the Duke of Buckingham Lord Steward of England, Fees to the said Sergeant and Office of Trumpettes for his said Creacion y^e summe of ———

That is to say to y^e Sergeant for his Fee iij li. : vj s. : viij d. of y^e said summe of x li. : and ye remainder to be equally distributed to y^e said Office of Trumpettes as aforesaid.

And on the same day the King with Queene Anne his wife came downe out of y^e Whitehall into y^e great Hall at Westminster and went directly to y^e King's Bench. And from thence y^e King and Queen goeing vpon raie cloth barefooted to Sainct Edwarde shrine, and all his nobilitie goeing with him every man in his degree. And first went the Trumpetters and y^e Heraulds of Armes in y^eir rich Coates, and next followed y^e Crosse with a solemn procession,[1] the Preists having fine Surplices, and graie amasses vpon them, the Abbotts and Bishopps mitred and in rich Robes, and every of y^em carried their Crosiers in their hands. The Bishop of Rochester bare y^e Cross before the Cardinall. Then followed therle of Huntingdon, carrying a pair of gilt spurres signifying knighthood. Then followed Therle of Bedfford bearing St. Edward's Staffe for a Relick.

After them came therle of Northumberland bareheaded with the Pointless Sword naked in his hand, which signifyed Mercie. The Lord Stanley bare the Mace of y^e Constableshipp. Therle of Kent bare y^e second sword on y^e right hand of the King with a Point which /signifyed Justice to the Temporallitee, The Lord Lovell bare y^e [p. 440 third Sword on y^e left hand of y^e King with a Point which signifyed Justice to the Cleargie, The Duke of Suffolke followed with y^e Scepter in his hand which signifyed Peace, Therle of Lincolne bare the Ball and Crosse which signifyed a Monarchie, Therle of Surrey bare y^e fourth Sword before the King with a rich scabbard, being called the Sword of

[1] p. 42 *in m.*

Estate. Then went 3 : together in the midest Garter King of Armes in his Rich Coate and on his left hand went the Mayor of London bearing a Mace and on his right[1] hand went the Gentleman Vsher of the Privie Chamber, then followed the Duke of Norffolke bearing the King's Crowne betwene his hands.

Then followed King Richard in his Robes of Purple Velvett, and over his head a canopie borne by 4 Barons of the Sinque Ports, And on every side of the said King went two Bishopps, that is to say the Bishop of Bath and the Bishop of Durham, then followed the Duke of Buckingham bearing the King's traine with a white staffe in his hand, signifying y^e^ office of high Steward of England. Then there followed a great number of Erles and Barons afore the Queene, And then came therle of Huntington bearing the Queenes Scepter, and the Vicount Lisle bearing the Rod with the Dove, And therle of Wilshire bare the Queenes Crowne. Then followed the Queene, Anne daughter to Richard Erle of Warwick, in Robes like to the King betwene two Bishopps and a Canopie over her head borne by the Barons of y^e^ Ports, On her head a rich Coronett set with Stones and Pearle. After her followed the Countesse of Richmond heire to the Duke of Somersett, which bare up the Queenes Traine. After followed the Duchesse of Suffolk and Norffolke with Countesses, Baronesses, Ladyes and many faire Gentlewomen. In this order they passed yrough the Pallace and entered y^e^ Abbie at the West end, and so came to their Seates of Estate. And after divers songes solemnely soong they both ascended to the high Altar, and were shifted from their Robes, and had divers places open from the midle vpward, in which places /[2] they were annointed. Then both the King and [p. 441 the Queene changed them into Cloath of Gold and ascended to their seate where the Cardinall of Canterbury and other Bishopps them crowned according to the custome of the Realme, giving him the Scepter in the left hand, and the Ball with the Crosse in the right hand And the Queene had her Scepter in her right hand, and the rod with the Dove in her left hand.

On every side of the King stood a Duke, and before him therle of Surrey with a Sword in his hand. And on every side of y^e^ Queene stood a Bishopp and a Lady kneeling, The Cardinal song Masse, And after Pax, the King and the Queene descended and before the high Altar they were both housled with one host devided betwene them, After Masse finished they both offered at St. Edward's Shrine, and there the King left the

[1] p. 43 *in m.* p. 44 *in m.*

Crowne of St. Edward and put on his his† owne Crowne, And soe in Order as they came they departed to Westm^r hall, And so to their Chambers for a season during which time the Duke of Norffolke Erle Marshall came into the Hall his horse trapped to the ground in Cloth of Gold and voyded the hall, About 4. a Clock in the afternoone the King and Queene entered the hall, and the King sate in the midle, and y^e Queene on y^e left hand of the Table, and on every side of her Stoode a Countesse holding a cloth of Pleasance when she listed for to drinke. And on the right hand of y^e King sate y^e Bishop of[1] Canterbury. The Ladyes sate all on one side in the midle of the hall, and at the table against them sat the Chauncellor and all the Lords, And at the Table next the Cupboard sat the Mayor of London. And at the Table behinde the Lords sat the Barons of the Portes. And at the other Tables sat noble and worthy personages. When all persons were sett the Duke of Norffolke Erle Marshall, Therle of Surrey Constable for that day, The Lord Stanley Lord Steward, S^r Wm. Hopton Treasurer and S^r Thomas Persie Comptroller came in and served the King solemnely with one dish of Gold and another of silver and the Queene all in gilt Vessell, and the Bishop all in silver.

At the second course came into y^e hall S^r Robert Dimmock the King's Champion, making Proclamacion that whosoever /would say that [p. 442 King Richard was not lawfull King, he would fight with him at the vtterance, and threw downe his Gauntlett, And then all the hall cryed King Richard, And soe did in three partes of the hall, And then one brought him a Cvpp of wine, covered, and when he had drunke he cast out the Drinke and departed with the Cupp. After that the Herauldes and Office of Trumpetts cried a Largesse twise or thrise in the hall. And the Office of Trumpettes having their fee of[2] That is to say to y^e Sergeant of the said office for his Fee the summe of xiij^t : vj^s : viij^d : thereof, and y^e remainder then and thereby remaining to be equally distributed as aforesaid to the rest of the said Office of Trumpetts, and so went vp into their stage. At the end of dinner the Mayor of London[3] served the King and Queene with sweete Wine, and had of ech of them a cup of Gold, and a cover of Gold. And by that time that all was done it was darke night, And so the King returned to his Chamber and every man to his lodging.[4]

[5]On the 4th of July[5]

[1] p 45 *in m.* [2] lxvi iij iiij *in m.* [3] p 46 *in m.*
[4] Explicit *in m.* [5—5] Struck through.

XIX.

Emptions and Provisions of Stuff for the Coronation of Henry VII.

This document is especially interesting as it shows what provisions were considered necessary to be made for the coronation of Henry VII. The use to which many of the things mentioned were put can only be conjectured, but the large amount of scarlet and other kinds of stuff which appears to have been bought was probably used for hanging the church and Westminster Hall, and for decorating the Tower of London. The "xxviij vnces frenge of gold and silke for the canopy" which were supplied by Cecyly Walcot (p. 206) were in all probability for the canopy held over the King when he was anointed; or for that used in the procession from the Tower, which, according to the *Little Device* was to be made of cloth of gold, and supported on four gilt staves, so that it is reasonable to suppose that the "viij. staves with fyne golde for y^e^ canapie" (p. 207) furnished these two canopies. The "canapy of purpulle damaske clothe of gold" on p. 212 is possibly the canopy carried over the King by the wardens of the Cinque Ports. Four swords are mentioned, two of them blunted and called Curtana (p. 210), and a chair of estate is mentioned (p. 209) as having the pomells gilt, and the King's chair is covered with silk and gold on p. 217, but which of the chairs is meant it is impossible to say. Near the end of the document there are payments entered for several garments, some of which may be meant for the King to wear on the coronation day, such as the "longe gowne of crymsyn velvet upon velvet" which may be the parliament robe worn in the procession to the church, the "ij dalmatikkes one of crymsyn satin, the other of white sarsinet," are suggestive of the *supertunica* and *colobium sindonis*; but the other vestments, such as the pall and armilla cannot be distinguished. The 4,989 staves of ray cloth (p. 200) may refer to the cloth laid down under the King's feet, though, as this cloth is provided by the almoner, it would be more likely to have been paid for by that officer. Payment, however, is made for the "hiring of men to helpe to laye the rayes vnder the kinge's fete at Westminster" (p. 213).

Saddlery forms a large item in the accounts. This must have been the preparation for the riding from the Tower to Westminster. The King's saddle was covered with cloth of gold, and the leading rein and saddle for the spare horse are also mentioned, the latter to be covered with cloth of gold as was directed in the *Little Device* (p. 222). The "longe gowne of purpulle velvet furred withe Ermyns powdred" (p. 217) is word for word the description in the *Little Device* of the garment which the King wore in the procession from the Tower to Westminster, but no trace is to be found of the "doublet grene or whyte clothe of gold" which the King is described as wearing on that occasion under the purple gown.

The first part of the document relates to the buying of the stuff; but at the end the cost of making up the various stuffs for the King's personal use appears under the title of "Thes been the parcelles folowing of George the Kinge's taillour." The "longe gowne of crymsyn velvet vpon velvet afterwarde furred with martrons," and "the Robes of crymsyn velvet . . . ageinst the parliament: a longe mantelle with a trayne," seems to be what became of "xliiii yerdes iij quarters crymsyn velvet for the parliament robe." The "xj

yerdes of fyne blue cloth for a Robe for all soulen day" (p. 200) reappear as "a robe of blew clothe ageinst all Soulen day" (p. 217), and the "vi. yerdes crymsyn saten for a Dalmatyke for the king" (p. 205) were used doubtless in making the crimson satin dalmatic mentioned in George the king's tailor's bill (p. 217).

The pair of sabatons of cloth of gold (p. 213), and the two pair of gloves on p. 203 are probably those referred to on p. 206, where the cost of the Venice gold for the "kinges gloves and his sabatons" is entered; but if the gloves refer to the rich gloves presented by Furnival, it is difficult to see why two pairs were made. The same objection applies to the identification of the "ij coiffes, ij breches" with the linen coif and femoral worn by the King.

[Public Record Office, Lord Chamberlain's Series I., No. 424, fo. 134.]

/Empcions and prouisions of stuff made by Robert [fo. 134 Willughby knight agenist the Coronacion of our soueraine lorde king henry the vijth as herafter it apperethe.

Furst bought of Hughe Pemberton Citezyn and taillour of london cxxij yerdes di of Scarlet price of euery yerde xs̃ Summa lxi li vs̃

Item Bought of the same hugh xxxv yerdes of scarlet ad viiis̃ iiijd̃ xiiii li xis̃ viiid̃

Summa lxxv li xvis̃ viiid̃

Item bought of phillipp Edwards lxix yerdes of scarlet price the yerde vijs̃ xxiiij li iijs̃

Summa patet.

Item bought of Robert Duplege Citezyn and taillour of london xlvij yerdes di Scarlet price of euery yerde xs̃ xxiij li 15s̃

Summa patet.

Item bought of James Somerby xxvij yerdes di of scarlet ad ixs̃ viiid̃ xiii li vs̃ xd̃

Summa patet.

Item bought of William Skalder grocer iiij^{xx} xv yerdes of scarlet ad vis̃ viijd̃ xxxj li xiijs̃ iiijd̃

Summa patet.

Item Bought of Olyuer Warner xlviij yerdes scarlet ad ixs̃ iiijd̃ xxxj li xiijs̃ viijd̃

Item iij yerdes of fyne blue clothe price the yerde vs̃ vid̃ xvjs̃ vjd̃

Item ij yerdes di Russet clothe price the yerde iijs̃ Summa vijs̃ vjd̃

Summa xxxij li xviijs̃ viijd̃

Item bought of William Nightingale draper xxxiiij yerdes rede clothe ad iiijs̃ vj li xvjs̃

Summa patet.

Item Bought of Water Povy xxviij yerdes di of scarlet ad xiiijs therde xix li xixs

Item xviij yerdes of scarlet price of euery yerde xs Summa ix li

Item vj yerdes of scarlet price of euery yerde ixs vjd lvijs

Item l yerdes di of scarlet price of euery yerde ixs xxij li xiiijs vjd

Item xii yerdes di rede clothe price of euery yerde vs vjd lxviijs ixd

Item xviij yerdes blac clothe price of euery yerde vs iiij li xs

Item iiij^{ml} ix^{c} iiij^{xx} ix Staves of ray clothe price of euery staff iijd lxij li vijs iijd

Summa Cxxiiij li xvjs vjd

/Item bought of Alen hoberd iiij yerdes iij quartes fyne [fo. 134*b* Russet clothe for the kinges confessore price of euery yerde xiiis iiijd Summa lxs iijs iiijd

Item xj yerdes of fyne blue clothe for a Robe for all soulen day ad xijs vj li xijs

Summa ix li xvs iiijd.

Item bought of Henry Eburton a yerde di di quartes blac clothe for hosen for the king price of euery yerde vijs viijd Summa xiis vd ob

Summa patet.

Item bought of Roger Barlowe xv peces of rede worstedd of the myddell assise price of euery pece xixs xiiij li vs

Item viij yerdes di rede worsted price of euery yerde xixd Summa xiijs vd

Summa xiiij li xviijs vd.

Item bought of John Saunder viij peces rede worstede of the myddell assise price of euery pece xviijs viijd Summa vij li ixs iiijd

Summa patet.

Item bought of M Chaderton prest a Furre of Ermyns powdered w^{t} a longe trayne for a mantell price therof xxx li vis viijd

Summa patet.

Item Bought of Nicholas Barley Skynner iiij^{xx}xj skynnes of blac bogy price of euery pece iis Summa ix li ijs

Item xvj skynnes of blac bogye for furring of the kinges Jaket of blac veluet price of euery pece xijd xvjs

Item lxxviij tymbre di menever purr for the furring of the kinges Robes price of euery timbre xvjd Summa v li xijd

Item C tymbre menever pure for the m[aster] of the Rolles price le tymbre xvjd vj li xiijs iiijd

Item vj tymbre viij skynnes of ermyn bakk*es* prece le tymbre xx$\tilde{s}$ vj $\tilde{l}$i iiij$\tilde{s}$

Item for furring of the Jaket of blac veluete xij$\tilde{d}$

Summa xxvij $\tilde{l}$i xvij$\tilde{s}$ iiij$\tilde{d}$.

Item bought of Richard Swan Skynner xlij tymbre menever pure for the kinges Surcot of blue clothe price of euery tymbre xvj$\tilde{d}$ lvj$\tilde{s}$

Summa patet.

/Item bought of Thomas Hichecoke Skynner C tymbre of [fo. 135 menever pure price of euery tymbre xvj$\tilde{d}$ Summa vj $\tilde{l}$i xiij$\tilde{s}$ iiij$\tilde{d}$

Summa patet.

Item Bought of Thomas barbor M^{l}M^{l} powderinge*s* price the M^{l} xx$\tilde{s}$ xl$\tilde{s}$

Item bought of John Atkynson M^{l}M^{l} di powderynge*s* price the M^{l} xx$\tilde{s}$ l$\tilde{s}$

Item bought of John Abarre M^{l}M^{l}DCC powderynge*s* price the M^{l} xx$\tilde{s}$ liiij$\tilde{s}$

Item a lb di of white threde price xviij$\tilde{d}$

Item iij q*u*art of a lb of blue threde price xij$\tilde{d}$

Item xvj skynnes of white leder for lynyng of the trappo*ur*s ad iij$\tilde{d}$ iiij$\tilde{s}$

Summa vij $\tilde{l}$i x$\tilde{s}$ vj$\tilde{d}$.

Item Bought of Jarome Frustobald x yerdes Riche clothe of gold tisshue of p*ur*pull grounde for a longe Gowne for ye king ad viij $\tilde{l}$i iiij^{xx} $\tilde{l}$i

Item x yerd*es* iij q*u*art*es* riche crymsi*n* clothe of gold for a longe Gowne for the king price of euery yerde viij $\tilde{l}$i iiij^{xx}vi $\tilde{l}$i

Item xviij yerdes j q*u*arte white clothe of gold for the trappo*ur*s of saint George and to p*er*fo*ur*me the henxmen gownes ad xxxiij$\tilde{s}$ iiij$\tilde{d}$ xxx $\tilde{l}$i viij$\tilde{s}$ iiij$\tilde{d}$

Item xij yerd*es* crymsi*n* damask clothe of golde for a trappo*ur* for the king price of euery yerde x marc*es* Summa iiij^{xx} $\tilde{l}$i

Item xxvij yerd*es* di p*ur*pulle veluet for a Robe of p*ur*pulle veluet ad xl$\tilde{s}$ lv $\tilde{l}$i

Item xx yerd*es* di p*ur*pull veluet for p*er*formyng of the same Robes price of euery yerde xvj$\tilde{s}$ viij$\tilde{d}$ xvij $\tilde{l}$i xx$\tilde{d}$

Item xlj yerdes crymsi*n* veluet for my lorde of Oxforde Robe at xxx$\tilde{s}$ lxj $\tilde{l}$i x$\tilde{s}$

Item iij pec*es* of blac veluet cont in all lxxiij yerdes delyuerd to the Warderober price of euery yerde xj$\tilde{s}$ xl $\tilde{l}$i iij$\tilde{s}$

Item xxj yerdes di crymsyn saten for doublettes and plakkardes for the henxmen and fotemen price of euery yerde xvjs̃ xvij ℔ iiijs̃

Item xvj yerdes di grene saten for doublettes for henxmen ad xs̃ viij ℔ vs̃

Item ij yerdes di crymsyn Satyn at xvjs̃ a yerde and ij yerdes grene Satyn at xs̃ a yerde for the Fotemen doubletes Summa lxs̃

n^{a} { Summa CCCClxxviij ℔ xijs̃ wherof is a batede to haue redy money in Hand xxvj ℔ xvijs̃ and so the clere some is } CCCClj ℔ xvs̃

Item bought of Marques Strawes xliiij yerdes iij quartes crymsyn veluet for the parliament Robe price the yerde xxxs̃ lxvij ℔

Item xviij yerdes iij quarts crymsyn veluet vppon veluet for a longe gowne and a dymy gowne for the king price the yerde xls̃ xxxvij ℔ xs̃

Item x yerdes crymsyn clothe of golde for a trappour for the king ad v ℔ xs̃ lv ℔

Item xxij yerdes di crymsyn Saten for y^{e} robe of crimsyn satyn ad xxs̃ xxij ℔ xs̃''

Summa Ciiij^{xx}ij ℔

[At the foot of the page: Partis Dcliij ℔ xvs̃]

/Item bought of John Mathewe mercer xij yerdes purpull [fo. 135*b* veluet for a longe gowne for the king price of euery yerde therof xxs̃ xij ℔

Summa patet.

Item bought of Richard Laykyn mercer xiiij yerdes j quart di purpull veluete for a trappour price of euery yerde xiijs̃ iiijd̃ ix ℔ xjs̃ viijd̃

Item xxvj yerdes di blue veluete for a trappour price the yerde xjs̃ xiiij ℔ xjs̃ vjd̃

Item xiiij yerdes di blue Sarsinet for trumpet baners ad vs̃ viijd̃ the yerde iiij ℔ ijs̃ ijd̃

Summa xxviij ℔ vs̃ iiijd̃

Item Bought of Anerее Rawson vj yerdes a naylle of white clothe of golde vpon Satyn grounde price the yerde xls̃ xij ℔ ijs̃ vjd̃

Item iiij yerdes di clothe of golde vpon satyn grounde price the yerd xlvjs̃ viijd̃ x ℔ xs̃

Item iiij yerdes di di quarter white clothe of golde tisshue for the henxmen price of euery yerde xxxs̃ vj ℔ xviijs̃ ixd̃

Item iij yerdes j quarter a naille white clothe of golde vpon Satyn grounde for the garnysshyng of the trappours price the yerde xls̃ vj ℔ xijs̃ vjd̃

Item ij yerd*es* j q*uarter* blue clothe of gold for the garnisshing of the trappours price of euery yerde xlvjs̃ viijd̃ v ℔i vs̃

Summa xlj ℔i viijs̃ ixd̃.

Item bought of william Redy mercer iiij yerdes white clothe of golde for the bordo*ur* of the trappo*ur* of the Rede Roses price the yerde xls̃ viij ℔i

Item iij yerdes clothe of golde for the bastard somerset price the yerde lxs̃ ix ℔i

Summa xvij ℔i

Item bought of Robert White mercer vi yerd*es* crymsyn veluet for the Dragons and rede roses of a trappo*ur* price the yerde xviijs̃ v ℔i viijs̃

Summa patet.

Item bought of chr*ist*ofer hawe mercer iij yerd*es* clothe of gold for cappes off estate and a skabard of a swerde price the yerde xls̃ vj ℔i

Item iij q*uarter* clothe of gold for the king*es* Sabatons prece xxxs̃

Item iij q*uarter* crymsyn saten lynyng to the same price ixs̃

Item di yerde clothe of gold for a skabard of a swerde price xxs̃

Item xj yerdes di blue veluet for my lorde of dudley ad xiiijs̃ the yerde viij ℔i xijd̃

Item a yerde di crymsyn veluet for a Jaket for a foteman ad xvjs̃ the yerde xxiiijs̃

Item iij yerd*es* j q*uarter* blue Sarsinet for the p*er*formyng of y*e* tru*m*pet bane*r*s and cotarmur*s* ad iiijs̃ iiijd̃ xiiijs̃ jd̃

Item iiij yerdes iij q*uarter* white sars*inet* for a towaile price the yerde vs̃ xxiijs̃ ixd̃

Item iij yerdes crymsyn Sarsinet for a Sherte for the king ad iijs̃ viijd̃ the yerde xjs̃

Item iij q*uarter* of [1]a*n* elle[1] holaunde clothe for gloves for the king price iiijs̃ vjd̃

Item a elle holaunde clothe for a coif for the king price vjs̃

Item a pece of Sipe*r*s for a sherte for the king price xs̃

Summa xxj ℔i xiijs̃ iiijd̃

[At the foot of the page : Partis Cxxv ℔i xvs̃]

/Item Bought of Henry Cantlowe m*er*cer xxiij yerdes di blewe [fo. 136 veluette for Trappours price of euery yerde xijs̃ Summa xiiij ℔i iijs̃

Summa patet

[1]—[1] *Originally* a naille.

Item bought of John Smythe vij yerd*es* j q*uart*er di crymsyn veluette and xvj yerd*es* j q*uart*er crymsyn veluet conteignyng in alle xxiij yerd*es* di di q*uart*er for the henxmen and Fotemen price in grete xiij li

Summa patet

Item bought of Will*iam* Weston y^t^ was Custumer xij yerd*es* p*ur*pull veluette for the king*es* Rob*es* price the yerde xxvjs viijd xvj li

Item vij yerd*es* di blac veluette for a dymy gowne for y^e^ king ad xvjs viijd vj li vs

Item ij yerdes di crymsyn saten for a doublet *and* a stomacher for the king ad xxs ls

Item ij yerd*es* di blac satyn for a doublet and a stomacher for y^e^ king ad xs xxxs

Item iiij elles holaund clothe for lynyng of the king*es* double*tes* ad xvjd vs iiijd

Item xv ell*es* holaund clothe for lynyng of the henx*men* doublet*tes* ad viijd xs

Item ij elles holaund cloth for lynyng of the fotemen double*tes* ad vijd xiiijd

Summa xxvij li xviijd

Item bought of John Mervyn m*er*cer xj yerdes blewe veluette for my lorde of bolkingh*a*m price the yerde xjs vj li xijd

Summa patet.

Item bought of John Fissher m*er*cer v yerd*es* j q*uart*er of crymsyn veluet for coue*r*ing of ij Sadelles and ij harneys for my lorde of bokingham and his broder ad xjs lxs vjd

Item iij peces of Tart*ar*in on for my lorde Ely one for my lorde of Excestre and that other for the abbot of Westm*inster* price the pece xxs lxs

Summa vj li xijd

Item bought of Thomas Wyndowte m*er*cer xij yerd*es* iij q*uart*er p*ur*pull veluet for trappours price the yerde xijs vij li xiijs

Item xxiiij yerd*es* crymsyn veluet for coue*r*ing of Sadell stiropp and stiropp leders price of euery yerde xvjs xix li iiijs

Item vj yerd*es* di crymsyn veluet for the crosse of Saint George ad xiiijs iiij li xjs

Summa xxxj li viijs

Item bought of Symonde Gerard iiij yerdes Grene clothe of gold

vppon Saten grounde for the bordo*ur* of y^e^ trappo*ur* of y^e^ Rede Roses ad lx$\tilde{s}$ xij $\tilde{l}$i

Item iij vnc*es* di frenge of silk for Trumpet-bane*rs* price vj$\tilde{s}$ iij$\tilde{d}$

Summa xij $\tilde{l}$i v$\tilde{s}$ iij$\tilde{d}$

[At the foot of the page : Partis cix $\tilde{l}$i xix$\tilde{s}$ ix$\tilde{d}$]

/Item Bought Thomas Windwoode m*er*cer of London ij [fo. 136*b*
yerd*es* di blac vel*uet* for a Jaket for the king price the yerde xx$\tilde{s}$ l$\tilde{s}$

Item a yerde j q*uarter* blac veluett for typett*es* for the king p*ri*ce y^e^ yerde xxiiij$\tilde{s}$ xxx$\tilde{s}$

Item a yerde a q*uarter* blac Saten for lynying of the same tipett*es* ad xiij$\tilde{s}$ iiij$\tilde{d}$ xvj$\tilde{s}$ viij$\tilde{d}$

Item iiij yerdes crymsyn clothe for a patron for the king*es* gowne ad iij$\tilde{s}$ iiij$\tilde{d}$ xiij$\tilde{s}$ iiij$\tilde{d}$

Summa v $\tilde{l}$i x$\tilde{s}$

Item bought of Richard Golofer m*er*cer vj yerdes crymsyn saten for a Dalmatyke for the king price eu*er*y yerde xiij$\tilde{s}$ iiij$\tilde{d}$ iiij $\tilde{l}$i

Item iiij pec*es* Bawdkyns price the pece xlvj$\tilde{s}$ viij$\tilde{d}$ ix $\tilde{l}$i vj$\tilde{s}$ viij$\tilde{d}$ And vj peces Bawdkyns price the pece xl$\tilde{s}$ xij $\tilde{l}$i xxj $\tilde{l}$i vj$\tilde{s}$ viij$\tilde{d}$

Summa xxv $\tilde{l}$i vj$\tilde{s}$ viij$\tilde{d}$

Item bought of Robert Weston m*er*cer of london v pec*es* of blac worstedd for the abbot of Westm*inster* price the pece xl$\tilde{s}$ x $\tilde{l}$i

Summa patet.

Item bought of Will*ia*m Weston m*er*cer xx yerdes di blue veluet for trappours price of euery yerde xj$\tilde{s}$ Summa xi $\tilde{l}$i v$\tilde{s}$ vj$\tilde{d}$

Item ij yerdes crymsy*n* veluete price the yerde xj$\tilde{s}$ xxij$\tilde{s}$

Item xxxiij yerd*es* veluette for Fraunc*is* Denys pekering and Wo*r*sley price of euery yerde xiiij$\tilde{s}$ xxiij $\tilde{l}$i ij$\tilde{s}$

Item xiij yerd*es* crymsyn Saten for the henx*men* doublet*es* ad xiij$\tilde{s}$ iiij$\tilde{d}$ viij $\tilde{l}$i xiij$\tilde{s}$ iiij$\tilde{d}$

Item viij yerd*es* Rede sarsinete for my lorde of boking*a*m ad iiij$\tilde{s}$ vj$\tilde{d}$ the yerde xxxvj$\tilde{s}$

Item viij peces Bawdkyns price of eu*er*y pece l$\tilde{s}$ xx $\tilde{l}$i

Item xij peces Bokeram for lynyng of trappo*ur*s price of euery pece v$\tilde{s}$ x$\tilde{s}$ ij peces bokeram for Trappo*ur*s price a pece vij$\tilde{s}$ xiiij$\tilde{s}$ a yerde of bokera*m* price x$\tilde{d}$ and a yerde bokeram for lynyng of the henx*mens* doublet*es* colars price vj$\tilde{d}$ Summa lxxv$\tilde{s}$ iiij$\tilde{d}$

Item xviij ell*es* flemyshe clothe for my lorde of bokingham ad viij$\tilde{d}$ ob xij$\tilde{s}$ ix$\tilde{d}$

Item iij elles Canvas for lynyng of the soleme double*tes* price xiiijd

Summa lxx li viijs jd

Item bought of Thomas Wyndowte m*er*cer sens y^e^ coronac*i*on vij yerd*es* di blac veluet for a dymy gowne for the kyng ad xvs v li xijs vjd

Summa patet.

[At the foot of the page: Partis cxi li xvijs iijd]

Item Bought of William Clifton m*er*cer iiij^xx^vij elles iij [fo. 137 q*uar*t*er* Flemyshe clothe For the Bathe at Westm*inster* price ingrete liiijs xd ob

Summa patet.

Item Bought of the s*er*iaunt of the Chaundry a yerde of p*ur*pull veluette for the king*es* tapo*ur* price xiijs iiijd

Summa patet.

Item bought of Cecyly Walcot Silkwoman xxviij vnc*es* frenge of gold and Silke for the canopye price the vnce vs vij li

Item xxv vnc*es* iij q*uar*t*er* di Riban of damask gold price the vnce vjs vij li xvs iijd

Item ij vnc*es* iij q*uar*t*er* Riban of venys gold for the king*es* gloves and his Sabatons price of euery vnce vjs Summa xvijs

Item v vnc*es* of venys gold for tassell*s* price the vnce vjs xxxs

Item vij yerd*es* j q*uar*t*er* di riche corsse of gold for girdels for the king*es* swerd*es* and for his Spurres price the vnce vjs viij d xlixs ijd

Item a mantellace for the Robe of p*ur*pull veluette the gold weing iiij vnces price the vnce vjs—xxiijs and the silke weing ij vnces di at xvjd a vnce—iijs iiijd ij mantellac*es* of crymsyn silke y^t^ one for the robe of cry*m*s*yn* veluet and that other for the Robe of crymsi*n* satyn bothe weing v vnc*es* di price the vnce xvjd—vijs iiijd A mantellace for the Robe of blue clothe weing w^t^ the tassels of the vj vnces di silk at xvjd a vnce—viijs viijd and a mantellace for my lorde of bokingh*a*m weing a vnce di of Silke price—ijs Summa xlvs iiijd

Item a Boton for the Cappe of estate of p*ur*pulle veluet price xiijs iiijd iij botons for the mantellace of the Robe of p*ur*pulle veluet p*ri*ce the pece vjs—xviijs iij botons for the mantellace of the Robe of cry*m*syn veluet price the pece ijs—vjs iij botons for the mantellace of crymsyn Satyn price the pece ijs viijd—viijs a boton for the cappe of crymsyn veluete vjs viijd And a boton for the cappe of cry*m*syn satyn price ijs viijd liiijs viijd

Item iij bottons for the mantellace of blue price vis

Item a tasselle of venys gold weing vij vnc*es* di for the grete boton price of euery vnce vis Summa xlvs

Item v vnc*es* of silke for tasselles for ij Cappis one of crymsen veluete and a other of crymsyn Satyn price the vnce xvj*d* vj*s* viij*d*

Item vij lac*es* of Riban of silke price the pece iiij*d*—ij*s* iiij*d* and v lac*es* of Riban of Silke for the king*es* garment*es* p*ri*ce the pece ij*d*—x*d* iii*s* ij*d*

Item a q*uarter* di of silke for a lace price vj*d*

Item for making of a mantellace of purpule iij*s* iiij*d*

Item for making of iij other mantellac*es* iij*s*

Item for making of a mantellace and botons for y^e^ Duke of Bokingham xvj*d*

Summa xxviij *li* v*d*

[At foot of page : partis xxxj *li* viij*s* vij*d*]

/Item bought of kateryn Claver Silkwoman ij vnc*es* di [fo 137*b* Riban of venys Silke for girdelles for the king price the vnce ij*s* v*s*

Summa patet.

Item bought of kateryn Walshe Silkwoman xiij vnc*es* di frenge of venys gold price the vnce vj*s* iiij *li* xij*d*

Item x vnc*es* iii q*u*art*s* frenge of silk white and grene price y^e^ vnc*e* xvj*d* xiiij*s* iiij*d*

Item iiij vnc*es* sowing silke purpule and crymsyn ad xvj*d* y^e^ vnce v*s* iiij*d*

Item ij dd lac*es* of Riban of silke price the dd iij*s* vj*s*

Item ij dd rounde lac*es* price the dd xij*d* ij*s*

Item xxxvj dd di poynt*es* of Riban of silk price the dd viij*d*—xxiiij*s* iiij*d* and vj dd di poynt*es* of Riban of silk price the dd x*d*—v*s* v*d* xxix*s* ix*d*

Item iij yerd*es* a q*uarter* Riban of silk for girdelles at vj*d* the yerde xix*d* ob

Item xxxviij Buttons of silk for horsharneys price the pece viij*d* xxv*s* iiij*d*

Item xij tasselles of silk price of euery pece xij*d* xij*s*

Item for working of xiij vnces di Frenge of venys gold ad iiij*d* iiij*s* vj*d*

Summa ix *li* xxij*d* ob

Item bought of Cristian Peynter xij cotes of Armes for herauld*es* beten and wrought in oyle colers w^t^ fyne gold price the pece xxx*s* xviij *li*

Item xij tru*m*petban*er*s of the king*es* Armes wrought in oyle colo*ur*s w^t^ fyne gold price the pece xxiij*s* iiij*d* xiiij *li*

Item for gilding of viij staves w^t^ fyne golde for y^e^ canapie ad x*s* iiij *li*

Item for devising of xij trappo*ur*s of the king*es* Armes portred on papir w^t^ diu*er*s colours for the brauderers and the henxmen Jakett*es* xx*s*

Item for Sowing and lynyng of the saide xij cot*es* of armes at xijd̃ xijs̃

Item for the sowing and frenging of the saide xij trumpet ban*ers* vjs̃

Summa xxxvij li xviijs̃.

Item bought of Robert Drayton for quysshons vj q*uarters* tike vs̃

Item vij yerd*es* di tyke pryce of euery yerde xd̃ vjs̃ iijd̃

Item a tyke of vj q*uarter* vs̃

Item ix stone di feders price the stone xvjd̃ xijs̃ viijd̃

Summa xxviijs̃ xjd̃

[At the foot of the page : partis xlviij li xiijs̃ ixd̃ ob]

/Item bought of Agneys dey Silkwoman iiij lb di Riban [fo. 138 of threde ad ijs̃ ixs̃

Item bought of Alice clance Silkwoman vj vnces Riban of rede silk at xiiijd̃ vijs̃

Item bought of peirs draper viij M[1] white smale naylles ad vjd̃ the M[1] iiijs̃

Item vj M[1] grete white naille*s* at viijd̃ the M[1] iiijs̃

Item iiij M[1] gilte naille at ijs̃ iiijd̃ the M[1] ixs̃ iiijd̃

Item CC trasshes price iiijd̃

Item di lb rede threde price viijd̃

Item for botehire for the workmen and cariage of the worsted to Westm*inster* iijd̃

Summa xxxiiijs̃ vijd̃

Item bought of Frise cordewaner xvj par shoes at vjd̃ for y[e] henx*men* and fotemen viijs̃

Item viij pair slippers price the pair viijd̃ vs̃ iiijd̃

Item xij pair boteux of spanysshe lether[1] for the henx*men* and fotmen at iijs̃ iiijd̃ xls̃

Item viij pair bot*es* price of euery pair iijs̃ iiijd̃ xxvjs̃ viijd̃

Summa iiij li

Item brought of William Foster ij pair of Spurres all gilte for the king price of euery pair xiijs̃ iiijd̃ xxvjs̃ viijd̃

Summa patet.

Item bought of M Chenyman vij pair spurres for the henx*men* at xvjd̃ ixs̃ iiijd̃

Item xvj dd poynt*es* of Riban of silk to tye trappo*urs* on y[e] courso*urs* at viijd̃ xs̃ viijd̃

[1] *Interlined.*

Item xvj yerd*es* Riban of silk for leding Rayns price the yerde viijd̄ xs̄ viijd̄

Summa xxxs̄ viijd̄

Item bought of John Laurence viij banerstaves for the Canapies price xs̄

Summa patet.

Item bought of Nicholas Atwoode hosier xxij pair blac hosen and crymsyn for the henxmen and fotemen price the par iiijs̄— iiij li viijs̄ And xj pair hosen for the henxmen and fotemen p*ri*ce the par vs̄—lvs̄ vij li iijs̄

Item xiiij dd lether poynt*es* price the dd ijd̄ ijs̄ iiijd̄

Summa vij li vs̄ iiijd̄

[At the foot of the page : partis xvj li vijs̄ iijd̄]

/Item bought of Marcells Mawres Goldsmyth Ciiij^{xx}v vnc*es* [fo. 138*b* of setting Spangels of silver and gilte price the vnce vjs̄ lv li xs̄

Item lxxj vnces of hangyng spangels of siluer *and* double gilt at viijs̄ the vnce xxviij li viijs̄

Item iiij^{xx} xviij oylett*es* of Silver and gilte price vs̄ vijd̄

Summa iiij^{xx}iiij li iijs̄ vijd̄

Item to Mathew hoberd goldsmythe for making of Cv[1] porculiez of siluer and gilte weing by troy weight CCl vnc*es* iij q*uarter* of ij sort*es* that is to say iiij^{xx}x greate and xv smalle after vs̄ viijd̄ eu*ery* vnce lxxj li xjs̄

Summa patet.

Item to John vaudelf goldsmythe for Cxxxvij vnces di of spangelles of siluer and gilte at vjs̄ euery vnce xlj li vs̄

Item xxxiiij vnc*es* of hangers of silver and gilt at viijs̄ the vnce xiij li xijs̄

Item v vnc*es* di of white bullyons at iiijs̄ iiijd̄ a vnce xxiijs̄ xd̄

Summa lvj li xd̄

Item to hanche doucheman for gelding of iiij pomels for the cheyre of estate xs̄

Summa patet.

Item bought of Rauf Lawson xj hattes a xj hostriche fede*rs* for the henx*men* and fotemen at iijs̄ the pece lxvjs̄

Summa patet.

Item bought of John Smythe Armorer a Swerde w^{t} a poynte price

[1] *Before this* Cxx *is struck through.*

viijs̄ a other Swerde w^t a poynte price vjs̄ viijd̄ ij other swerdes w^toute poynt*es* called Curtana p*ri*ce the pece vjs̄ viijd̄ xiijs̄ iiijd̄ xxviijs̄

Item for garnysshing of a Swerde xijd̄

Item ij pec*es* p*ur*pule lace price viijd̄

Summa xxixs̄ viijd̄

Item to John Smythe brawderer for enbrawdering of a trappo*ur* of blue veluete w^t rede ros*es* w^t gold of venys and dragons fete werke weing lxx vnc*es* di at xvjd̄ the vnce iiij li xiijs̄ iiijd̄

Item xlix vnc*es* in hangers price the vnce viijd̄ xxxijs̄ viijd̄

Item iij q*uart*e*r* of a yerde of rede veluete fro dragons price ixs̄

Item Cij Roses wrought w^t gold of venys at xijd̄ a pece Cijs̄

Item xj^xx vnc*es* in Spangell for vij gownes and plackard*es* for the henxmen and iiij Jaquett*es* for the fotemen at xvjd̄ a vnce xiij li xiijs̄ iiijd̄

Item lvj vnc*es* in hangers for the said gownez and plackard*es* and Jaquett*es* price of euery vnce viijd̄ xxxvijs̄ iiijd̄

Item for setting of a trappo*ur* of p*ur*pulle veluet w^t Cii portculez therin xxs̄

Summa xxviij li vijs̄ viijd̄

[At the foot of the page : partis CCxliiij li xviijs̄ vd̄]

/Item Martyn Jombard brawderer for embrawdering of A trappo*ur* of Saint Edmond*es* armes [fo. 139 vij li xiijs̄ iiijd̄

Summa patet.

Item to Thomas Madynwelle brawderer for enbraudering of a trappo*ur* of saint Edward*es* Armez cs̄

Summa patet.

Item to hugh Wright brawderer for enbrawdering a trappo*ur* w^t Fawcons iiij li

Summa patet.

Item to henry Robert Brawderer for enbrawdring of a trappo*ur* of Cadwallader Armez lxvjs̄ viijd̄

Summa patet.

Item bought of Robert boylet v^M^l j q*uart*e*r* gilte nailles for the stage at Westm*inster* price the M^l ijs̄ xs̄ vjd̄

Item iiii^M^l di Botenett*es* price of euery M^l viijd̄ iijs̄

Item iij^M^l smale naylles price of euery M^l vjd̄ xviijd̄

Item xij vnc*es* j q*uart*e*r* Riban of silke price the vnce xvjd̄ xvjs̄ iiijd̄

Item v lb lio*ur* of threde price of euery lb ijs̄ xs̄

Item for trasshes in Westm*inster* halle iiijd̄

Item for bote hire fo Westm*inster* and to London ayen iiijd̄

Summa xlijs̄

Item to Piers Briton Sadiller for a Sadille couered in clothe of golde for the kinges owne vse price xs and a sadelle couered in clothe of golde for astate xs xxs

Item viij Sadilles couered in crymsyn veluet at xs—iiij li and ij sadelles couered in veluet for my lorde of bokingham *and* his broder at vjs viijd—xiijs iiijd iiij li xiiijs iiijd

Item ij harneys couered in crymsyn veluet for my lorde of Bokingham and his broder at vs a pece xs

Item a xj paires stirops price the pair ijs vjd xxvijs vjd

Item xj pair stiropleders couerled in clothe of gold *and* veluet at xijd xjs

Item ij paires stirops and leders couered in crymsyn veluete at ijs the pair iiijs

Item xij girthes of twyne price the pece xijd xijs

Item ix lumbardrayns couered in clothe of gold *and* veluet price ye pece couering *and* all xijd ixs

Item a leding Rayne couered in clothe of golde[1] for ye horse of astate iijd

Item ix hedstalles of rede leder price the pece viijd vjs

Item ix crowpers for the bering trappours price viijs vjd

Item ix pair gilte boses price the par iijs—xxvijs and ij paire gilte Boses price the pair ijs vjd—vs xxxijs

Item di C gilte naille for the harneys price the pece ijd viijs iiijd

Summa xij li xxiijd

[At the foot of the page : partis xxxiiij li iijs xjd]

/Item bought of Symonde Warde lorymer for xj bttes [fo. 139*b* for brydelles wherof ij for the Duke of bukingham price of euery pece xvjd xiiijs viijd

Item for setting on of xj paire boses of the same bttes iijs viijd

Summa xviijs iiijd

Item delyuered to William pawne seruant wt master Cheyney for his masters array ageinst the coronacion lyke as the henxmen had at yt tyme xx li

Summa patet

Item for the furring of my lorde Chamberleyns Robez by a speciall warraunte of the kinges directe expressyng ye some of xl li xl li

Summa patet

[1] and veluet : *struck through.*

Item deliuered to a francheman for to bye ij yerd*es* di of satyn for a doublet for hymself by the king*es* com*m*aundemente xlviij^{s}

Summa patet.

Expenses for my lorde of bokingh*a*m and his broder[1]

Item payde for a horse for my lorde xxj^{s}

Item for a Sadelle for my lorde x^{s}

Item for a Swerde for hym iiij^{s}

Item a paire hosen called Chasembles xij^{s}

Item for making of ij gownez of blue vel*uet* for my lorde and his brod*er* iiij^{s}

Item for making of a gowne and a hode lyke ermyt*es* wede for my lorde xij^{d}

Item for making of a Surcote and a mantell of sarsinete xx^{d}

Item for making a blewe gowne and a hoode for my lorde xvj^{d}

Item a paire of Spurres price x^{s} iiij^{d}

Item for furring of ij gownes of blue veluet furred w^{t} greye iiij^{s}

Item for ij furres of greye for the saide gownes at xviij^{s} xxxvj^{s}

Item for furring of a blue gowne and a hoode furred w^{t} pured xvj^{d}

Item for furring of a mantelle and a surcot of rede sars*inet* xij^{d}

Item a tymbre of pured for the said Garment*es* price ij^{s}

Item a federbedd and a bolster x^{s}

Item a Pillowe of downe price ij^{s}

Item a celo*ur* and a testo*ur* price iiij^{s}

Item a paire blanket*es* price vj^{s} viij^{d}

Item a par of Shet*es* price vj^{s}

Item a Mantelle price v^{s}

Item vij yerd*es* rede worstedd price the yerde xviij^{d} x^{s} vj^{d}

Summa vij ^{li} ij^{s} x^{d}

Item to John Sutton vestimentmaker for making of a Canapy of p*ur*pulle damaske clothe of golde xiij^{s} iiij^{d}

Summa patet

[At the foot of the page : Partis lxxj ^{li} ij^{s} vj^{d}]

/Item to John Waren Bedmaker for making of vj Square quisshons of rede damask clothe of golde at xij^{d} a pece [fo. 140 vj^{s}

Item for making of ij longe quysshons either of a elle longe of the Same clothe of golde at xvj^{d} the pece ij^{s} viij^{d}

Item for making of ij longe quysshons of blue cloth of golde tisshue at xvj^{d} the pece ij^{s} viij^{d}

[1] *In margin.*

Item for making of a square quysshon of white clothe of golde tisshu xvjđ *and* for making of a longe quysshon of the same clothe of golde xvjđ Summa ijs̃ viijđ

Summa xiiijs̃

Item for making of ij Coiffes ij breches ij pair gloves vs̃
Item for making of a pair of sabatons of clothe of golde iiijs̃
Item for furryng of my lorde of Ormondes Robes xiiijs̃
Item for furryng of *sir* davy owen Robez xiiijs̃
Item to John davy Sherman for hiring of men to helpe to laye the ráyes vnder the kinges fete at Westm*inster* the day of coronacion viijs̃

Summa of these percelles xljs̃

Expenses for francis pykering and worsley

First for making of iij longe Gownes of blac velvet at iijs̃ iiijđ xs̃
Item furres of white lambe iij price the pece xxs̃ lxs̃
Item for furring of the same gownes the pece xxđ vs̃
Item for making and stuff of iij doublettes at vjs̃ viijđ a pece xxs̃

Summa iiij li xvs̃ [1]partis istuc vii li xs̃[1]

[2]The wages of taillours wo*ur*king in the kinges greate warderobe taking vjđ a daye.[2]

Item Robert Johnson xv dayes di vijs̃ ixđ
Richard Lewes by xx dayes di xs̃ iijđ
John Tylly by xx dayes di xs̃ iijđ
Edmonde Rudderforde by xx daies di xs̃ iijđ
John Ogle by xix dayes ixs̃
John Kelley by viij dayes iiijs̃
Olyuer burgesse by xix dayes ixs̃
Humfrey Donne by ix dayes iiijs̃ vjđ
John Thirlby by xv dayes vijs̃ vjđ
John Jakson by viij daies iiijs̃
Robert Downez by xiij daies vjs̃ vjđ
Geffray Chalner by v daies ijs̃ vjđ
William Conwey by vj dayes iijs̃
Piers Cosyn by vj daies iijs̃
William Gervayes by xvij daies viijs̃ vjđ
/Rice Willeson by x daies vs̃ [fo. 140*b*
John bonar by xj daies vs̃ vjđ
Davy lewes by x daies vs̃
James Daver by vij daies iijs̃ vjđ

[1—1] *Inserted.* [2—2] *In margin.*

Rice ap Thomas by x daies	vs̃
John Wrexham by xvj daies	viijs̃
Summa vj li xijs̃	

The wages of skynners.

John Rynge by xxxvij daies di	xviijs̃ ixd̃
Thomas barbor by xxiij daies	xjs̃ vjd̃
John Norton by xxvj dayes di	xiijs̃ iijd̃
John Gorbolde by xxxiij dayes di	xvjs̃ ixd̃
John Lynster by xxxij dayes di	xvjs̃ iijd̃
Richard Hanches by xxxiij daies di	xvjs̃ ixd̃
William Worcester by xiij dayes	vjs̃ ixd̃
John Abarre by xxiiij dayes di	xijs̃ iijd̃
John Haywarde thelder by twoo dayes	xijd̃
John Atkynson by xxx dayes di	xvs̃ iijd̃
Sander dewy by iij dayes di	xxjd̃
William Robynson by iij dayes di	xxjd̃
Robert Stede by x dayes	vs̃
John Haywarde the yonger by iiij dayes	ijs̃
Thomas Mirsyn by iij dayes di	xxjd̃
Summa vij li xxjd̃	
Summa of Bothe xiij li xiijs̃ ixd̃	

The wages of y^e^ werkemen y^at^ wrought at Westminster aboute the making of the stage agenst the kinges Coronacion

Thomas Canons	ijs̃ ixd̃
William Morell	ijs̃ vid̃
Humfray patynmaker	ijs̃ vjd̃
William Denton	xviijd̃
John Willy and his man	iiijs̃
John birche and his man	iiijs̃
Richard stradley	ijs̃ vjd̃
John bekwithe	ijs̃ vjd̃
Robert boylet	vs̃
Thomas Boylet	xvjd̃
Summa xxviijs̃ vijd̃	

[At the foot of the page: partis xv li ijs̃ iiijd̃]

/These bene the warderobe parcelles. [fo. 141

Furst for threde for the taillours	vijs̃ ixd̃
Item for cering candelle	iijs̃ iiijd̃
Item for ij lanterns	viijd̃

Item for p*ar*is candelle ixs̃ iijd̃ ob q^{r}
Item iij C di fagott*es* price the C iijs̃ viijd̃ xijs̃ xd̃
Item ij C talwoode price the C vjs̃ xijs̃
Item for candlestikk*es* xd̃
Item iij q*uart* of a yerde white scarlet price therde ixs̃ vjs̃ ixd̃
Item for lokk*es* keys and bolt*es* for dorres and woundes that the saide werkemen wroght in fore surety and keping of the king*es* stuff vs̃ jd̃
Item trasshes ageynst the ap*ar*liament xijd̃
Item C crochett*es* ijs̃ vjd̃
Item C small crochett*es* xxd̃
Item a greate hamer price xd̃
Item a paire grete pynsons iiijd̃
Item a bagge price vd̃
Item for Rosetyles vjd̃
Item for a tyler and a laborer to cou*er and* repare the skynnery xd̃
Item for twoo lytell bok*es* price xvjd̃
Item viij quares paper Ryall price the quare viijd̃ vjs̃ iiijd̃
Item ij couerynge*s* for ij bok*es* iiijd̃
Item for Jnke ijd̃
Item iij Rolles for the hatt*es* of astate ijs̃
Item blue threde xiijd̃
Item for cariage of iiij coffers frome London vnto gildeford loge in ij cart*es* w^{t} stuff that com from Notyngh*a*m and cariage ageyn from gildforde loge vnto london ijd̃ a myle xvijs̃ iiijd̃
Item in expens*es* in keping of the same stuff *and* for wachemen to waite vpon the same stuff by night *and* ther cost*es* by the space of ij nyght*es* one night at kengeston a oy^{er} night at gildfo*r*de xxiijd̃
Item to iij men to helpe the stuff to be vncharged and brought in to the warderobe iijd̃
Item to diuerse botemen and carter*s* to drynke viijd̃

Summa of the warde*robes* parcelles iiij ℔i xvijs̃ ob q^{a}

/The wage*s* of Piers of Wraton [fo 141*b*

Furst M^{li} crochett*es* price the C xxd̃ xvjs̃ viijd̃
Item ij M^{l} tapet hock*es* price the C vjd̃ xs̃
Item iiij hamer*s* price the pece xxd̃ vjs̃ viijd̃
Item at wyndesore the space of v dayes the saide piers and ij horsses at ijs̃ by the daye xs̃
Item iiij men laboryng at wyndesore by a day for sorting of the stuff of the warderobe euery man vjd̃ by the day ijs̃

Item viij C crochettes at the towre of London price the C xxđ xiijs̃ iiijđ

Item xx lb rounde lio*ur* price the lb vjđ xs̃

Item for the wag*es* of iiij men by vj dayes to watche *and* attende vpon the stuffe of the warderobe euery man vjđ by y^e^ day xijs̃

Item viij lb smale lio*ur* price the lb xđ vjs̃ viijđ

Item for botehire from westm*inster* to the warderobe at diuerse tymes amd to the tower and to westm*inster* ageyn iiijs̃ ixđ

Item to v[1] men a day for hangyng of arras at westm*inster* at vjđ vs̃

Item xx lb rownde lior for the kynges hall at westm*inster and* chambres therfor beddes clothes of astate and arras at vjđ a lb xs̃

Item to iiij men laboryng at the towre of london for thapparaylyng therof by vj dayes at vjđ the daye xijs̃

Item viij C crochett*es* for the apparayling of the abbey chirche at westm*inster* and the porche price the C xxđ xiijs̃ iijđ

Item iiij men working by iiij dayes at vjđ the daye vjs̃

Item for making of viij paylet for euery pece vjđ iiijs̃

Item M[l] crochett*es* price the C xxđ xvjs̃ viijđ

Item M[l] tapet hock*es* price the C vjđ vs̃

Item to iiij men by iiij dayes at the coronac*i*on and after for hangyng and taking down of the king*es* Arras at vjđ viijs̃

Item C trasshes to take arras iiijđ

Item for nedell and threde to take vp arras xđ

Item ij men to take vpp harras in the king*es* chambre *and* other place*s* by the daye vjđ xijđ

Item for my cost*es* and my ij men frome gildforde vnto westm*inster* and ther and in other place*s* for the p*repar*ac*i*on of the stuff of the warderobe of the bedd*es* by the xiiij dayes at ijs̃ xxviijs̃

Item M[l] crochett*es* and hok*es* wherof v C ben at xxđ the C and v C at xvjđ the C xiijs̃

Item to iiij men to wache the stuffe w^t^in the king*es* stonding in the Saintwary to be hold the iustice by iij dayes *and* iij nyght*es* euery man by the day night vjđ vjs̃

Item vj lb rownde lio*ur* price the lb vđ ijs̃ vjđ

Item iiij ^c^ tapet hok*es* price the C vjđ ijs̃

Item C crochett*es* p*r*ice xxđ di C grete crochett*es* xxđ iijs̃ iiijđ

Item for the expenses of the saide piers and viij men iiij night*es* waching w^t^in the saintwary for thapparellyng their ageinst the Justing xxxs̃

[1] *Interlined over* x *struck through.*

/For coue*r*ing of the king*es* cheir w^{t} Silke and gold vnto the same [fo. 142

First for ij vnces iij q*ua*rters of Silke price the vnce xviij iiijs jd ob
Item ij vnc*es* Riban price the vnce xiiijd ijs iiijd
Item iiij vnc*es* Riban of gold price the vnce vs xxs
Item iiij vnc*es* frenge of gold price the vnce vs xxs
Item for gilte nayle and yren naille iiijs ijd
Item for making of the frenge xxd
Item for making of the Reban xvjd
Item for werkmanship iijs iiijd
Item for making and couering of the cheir vjs viijd

Summa of alle piers of wraton p*ar*cell xvj li iijs viijd ob

These been the parcelles folowing of George the king*es* taillo*ur*

Furst for Making of a longe gowne of crymsy*n* veluet vpon veluet afterwarde furred withe martrons vjs viijd
Item for making of a doublet of clothe of gold for the king vjs viijd
Item for making of a Jakette of blac veluet furred w^{t} bogy ijs
Item for making of a longe gowne of p*ur*pulle veluet furred withe Ermyns powdred vjs viijd
Item for making of a cote of crymsy*n* satyn lyned w^{t} white fustian ijs
Item for making of ij dalmatikk*es* one of cry*m*sy*n* saten the other of white sars*inet* iiijs
Item for making of a longe mantelle w^{t} a trayne of c*ri*msi*n* sat*en* furred w^{t} men*ever* xxs
Item for making of a hoode of the same satyn vs
Item for making of a kirtell of the same satyn vis viijd
Item for making of a cappe of astate of the same satyn iijs iiijd
Item for making of a longe mantelle of p*ur*pull veluet with a trayne furred w^{t} Ermyns powdred xxs
Item for making of a hoode of the same veluet furred vs
Item for making of a kirtill of the same veluet vjs viijd
Item for making of a surcot overt of the same veluet vjs viijd
Item for making a cappe of astate of the same veluet iijs iiijd
Item for making of a doublet of crymsy*n* satyn vjs viijd
Item for making of a longe gowne of p*ur*pull clothe of golde xs
Item for making of a longe gowne of crymsyn clothe of gold xs
Item for making of a Robe of blew clothe ageinst all Sowlen day furred xs
/Item for making of a hoode of blewe cloth iijs iiijd [fo. 142*b*

Item for making of a kirtell of the same clothe iiijs

Item for making of a doublet of blac satyn for the king vjs viijd

Item for making of a dymy gown of blac veluet vs

Item for making of a Jaquet of purpull veluet iis

Item for making of a dymy gowne of crymsyn veluet vpon veluet vs

Item for making of ii peticotes of white scarlet iis

Item for making of the Robez crymsyn veluet for the king ageinst the parliament a longe Mantelle with a trayne xxs

Item for making of a hoode of the same veluet vs

Item for making of a kirtill of the same veluet vjs viijd

Item for making of a Tabarde of the same veluet vjs viijd

Item for making of vij partie gownes of Cloth of gold white and grene for the henxmen at vs a pece xxxvs

Item for making of vij gownes of crymsyn veluet wroght wt Goldsmythe werke for the henxmen also for making of euery gowne vs xxxvs

Item for making of iiij Jakettes of clothe of gold white and grene for the fotemen at iijs iiijd xiijs iiijd

Item for making of iiij Jakettes of crymsyn veluet wrought with goldsmythe werke for the saide fotemen at iijs iiijd a pece xiijs iiijd

Summa of George taillour parcelles xvli iiijs iiijd

Summa totius MlDvjli xviijs xd ob qa

XX.

Little Device for the Coronation of Henry VII.

The document known as the *Little Device* was in all probability put together before the time of Henry VII. A manuscript in the British Museum, Add. 18,669, dating, Mr. Francis B. Bickley tells me, from early in the sixteenth century, must have been copied from a *Little Device* written for Richard III.; for at the Recognition in the church the Archbishop is made to announce to the people: "Sirs, here present is Richard, rightful and undoubted inheritor to the crown"; and the people are instructed to call out, "Yea, yea, yea, so be it; King Richard, King Richard, King Richard." And in the original hand of Add. 18,669 the names of the officers on the day of the coronation are those of Richard III.'s coronation. The Bishops of Durham and Bath support the King, not the Bishops of Exeter and Ely, who actually supported Henry VII.; the Duke of Suffolk was to carry the crown, while the Duke of Norfolk and the Earl of Lincoln carry the sceptre and rod. Curtana was to be carried by the Earl of Northumberland, and the second sword by the Earl of Kent; the Earl of Huntingdon carried the third sword. The sword of state was given to the Earl of Surrey. All these nobles, with the exception of the Earl of Huntingdon, carry the same ornaments as in the description of the coronation of Richard III., and it is probably a clerical error that substitutes for Lord Lovell, who carried the third sword in 1483, the Earl of Huntingdon, who carried the spurs on that occasion.

There is a similar *Little Device* for the coronation of Henry VIII., which appears to be substantially the same as those for the two preceding Kings.

The description of the procession from the Tower to Westminster is exceedingly full, and is as complete as could be desired. The "Dukes of Guienne and Normandy," later known as the "Dukes of Normandy and Aquitaine," appear in this procession, but are not mentioned in the description of the religious procession from Westminster Hall.

The document assumes that the Queen is to be crowned with the King. As is well known, Queen Elizabeth of York was not married to Henry VII. till nearly three months after Henry VII.'s coronation, and was not crowned till November 25, 1487. There is some confusion to be detected in the names of the Bishops who support the King and Queen. The Bishops of Durham and Bath did not support Henry VII.; the former was probably a partisan of Richard III. The Bishops of Exeter and Ely appear to have performed this duty for Henry VII., though the correcting hand of Add. 18,669 always substitutes Chichester, not Ely, for Bath. But the Bishop of Exeter is also made to support the Queen, while after her coronation the Queen is to be led to her throne by the same Bishops as supported the King. In Add. 18,669 the Bishops are not mentioned at the enthronization of the Queen, and in the Queen's procession the name of the Bishop of Exeter has been left untouched, though the name of the other Bishop has been changed from Rochester to Norwich.

It is probably due to an oversight that the name of the Bishop of Exeter has been left uncorrected. It is curious to find that the Bishops made to support the Queen do so "in steede of the busshop of Duresme and Bathe," while no mention is made of the latter Bishops in the description of the King's procession.

The "challice of golde" carried with the paten must be St. Edward's chalice. It was probably studded over with gold; but its more usual description is a stone chalice.

The manuscript here edited dates, Mr. Bickley tells me, from early in the reign of Henry VIII. The text is not very good, but it is the only complete copy in the British Museum. It belonged once to Ives the Suffolk antiquary. It has been collated with three other copies of the *Little Device*, which are known in the notes under the symbols B. D. and H. B. is the copy at Belvoir in the possession of the Duke of Rutland, edited for the Camden Society by Mr. William Jerdan, F.S.A. (Rutland Papers, London; Camden Society, 1842). It is complete.

D. is Brit. Mus. Add. 18,669, and was purchased from the Earl of Denbigh. Unfortunately it is very defective; all the first part of the *Device*, up to the departure of the King from the Tower, is wanting, and the tops of the pages have been cut down or have perished, so that two or three lines are missing on every page. Enough, however, is preserved to show its interest.

H. is Brit. Mus. Harl. 5,111 (fo. 77), and is of much later date than the others. It agrees mainly with B. in its variants. It also is very defective; all the description of the ceremony, from the entrance of the Queen into the church to the enthronization of the Queen, is missing. It also contains the *Little Device* for the coronation of Henry VIII.

[Brit. Mus. Egerton MS. 985, fo. 1.]

/Here followeth [1]vnder correction a litle devise of[1] the coro- [fo. 1
nac*i*on of the most high [2]and mightie[2] christian Prince Henrie the vij[th] rightfull and indoubted Heire[3] [4]and king[4] of the crowne of England and of Fraunce w[t] their app*ur*tenu*nces* and by the hole[5] assent of all the Lordes both Spirituall and Temporall, and also of all the Com*m*ons of this Lande elect, chosen, and required the xxx[tie] daye of October Anno Domini M[l]CCCCiiij[xx]v in London to be king of the same. Also of the most noble Princes dame Elizabeth [6]his wief Lawfull[6] Queene of Englande, and fraunce etc. to be solempnized at Westm*inster*.

Fyrst [7]for that there[8] is required[7] manifolde great and humble[9] services to be don as apperteigneth to the king*es* most royall p*er*son and estate. And [10]the same services belonge to many, divers, and[10] great Lordes, and other nobells of this his Royalme by enheritaunce and custome. Therfore[11] that the king may assuredly be served, and euery Lorde; and noble p*er*son of his Royalme maye[9] vse and enioye such as becometh him by right, The king*es* Highnes following Justice hath don to be made his open proclamac*i*ons, that euery p*er*son clayming to do him any man*er* service vpon the day of his Coronac*i*on shalbe at the White hall in his Pallice of Westm*inster* the xiiij daye of Octob*er* next comyng, and hath authorised the Erle of Pembroke, the Erle of Oxenforde, the

[1—1] the order of: H. [2—2] mightie and: B. H. [3] enheritour: B. H.
[4—4] *om.* B. H. [5] *om.* B. H. [6—6] a space in B.
[7—7] it requireth: H. [8] *om.* B. [9] honorable: B. H.
[10—10] *om.* B. H. [11] thereof: H.

Lorde Standley, S^r^ Edwarde Standley, S^r^ Willi*a*m Husse to heare and determyne euery mans right in that behalf etc.

Also in avauncing[1] the auncyent nobles of Englande, the king hath appoynted a good nu*m*bre of noble p*er*sons of this his Royalme to take order of knighthoode, and be made knightes of the bathe in the Tower of London the xxvij^th^[2] daye of October next comyng called the evyn of his Coronac*i*on. And that all man*er* of thing*es*[3] /that [4]belong to [fo. 1*b*] such a[4] triu*m*ph may[5] be done honorably and orderly disposed. The king*es* highnes hath ordeined the noble Lorde the Erle of Oxenforde, Chamberlayn of Englande. The Lorde Standley to be Constable of Englande, the Erle of Notingham to be Marshall of Englande for that daye. Yet forasmuch as the solempnitie of the King*es* [6]Coronac*i*on and the Queenes[6] is departed in ij dayes observaunce, that is to wytte [7]next the day of[7] coronac*i*on, which is called the [8]evyn or[8] vigile of the Coronac*i*on,[9] Therfore it is to be shewed following the state behaving and demeaning[10] as well of the King, as of the Queene for thes ij dayes. And first of the King.

[11]The King*es* highnes the xxviij^th^ day of October next being in the[12] Tower of London, and honorably accompani[ed] w^th^ his Lordes after the hearing of his divine seruice the Masse ended, shall come into the hall, where shalbe a Siege[13] royall prepared as accordeth for his estate. Wherin his grace sitting, or standing shall order knightes of the Bathe after the forme of the auncient custome [14]of King[*es*][14] of Englande. And [15]there in the same place standing great[15] Lordes in such estate, as shalbe thought to his highnes [16]for the hono^r^[17] and[16] weale of him and his Roialm[e].

The order of creac*i*on of [8]knightes of[8] the Bathe to be vnderstande by the Herauld*es* and so to be conveyed[18] &c.

[19]That don the king at his pleaso^r^ may go to[20] dyner, and that[21] it

[1] areysinge : B. H. [2] 28 : B. H.
[3] thing : B. [4]—[4] belongeth to so great a : B. belonginge to the great : H.
[5] made : H. [6]—[6] and Quenes Coronac*i*ons : B. H.
[7]—[7] the daye next before the : B ; the daie before y^e^ : H.
[8]—[8] *om.* H. [9] and the self daye of coronacion : B. H. [10] demeanes : H.
[11] *In marg.* S^r^ William Tyler for to see for the preparac*i*on of the Cheire in the hall of the Towre. And the King*es* wardrop*er* for the clothe of Estate.
[12] his : B. H. [13] seate : H. [14]—[14] *om.* H.
[15]—[15] and maie then in the same create : B. H.
[16]—[16] requisite and for the : H.
[17] maner : B. [18] oobeid : B.
[19] *In marg.* The knightes of the Bathe to bere the dishes to the King*es* bourde.
[20] his : *add.* B. H. [21] daye : *add.* B. H.

hath ben accustomed such noble p*er*sons as are than made Knightes of the Bathe, in order as thei were made knightes[1] to bere the dishes to the King*es* bourde [2]in ordre.[2]

[3]Afterward [4]thei saye[4] all the Lordes Temporall, the Maio[r] of London, thaldermen, herauld*es* of Armes, Sergeauntes of Armes, trumpett*es*, mynstrells,[5] and all other officers according are to be warnede to geve their attendaunce at the saide Towre of London by on afternone /the daye after. [6]And sone thervpon the King at the saide towre [fo. 2 arrayed in a doublet of Grene, [7]or white[7] clothe of golde[8] a long gowne of purple veluet furred w[t] Ermyns[9] w[t] a riche Sarple[10] and gart*es*† to take his horse trapped w[t] a riche trapper, w[t] seven corsours following him, all trapped in riche and divers trappers and w[t] a spare corsour ladde in hande, trapped w[t] a trapper of the King*es* Armes and saddeled w[t] a saddle of estate couered w[t] clothe of golde and all thother saddles couered w[t] Crymsen veluet, except the King*es* own saddle w[ch] is couered w[t] like clothe of golde to the saddle of estate[11] and seven henchemen clothed in dowbletts of Crymsen Satten, and in gownes of white clothe of golde to follow the King vpon[12] seven corsours barehedded.

[13]In this wise the king shall ride barehedded[14] vnder a Canapie[15] of clothe of golde bawdken w[t] foure staves gilte to be borne allwaye by foure noble knight*es*, thei to be chaunged at divers and many places aswell for that thei† king maye be seruid of many noble p*er*sons to their great hono[r] as for their ease [16]that beare it, considering[16] the long distaunce from the towre to westminster.

[17]Afore the king directly, his swearde shalbe borne by [18]a Peere of the

[1] *om.* B. before: H. [2—2] *om.* B. H.

[3] *In marg.* To warne all me*n* to be redie on the Evy*n*.

[4—4] the same daye: B. H. [5] musicoñs: H.

[6] *In marg.* Thapparell of the King. [7—7] *Struck through in* D.

[8] satyn: *add.* B. H. damaske: *add.* D., *but struck through, and* satyn *written above.*

[9] poudred, open at the sides and purfild with ermyns: *add.* B. H. poudred open at the sidis and garneshed w[t] preciouse stonis in manner of a purfyll: *add.* D., *but all from* and *to* purfyll *is struck through and the text of* B. *is written above.*

[10] sarpe: B. D. H.

[11] *In marg.* Seven henchemen to ride barehedded on vij co[r]so[r]s.

[12] the said: *add.* B. D. H.

[13] *In marg.* The canapie borne ou*er* the King. [14] opyn heded: B. D. H.

[15] seele: B. D. H. [16—16] *om.* H.

[17] *The text of* D. *is as follows*: Afore the king directly [*interlined*] his swerd shalbe borne [*about half a line is here erased*] grete Cham[berlain: *here about three quarters of a line is erased*] marshall of England to gedyr afor them to Squiers for the body beringe in bawdrik wise too mantellys furred and Coverid w[t] Ermyns And too hatt*es* of estate of Crymesin cloth of gold bek on bek turned up by hinde and furred allso w[t] Ermyns. Afor

Roialme[18] on the right hande of the[1] Swearde[2] the Lorde[3] great Chamberlaine of Englande, on the Left hande of the[4] Swearde the[5] Marshall of Englande. [6]Next before them[6] the Maio[r] of London bearing a mace [7]in his hande[7] and [8]Garter knight of tharmes on his right hande,[8] [9]and before them ij[9] Squiers for the king*es* bodie, bearing in baudrick wise twoo mantells furred w[t] Ermyns, wearing[10] twoo hattes of Estate of Crymsen clothe of golde [11]beked on, beks[11] turnyd vpp behinde, and furred also w[t] Ermyns in representac*i*on of the king*es* twoo duchesses[12] of Gyen and Normandie. Afore them all the herauld*es*, and Mynstrells. [13]Afore them the newe made knight*es* of the Bathe,[13] Afore them other noble men, etc.

[14]/Thes so orderid, the king*es* highnes, attending[15] vpon him on [fo. 2*b* foote[16] three score[17] knightes, A hundreth Esquiers wearing his Liverie, and yomen of the Crowne and of his chamber in [18]a great[18] nu*m*bre, [19]shall ride[19] from the saide Towre by the open street*es* of London into Chepe, from thence to fleetestreete, and so directly fourth vnto the king*es* great hall in his pallaice at Westm*inster*, etc.[20]

Sone after the king is passed out of the Towre, the Queene shall followe [21]vpon quysshins of white damaske clothe of golde barehedded wearing a rownde circle of golde set w[t] pearles and pretious stones[21] arayed in a kirtle of white damaske clothe of golde furred w[t] Myniuer pur garnisshed w[t] Amblett*es* of golde, [22]Aboue that[22] a Mantell w[t][23] a

them all thother lordes *excepte such as shall attend upon *the* Quene whos namys shalbe sheuyd herafter to ride &c.* [*—* *interlined*] in Order. befor them the new made knightes of the Bathe. The Aldermen befor them. All other noble personnes afor the seide Aldermen. *The whole is struck through by two diagonal lines.*

[18—18] the Earle of Darby: B. H.

[1] kinges: *add.* B. [2] king: H.

[3] Earle of Oxenford as: *add.* B. H. [4] Said: *add.* B. H.

[5] Duke of N. as: *add.* B. H. [6—6] Then: B. H. [7—7] *om.* B. H.

[8—8] chieff herauld of the Kinges Armys anempst him: B. H.

[9—9] then, behynd the King, my lords the Dukes of Bedford and Suffolk, the son byhynd the King on the right hand of the first foloer, and on the left hand the Duke of Suffolke; and next before the mair of London William Newton and Davy Philipp: B. H.

[10] and: B. H. [11—11] bek on bek: B. D. H. [12] ducheries: B. H.

[13—13] *om.* H. [14] *In marg.* Lx. knightes C. Esquiers to accompany the King.

[15] him: *add.* B. D. H. [16] alway: *add.* D.; all the waie 6o: H. [17] xlx.: D.

[18—18] grete and huge: B. D. H.

[19—19] *Struck through: and in margin*, whereof shalbe sir Gilbert talbot sir John Savage and sir hu*m*frey Stanley w[t] such other as they shall name: D.

[20] where as it is founden in president*es* king*es* haue ben accustomed at the grete merbill table to drinke the voide presente the seide noble men: *add. and crossed through*, D.

[21—21] *om.* D., *but inserted after same* white damaske cloth. [22—22] Item: B. H.

[23] furred with menyver pure garnished: B. H.

trayne of the same white[1] damaske clothe of golde, furred w^t^ Ermyns[2] sitting in a Lytter w^t^ out any bayles or covering. Aboue her hed couered[3] w^t^ white damaske[4] of silke garnesshed w^t^ fringe of Silke and golde w^t^ Ryband of gold and gilt nayles w^t^ iiij pomells chased and gilte lyned in the bottome w^t^ lyn*n*en clothe. twoo great Co^r^sours bearing the saide Lytter vpon two saddles couered w^t^ white damaske clothe of golde garnished w^t^ fring of white silke and golde Ryband of the same, twoo dorsers of ledder couered w^t^ white damaske [5]clothe of golde lyned w^t^ white[5] damaske of silke, twoo bridles, two crowpers, two collers, two paytrells, w^t^ two trappers and other their apparell in white damaske of silke, Alwayes iiij noble knight*es* bearing a Cele of white damaske Lyned w^t^ white Tartaryn vpon shaftes burnished w^t^ siluer, iiij belles of latyn fastened to them ou*er* the queene, thei to be chaunged as it is aboue said of the king. [6]The Lordes Grey and[7] Powes leading the horse[8] of the Lytter.[6]

There shall followe the Quene v. henchemen, all clothed in dowblett*es* of crymsen Satten, and gownes of blewe veluet [9]ryding in women saddles couered w^t^ crymsen clothe of golde. next after them a palfrey w^t^ a Saddle of estate couered w^t^[10] clothe of golde to be Ledd spare /by the yoman of the Queenes horses.[9] After them three Cheires [fo. 3 w^t^ xij Ladies therin. The first chaire couered w^t^ Crymsen clothe of golde, the second w^t^ veluet crymsen, the thirde w^t^ [11]crymsen damaske.[11] After them vij Ladies[12] all clothed in gownes of blewe veluet purfelled w^t^ crymsen Satten sitting on vij palfreys all of oon colo^r^ w^t^ saddles couered w^t^ Crymsen clothe of golde, horse harnes of the same in man*er* and[13] demye trappers cutt flame[14] wise furred w^t^ Ermyns powdred et c.

Next after[15] the Queene shall ride her Chamberlain. Afore him two esquiers [16]vsshers of her chambre,[16] either [17]of them bearing[17] in bawdrick wise a Mantell furred w^t^ Ermyns and couered w^t^ Ermyns.

[1] with : B. H.

[2] with a greit lase and ij botons and taxselles of white silke and gold at the brest above : *add.* B. H. [3] coutrid : B.

[4] cloth of gold, with out sides and within to be perfourmed with white damaske : *add.* B. D. H. [5—5] *om.* B.

[6—6] Added in another hand : D. [7] *om.* B. D. H. [8] horses : B. D.

[9—9] *In m. written perpendicularly* : D. [10] Crymesyn : *add.* B. D. H.

[11—11] *Written over* Scarlet *struck through* : D.

[12] sittinge upon vij palfraies of A Color : *add. struck through* : D.

[13] of : B. [14] flawe : B. D. H.

[15] befor : B. H. ; afor : D. [16—16] *Written above* which ij *struck through* : D.

[17—17] *Above these words in* D. *is written* : Josep John vauaso^r^, *and opposite them in marg.* Will*iam* crowmer henr*y* Pole.

And two hatt*es* of estate of crymsen clothe of golde bek on beke turned vp behinde and furred w^t^ Ermyns.

Also there shall ride afore the Queene many Lordes of all estates, knight*es*, esquiers, and noble men in great nu*m*bre. And[1] about her p*er*son on foote many knightes, esquiers, vsshers and yomen of her chambre.

In this wise the Queene shall ride following the king till thei bothe come to Westm*inster* hawle, where thei bothe vnder clothes of estate at the estende[2] of Westm*inster* halle maye be servid of the voide.

And that don to be brought into [3]the chambre[3] And for the king shalbe arrayed a bayne, and he therein to be bayned, which don the king and the quene maye take their rest, and so endeth the observaunce of the evyn[4] of the Coronac*i*on. etc.

[5]On sondaye the [6]daye of the coronac*i*on[6] [7]xxx daye of October[7] the king arrayed by [8]S^r^ Giles dawbeney deputie for that daye[8] Chamberlain in forme following First[9] w^t^ two shirt*es* on of Lawne, thother of Crymsen Tartayne† both Largely opened before, /and behinde, [fo. 3*b* and in the shulders. Laced w^t^ Amblett*es* of silver and gilt, A great large breche,[10] belte[11] of velvet to gather the same togither. A paire of hosen of Crymsen Sarsenet vampeys and all. A cote of Crymsen Satten largely openid as the shirt*es* be to the which cote his hosen shalbe Laced w^t^ ryband of silke A Sircote close furred w^t^ menyver pur, wherof the collo^r^ hand*es*, and the Speres shalbe garnished with Ryband of golde. A hoode of estate furred w^t^ Mynever pur and purfelled w^t^ Ermyns. [12]A great m*a*ntell of Crymsen Satten furred also w^t^ mynever pur w^t^ a great Lace of silke, w^t^ two tassells also in colo^r^ crymsen, A Litle Cappe of estate of Crymsen satten ermyned and garnisshed w^t^ ryband of golde. And accompanyed w^t^ his Lordes temporalls [13]in their robes[13] and noble men shall come early.[14] [15]And it is founden by presidents[15] [16]by vj of[16] the clock from his chambre into Westm*inster* hall where he shall sitt vnder clothe of estate in[17] the marble chaire appareilled w^t^ clothes and quisshons of clothe of golde bawdekyn as it apperteigneth.

[1] *om.* H. [2] oon end: B.; upper ende: H. [3—3] their chambers: B. D. H.
[4] of the vigill: *add.* B. D. H.
[5] D. *has heading*: y^e^ Day of y^e^ coronacioñ. [6—6] *om.* D.
[7—7] *Written in* D. *over*: vj day of Juyll, *struck through.* [8—8] his: D.
[9] the king: *struck through, add.* D.
[10] to the middell thigh pynched togeidr befor and behynd, a brech: *add.* B. D. H.
[11] A breche beltt: D; a breeche bell: H.
[12] *In marg.* What araye the king shalbe in on the daye of Coronac*i*on.
[13—13] *Interlined*: D. [14] yerly: B. [15—15] *Underlined*: D.
[16—16] *Interlined*: D. *over* at vij. [17] *In marg.* The marble Chaire.

The Queene also then immediately arayed in a smock of Raynes, [1]A Sircote royall of crymsen velvet opened before vnder[2] her wast fastened w[t] a Lace of† the holie vnction[1] lyned the shulders and furred the bodie w[t] Mynever pur garnisshed w[t] Amblett*es* of Siluer and gilte. Aboue that a Mantell of crymsen[3] veluet w[t] a Trayne furred w[t] Ermyns bearing on her bare hedd a riche Circle of golde, her heare faire lying about her shulders following the king [4]and betwixt her and the king[4] only the Lordes of great estate, as Dukes, and Erles w[t] her Chamberlain going before her. on the side half her trayne borne by a great Duches, all the Ladies and gentlewomen [5]arayed in robes of Scarlett furred w[t] the Queenes Liuerie,[5] She[6] shall followe [7]the king[7] and be set vnder a clothe of estate somwhat lower then the king*es*.

[8]/And it is to be remembred, that the king*es* Benche, and [fo. 4
also the places of the Chauncerye must be apparelled vnder foote vpon the rayles, and along vpon the walles w[t] redde worsted. And also that the Marshall of Englande be well [9]apparelled and[9] accompanyed w[t] men having[10] tipped staves to make a Large wey for the king*es* and the queenes procession, and for his[11] retourne. And all the Sergeant*es* of Armes arayed and accompanyed, as it shall please the king[12] to give their continuall attendaunce for the suertie of the king*es* p*er*son, and [13]of his Lordes.[13]

The King and the Queene thus set in Sieges royall, and the way from thence vnto the Pulpit in Westm*inster* churche arayed vnder foote w[t] Ray clothe, by the[14] which somtyme was Beauchampe of Bedforde The Cardinallis[15] Archbushopp of Canturburie Tharchbusshop of York w[t] other Lordes Spirituall, and[16] all pontifically arayed and the Abbot of Westm*inster* w[t] his Couent in Copes bearing Reliques and other thing*es* accustomed to be borne in Coronac*i*on that is to saye, A chalice of gold, a Patene of the same, a Sceptre w[t] the dove,[17] and an other rodde of golde [18]for the queene shall come vnto the king. And the queene so sitting in Westm*inster* hall, and there by thadvise of the Lordes a solempne procession shalbe set furthe, wherin the king then being bare hedded, and

[1—1] *Interlined over* a litell kyrtyll of purpill veluet : *and in margin opposite is* : vacat pro hac vice : D. [2] vnto : B. D. H.
[3] *Interlined over* purpull : D. [4—4] *om.* H. [5—5] *Interlined :* D.
[6] after her : D. H. [7—7] *om.* H.
[8] *In marg.* Who shall apparell the king*es* Benche and chamber w[t] redde wo[r]sted.
[9—9] *om.* B.D. [10] long : *add.* B.D.
[11] her : D. [12] *om.* D.
[13—13] hers : B. H. [14] almener : *add.* B. D. H. [15] Cardynall as : D. [16] *om.* D.
[17] and a rodd of gold for the king, and with a septure of iuere also with a dove : *add.* B. D. H. [18] also : *add.* B.

having the busshopp of Exceter[1] to susteyne him on his right hande, and the busshopp of Elye[2] on his Left hande, shall go vnder a Cele[3] of clothe of golde bawdekyn w[t] iiij staves and foure belles of siluer and gilte. The same to be borne by the baronett*es*[4] of the five portes wheresoeuer the king go save when he is nigh vnto the high aulter, foure of them alwaye at the bearing of euery staffe. Next before the King [5]my Lorde of worcestre[5] Chauncello[r] of Englande[6] shall beare the [7]Challice of golde[7] and els some busshopp shalbe[8] appoynted in his place, before him the Treasauro[r] of Englande,[9] if he be a busshop,[10] shall beare the[11] Patene And in case if he be no busshop, then the[12] busshop of /Chester[13] [fo. 4*b* to be appoincted in his place by the king. Next to them the [14]duke of Bedforde[14] bearing the king*es* crown before him [15]the duke of Suffolke[15] bearing the king*es* Sceptre [16]on his right hande of the Crowne, before him the Erle of Arundell bearing the rodde of golde yn the Left hande[16] Before him the Erle of Darbye[17] bearing the king*es* Swearde in a Scabard before him iiij † Erles going togither, that is to saye, the Erle of Shrewsburie[18] bearing a swearde called Curtana naked. The Erle of devonshire[19] on his right hande bearing an other sweard naked,[20] before them the Erle of Essex bearing the king*es* Sporres before him and the newe made knight*es* of the Bathe in a Liuerey.[21]

In this order the king shall go vpon Raye clothe to be Layed by the

[1] *Interlined over* Duresme, *struck through* ; in *marg. opposite* : consulatur Rex, D.

[2] Chechestre : *interlined over* Bathe, *struck through*, D.

[3] canape : *add.* B. H. [4] Barons : B. D.

[5—5] *om.* B.H. [6] if he shalbe a Bishop : *add.* H. [7—7] *Interlined* : D. [8] to be : D.

[9] yn stede of the tresur*er* : *interlined and struck through* D. [10] of norwich : *interlined and struck through* : D. [11] if he be a bishoppe : *add.* D. *underlined.* [12] some : D.

[13] Chichester : B. H. ; *om.* D.

[14—14] Duc of Suffolk *struck through : over it is written* Norff*olk*, *which in turn is struck through and has* Erle of pembroke *written above*, *also struck through with* Duc of Bed*ford above it* : D.

[15—15] the Duke of Northff*olk* and the Erle of lyncoln : *struck through with* and on the Right hand of hym the duk of Suff*olk interlined above*, *and* Derby *interlined and struck through over* lyncoln, D.

[16—16] and [*struck through*] y^e^ Rod of gold. *Above this is interlined and struck through as follows :* by for the Duc of suffolk bering, *and for this is substituted* : and on the left half herle of Derby beryng. D.

[17] Surr*ey*, *struck through* : D. *Over it is written* : Shrewisbury, *which again is struck through and* Arundell *is written over it.*

[18] Northu*m*berland : D. *struck through, and above is written and also struck through* Wiltes, *and also* Arundell, *and above this* Shrewysbury.

[19] Kente : D. *struck through and* Deuon *written above.*

[20] and the Erle of Notingham [Huntyngdon, *struck through and* Notyngham *written over* : D.] on his left hand bering an othre swerd naked : *add.* B. D. H.

[21] Sir Richard Guldford, Maister Savage, to ordre this : *add.* B. H.

Awlmoner from his Siege in the hall to the pulpit through his pallaice into Westm*inster* church entering at the west dore, where when the king is well entered, he shall somwhat tarye.[1]

And after that[2] the king as in order aboue the Queene susteyned w[t] the busshop of Exceter on her right hande and the busshop of Norwich[3] on her Left hande in steede of the busshop of Duresme and Bathe vnder a Cele of Bawdeken w[t] foure staues and iiij belles borne by the barons of the v. portes in fourme as aboue in Chapitre of the king. And next before the queene a crowne to be [4]borne by the Erle of Arundell, before it a Sceptre of golde w[t] a dove in the topp to be borne by the viscount Lisle.[5] All the Ladies and gentlewomen next after her [6]shall followe[6] the Lordes and other nobles [7]after them shall followe the king.[7] And when she is at the entrance of the west dore of the churche of Westm*inster* there shalbe saied ouer her by the said Cardinall as Archbusshopp this orison. *Omnipotens sempiterne Deus et cętera.*

[8]/Which orison ended, the king and the Queene to[9] procede [fo. 5 in fourme and order as aboue through the quere to the pulpit, it to be couered w[t] red worsted. In the midd*es* wherin must be two sieges royall of clothe of golde and quisshins of the same arayed by the vsshers of the king*es* [10]and queenes[10] chambres. And the king and the Queene to be set in them save it is to wit, that the king*es* Siege must be made a good deele hyer then the queenes, w[ch] shall be on the Left hande of the king*es* and longer[11] than it.

This done the [12]Cardinall as Archbusshop of Cant*er*bury[12] shewing the king [to] the people at the iiij partes of the said pulpit, shall say on this wise, Sirs here[13] [is] present Henry[14] rightfull and indoubted enherito[r] by the Lawes of god and man to the Crowne [and] royall dignitie of Englande w[t] all thing*es* therevnto annexid and apperteigning elect chosen and required by all three estates of thissame Lande to take vpon him

[1] *Here* H. *is deficient, until after the Queen's Coronation.*
[2] *om.* D. [3] Rochester, *struck through and* Northwiche *written above*: D.
[4] The Duke of Bed*ford*: *in m.* D. [5] Lovell: D. *in marg. of* D. *is*: the duke of Buk*ingham*. And aforn that A Rod of Every havinge Allso A dove in the Top to be born by the Viscounte lysle *add. with* the duke of Suf*folk*: *in m.* D.
[6—6] *om.* B. D. [7—7] *om.* B.
[8] ibi legat*ur* ad regale dece*nter* solium: *in m.* D.
[9] shall: B. D. [10—10] *Struck through*: D.
[11] lower: B. D.
[12—12] *Struck through and over it is written,* Bisshop of Excestre: D. *in m. is* Assop.
[13] com*y*th Richard the third: *add. and struck through*: D.
[14] Richard: *struck through with* H. *written above,* D.

this said crown and royall dignitie. whervpon ye shall vnderstande that this daye is fixed[1] and appoynted by all the Peres of this Lande for the consecracion, Invnction and coronacion of the said most excellent prince Henry.[2] Will ye Syrs at this tyme give your willes and assentes to the same consecracion, Invnction and Coronacion. whervnto the people shall saye w^t^ a great voice,[3] yea, yea, yea, so be it,[4] [5]King Henry, King Henry, King Henry.[5]

Sone vpon the said Cardinall as Archbusshop of Canturbury being revesshed as apperteigneth for the celebracion of the masse, and also the forsaid busshoppes of Exeter,[6] and of Ely[7] both sides as aboue w^t^ other busshops and w^t^ the Abbot of westminster who oweth alwey to be nigh the King for his enformacion in such thinges as concerne the solempnitie of his crowning. The king shalbe brought honorably from his said Siege vnto the high aulter, where /the Chauncello^r^ 'of [fo. 5*b* Englande shall set downe the Challice, and in Likewise the [8]busshop of Cheste^r^ [9]the Patene,[8] The queene following the king thither going afore. [10]the Lordes as aboue bearing her Crown Sceptre and Rodde, and the aboue said busshops susteyning her. And for her there shalbe made[11] on the Left side of the high aulter a folding Stoole.[12] She shall sit while the king be required for the keping of the customes and Lawes of Englande. And that done while, *Veni creator Spiritus et c.* ys in singing, and all the while the king is anoynting she shall knele praying for the king and herself.[9]

[13]At the whiche aulter the king ought to offer a Pall, and a pownde of golde, and xxiiij^li^[14] which shalbe deliuerid vnto him by the Chamberlayn. And furthew^t^ the pavement afore the high aulter worshipfully arayed w^t^ Carpettes and Quisshins the king shall there lye downe groveling whiles the said Cardinall as Archbusshop seith vpon him. *Deus humilium.* Which done the same Cardinall may at his pleasure

[1] prefixed : B. D. [2] Richard : *struck through with* H. *written over*, D.
[3] Kinge Richard. kynge Richard. kinge Richard : *add.* D. *struck through with* H. : *written above each* Richard. [4] etc. : *add.* D.
[5—5] Kynge Richard kinge Richard kynge Richard, *struck through and* kynge Harry kynge Harry kyng Harry *written after* : D. ; King Henry ! King Henry ! B.
[6] Duresme *struck through in* D. *with* Excestre *written above.*
[7] Bath *struck through in* D. *with* chechester *written above* ; *also* D. *adds* susteyning the kinge on.
[8—8] bishop of assop : D. *struck through with* Tresorier *written above.* Bisshoppe of Chicestre : B.
[9—9] *Down this paragraph is a wavy line in* D, *and* vacat *in marg.*
[10] her : *add.* B. [11] ordeynid : B. D. [12] wher in : *add.* B. D.
[13] what the king shall offer at the aulter : *in m.* [14] in coigne : *add.* B. ; *om.* D.

commaunde some short service[1] to be said during which season[2] the said Cardinall shall sit before the high aulter his back towardes the same as is accustomed and the king shall sit against him face to face in a chaire prepared as to so high estate accordeth.

[3]The busshopp of Lincolne shall make a Sermon and[3] the service[1] being ended the Cardinall shall aske the king vnder this forme w[t] an open and distinct voyce Will ye graunt and keepe to the people of Englande the Lawes and customes to them as olde rightfull and devoute kinges graunted, and the same ratifie, and confirme by yo[r] othe? And specially lawes customes and Liberties graunted to the Clergie, and people by your Predecessors, and glorious king Saynct Edwarde? The king shall answere, I graunt and promit. And when the king before all the people hath promised trewly to graunte and kepe all thes premmisses, than shall the said Cardinall open vnto him the speciall Articles whervnto the king shalbe sworne the same Cardinall /saying as followeth. [fo. 6 Ye shall keepe after your strenght and power[4] the church of god to the Clergie. And the people hoole peace and godlie concorde. The king shall answere I shall keepe.

Ye shall make to be done after your strenght and power rightfull Justice in all your domes and iudgementes, and discrecion w[t] mercie and trowthe. The king shall answer I shall do.

Do ye graunte the rightfull Lawes and customes to be holden and promitte yow after your strenght and power such lawes as to the worship of god shalbe chosen[5] by your people[6] by yow to be strenghthenid and defended? The king shall answer, I graunte and promitte.

Then followeth the peticion of the busshop† to the king, w[ch] by [7]the busshop of Lincoln[7] shalbe openly redd in a good and distinct voice. saying. Domine Rex, Sir king, We aske of yo[w] to be perfectly geven and graunted vnto vs, that ye shall keepe to vs, and eche of vs[8] the Privileges of the Lawe Canone and of holie church and dewe Lawes and rightfulnes, and vs and them defende as a devout and christian king owght to do. And in Likewise to do and graunte throughout all yo[r] Realme to euery busshop[9] and to all the churches to them committed.

[10]The king shall answer[11] With good[12] will and devowt sowle I promit,

[1] sermon: B. D. [2] *om.* D. [3—3] *om.* B. D. [4] to: *add.* D.
[5] made *struck through and corrected to* chosyn: D.
[6] in parlement: *add.* D. *struck through.*
[7—7] one of them: *struck through and corrected*: D.
[8] and to all the Churches that be yeven and commytted vnto vs and to eche of vs: *add.* D. [9] Abbott: *add.* B. [10] Iuramentum super librum: *in m.*
[11] Libero animo: *add.* B.; libenti animo: *add.* D. [12] glad: D.

and *per*fectly gr*a*unte, that to yow and euery of yow and all the churches to yow comitted, I shall keepe the privileg*es* of Lawe Canon and of the holie church, and dewe Lawe and rightfulnes. And I shall in asmoch as I may by reason and right, by gods grace defende yow, and euery of yow[1] thoroughout my Realme, and all the churches to yow[2] co*m*mitted. All these thing*es* and euery of them I Henry[3] king of Englande p*ro*mit and confirme,[4] so helpe me god, and by thes holie Evangelist*es* by me bodily towched vpon this holie aulter.

[5]/And the king shall rise vpp of his Chaire, and by the [fo. 6*b* Busshopps of [6]Exceter and Ely[6] shalbe ledde to the high Aulter, where he shall make a solempne othe vpon[7] the same Aulter in the sight of all the people to observe all the premiss*es*.

That done the Cardinall kneling, and the king lying groveling afore the high aulter as it is aboue the said Cardinall shall begynne w^t^ an high voyce the Imme *Veni creator Spiritus et* c. which Imme ended the same Cardinall shall say standing this oryson ou*er* the king: *Te Inuocamus.* and at the ende therof kneling agayne et c.

Immediately after which Oryson two busshops other two in the Quere shall begin and sing a Letany, and in the meane season the Cardinall w^t^ other busshops kneling shall say the seven psalmes and the said Letany till tyme the quere haue songe some of this oryson that enden te Rogamus audi nos, Among whome my Lorde Cardinall then standing at the high aulter shall sing w^t^ open voice three tymes. vt presentem famulum tuum. And at the ende thereof kneele againe till the quere haue done singing Kyrie Eleyson. And than shall he rise and saye. *Dominus vobiscum* w^t^ thes Orysons *Omnipotens Sempiterne Deus* et c. *Benedic Domine*, et c. *Deus ineffabilis*, et c. *Deus qui populis*, et c. At thende wherof when it is comen vnto thes wordes *per Omnia Secula Seculorum*, he shall chaunge his voice, and sing then in prelate[8] wise vnto thes wordes. *Per Christum Dominum nostrum.* which wordes shalbe said [9]in bace voice.[9]

Thes orisons so being ended, the king that all this while hath Lyen groveling, shall rise and sit in the Chaire before the Cardinall, as was done before when the said Cardinall made certain Interrogac*i*ons, as, ye

[1] Bisshoppes, and Abbot: *add.* B.
[2] and them: *add.* B.
[3] Richard, *struck through and corrected*: D.
[4] to kepe and obs*er*ue: *add.* D.
[5] Iuramentum super sacramentum: *in m.*
[6—6] Duresme and Bathe *struck through and corrected to* Excestre *and* cecestre:
[7] the sacrament leide apon: *add.* D.
[8] preface: B. D.
[9—9] *in vacua voce*: B.

will keepe. In the w^ch^ Chaire after he hath somwhat rested himself he shall rise and go vp to the high aulter susteinid w^t^ the saide /Bus- [fo. 7
shops as aboue said, where as the king shalbe vnarayed and vnclothed by his chamberlain into his cote of Crymsen Satten largely openid as the shirt*es* be, which all three cotes[1] and ij shirtes shalbe openid afore and behinde on the shulders and the Elbowes by the said Cardinall, to thintent that in thes places he maye be anoynted.

And whiles he is anoynted [2]S^r^ Thomas Montgomery, and S^r^ Thomas Burgh[2] bene appointed for to holde a pall ou*er* him. and first the said Cardinall sitting, shall anoynte the king kneelyng w^t^† quisshins of[3] holie oyle in the palmes of [4]his bodie† and[4] his handes. Seying thes wordes. Vngatur† manus w^t^ this collect *Respice omnipotens Deus* et c. The Quere singing[5] in the meane tyme and contynually whiles the king is anoynting. *Vngerunt Regem* et c. and the Psalme. *Domine in virtute tua letabitur Rex*, et c. vntill[6] he [7]hath anoynted[7] the king of the same oyle on his brest*es*[8] in the midd*es* of his back, on his twoo shulders, on his two elbowes and on his head w^t^ the said oyle making a crosse, and afterwarde making an other crosse w^t^ the holie creyme on his heade, after thende of the said Collect saying to euery place to be anoynted wordes convenyent, as in example to the heade thes wordes, Vngatur Caput, And to the shulders Vngantur Scapule et c. And it is to be reme*m*bred, that thabbot of westm*inster* after the king*es* anoynting,[9] shall drye all the places of the bodie, where he was anoynted w^t^ some Coton or lyn*n*en clothe, which is to be brent, and furthw^t^ close and Lace again the opening*es* of the king*es* said shirt*es* and cotes,[10] putting on the king*es*[11] handes a paire of lyn*n*en gloues to be brought thither by his said Chamberlain et c.

Then shall the said Cardinall say thes[12] Orysons,[13] *Deus Dei filius. et Deus qui es Justorum.*

This done the king shall rise, and also the Cardinall, the Abbot of westm*inster* shall put on the king a Tabarde of Tartaryn white shapen in maner of a dalmatike, and he shall put on the king*es* heade a Coyfe thesame to be /Chamberleyn which shall continually abide vpon the [fo. 7*b*

[1] cote : D.

[2—2] four lordes of the order of the garter must : *struck through*, D., *and in marg. is written* : consulatur Rex s*ir* Robert Graystoke s*ir* w : parre s*ir* R Radclyfe s*ir* Edmund hastinge*s*.

[3] w^t^ : D. [4—4] *om.* D. [5] saying : *struck through and corrected*, D.

[6] *om.* B. D. [7—7] shall anoynte : B. D.

[8] On his ij teete*s* : *add. struck through*, D. [9] invnction : D.

[10] cote : D. [11] his : D. *struck through and corrected.*

[12] the : D. [13] foloynge that is to say : *add.* D.

kinges heade vntill the eight daye next following. At which[1] daye after a solempne Masse said by a busshopp before the king, The said busshop[2] shall take the coyfe from the kinges heade, and after the same[3] wasshed, dryed, and kembed he shall put vpon it[4] a Cyrcle of golde, the which he shall beare all that daye bareheaded in the reverence of his [dealbacion[5]].

Sone after the said Cardinall shall blesse such ornamentes royall as followed, Singing the orison. *Deus Rex, Regina*† et c. And the said Abbot shall put the same vpon the king, that is to say, a long cote vnto the heeles wrought before and behinde w^t^ great Images of golde, his hosen Saddles† and spurres to be made meete for his legges and for his feete. Wherfore it is to be provided by the Sexten of westminster that all ornamentes royall w^t^ the Crowne be Layed vpon the high aulter before the kinges comyng, that all thinges maye be done w^t^ out Let.[6]

After this his swearde shalbe blessed of the Cardinall saying this oryson. *Exaudi Domine preces nostras* et c which orison ended all the busshops shall deliver to him and sease[7] him standing w^t^ a swearde, thei all Leying their handes on the same. And the Cardinall saying vnto him Accipe gladium et c. and w^t^ the same swearde shall girde himself.

The king thus girded w^t^ this swearde, and standing shall take Armyll of the Cardinall seying thes wordes. Accipe Armula.† And it is to wit that Armyll in made is maner of a Stole woven w^t^ golde, and set w^t^ stones, to be put by the Cardinall about the kinges neck, and comyng from bothe shulders to his[8] bothe elbowes, where thei shalbe fastenid by the abbot of westminster w^t^ Lace of silke to[9] euery [10]side the[10] elbowe in two places, y^t^ is to say aboue thelbowes, and beneth. And at the same tyme the same cardinall shall set vpon the king a Pall royall iiij square wouen all w^t^ golden Egles, the said Cardinall saying Accipe Pallium.

/Herupon the Cardinall shall blesse the Crowne of Saynt [fo. 8 Edward set on the high aulter saying this orison *Deus tuorum.* And first casting holie water, and saying[11] the same shall set the Crowne vpon the kinges heade then sitting in his chaire before the high aulter. The saide Cardinall saying thes words. *Coronet te Deus* et c. W^t^ this orison *Deus perpetuitatis* And there[12] the quere shall sing this Antitheme.

[1] viijth : *add.* D. [2] Abbott : *struck through and corrected* : D.
[3] thabbot hath : *struck through and corrected to* he : D.
[4] the same honourably : D. [5] *Wanting in MS. : supplied from* D.
[6] for confluence of people : *add.* B. D. [7] seynse : D.
[8] the Kinges : B. D. [9] on : B. [10—10] *om.* B.
[11] sensing : B. D. [12] then : B. D.

Deus† confortare, et esto vir et c. w^t^ this psalme *Deus regit me* et c. Consequently the said Cardinall shall blesse a Ring [1]w^t^ a Rubye,[1] called the Regall for the king to be set on his iiij^th^ finger of the right hande w^t^ these orisons Accipio† Regno† dignitatis et c et Deus cuius et c.

Then the king shall take the swearde, wherw^t^ he was girde and offer it himself to god and to the aulter, and so shall take it agayn at the high aulter in token that his strenght and power should first come from god and holie churche. And the forsaid Swearde he shall deliver to some great Erle surely the same to be redemyd by the said Erle of thabbot for an hundreth shillinges, the which Erle shall after beare the said sweard naked before the king.

After this the Cardinall shall geve vnto the king in his right hande his Sceptre of gold w^t^ the dove on the toppe, the king hauing first put on his handes royall gloues by the said Cardinall saying in this wise. *Accipe Sceptrum*, w^t^ this orison *Omnium Domine Sanctis† bonorum* et c. And the said cardinall shall deliu*er* to the king in his left hande the golden rodde w^t^ the crosse in the toppe saying in this wise. *Accipe virgam* et c. Blessing the king kneeling w^t^ this orison *Benedicat te Deus* et c.

The king thus by the Cardinall crowned w^t^ S^t^ Edwards crown, and by the Abbot arayed w^t^ Regall Sandalls and spurres, shalbe set agayn in his chaire before the high aulter where all the busshops on after an other shall come and /kisse him. which so done the said Cardinall, all [fo. 8*b* the busshops and other Lordes shall bring the king susteynid as aboue to the pulpit setting him in his Siege royall the said Cardinall begymnyng† *Te Deum laudamus.* which ended the said Cardinall shall saye vnto the king *Sta, et retine amodo locum* et c.

The king [2]to sit[2] in his Siege roiall accompanied w^t^ all the Peres of the Realme, all the said Peeres to him shall make fealtie and homage vnder such wordes and fourme as followeth. Tharchbusshopps and busshops vnder this fourme.[3] Ye shall sweare that ye shalbe feathfull and trewe, and [4]trowth and faith[4] beare vnto the king our Soueraign Lorde, and to his heires kinges of England, And trewly ye shall do, and trewly knowledg the service dewe of the Landes the which ye claym to holde of him as in the right of your church As god shall helpe yow, and [5]all holie[5] Saynctes.

And all the temporall Lordes vnder this fourme. I[6] become your Liegeman of Lief and Lym*m*e, and of earthelie wo^r^shipp, and faith and

[1]—[1] *om.* D. [2]—[2] so sett: D. [3] I. N.: *add.* D.
[4]—[4] feith and trouth: D. [5]—[5] the: D. [6] N. *add.*: D.

trowth shall beare vnto yow to Lyve and dye [1]w[t] yow[1] against all maner folke, so god me helpe[2] et c.

That done, thei all holding vp their handes in tokenyng of their fidelitie shall offre themselfes to susteine, defende, and support the king, and his crown. And for easing of the king and his Laboures if nede be the said busshops of [3]Exceter and Elye[3] may set their handes to the crown in helping him to beare thesame. And in Likewise two of the greatest Lordes of his blood bearing the Sceptre and the Rodde.

Then the Queene as aboue shall go to the high aulter the greeces afore honorably arayed w[t] carpettes and quisshions by the vsshers of his chambre, whervpon /the Queene shall Lye prostrate, as the king [fo. 9 did before. The cardinall saying ouer her this orison. *Deus qui solus habes.* et c. That ended she shall arise, and kneele, and by her the great Ladie, that shalbe alwayes attending vpon her. the Circle of golde taken from her [4]head, and her[4] breast by the cardinall openid, the same cardinall shall anoynt her two tymes first in the fore part of the head w[t] holie oyle making a crosse saying thes wordes. *In nomine* patris et filij et spiritus sancti. Amen. Proficiat tibi hec vnctio. Secondly w[t] the same oyle in her brest. And[5] the cardinall shall saye this orison. *Omnipotens sempiterne Deus* et c . which ended the said great Ladie shall close her breast. The cardinall after that shall blesse a riche Ring, saying this orison. *Creator* et c Casting holiewater vpon it, and put the same Ring on the fourth finger of the Queenes right hande, saying in this wise. Accipe annulum et c That ended, he shall say, Dominus vobiscum w[t] this collect, Deus cuius et c After that the cardinall shall blesse the Queenes Crowne, saying. Oremus, Deus tuorum. Then he shall set the same crowne on the queenes head, having then a coyfe put theron by the great Ladie for conservacion of the holie vnction, which is afterward to be deliueryd[6] to[7] the said cardinall saying this orison. Officio nostre et c. He shall also deliuer vnto the queene a Sceptre in her right hande, and a rodde [8]of golde[8] in her left hande saying this orison. Omnium domine. et c.

The Queene thus crowned shalbe led by the aboue saied busshops [9]of Exceter and Ely[9] vnto her Siege of Estate nere the kinges Siege,[10] [11]making her obeisaunce[11] afore the kinges Ma[tie] in her comyng therunto,

[1]—[1] *om.* B. [2] and his halowis: *add.* D.
[3]—[3] Duresme and Bathe: D. *struck through and corrected to* Excestre *and* Cecestre.
[4]—[4] *om.* B. [5] with the same words and maner folowingly: B. D.
[6] dried: B. brentt: D. [7] *om.* D. [8]—[8] *om.* B.
[9]—[9] *om.* D. [10] Roiall: *add.* D. H. [11]—[11] obeyinge her selff: D. H.

the noble Ladies[1] following her, and especially the great Ladie as is aboue being vnto her for her informacion[2] and comfort. And in the same Siege the queene shall sit till the offitory [3]be songe.[3]

/All the premisses dewly done, the office of the Masse that [fo. 9*b* beginneth, Protector noster, shalbe begone of the rulers of the Quere, w^t^ the Kyrie, and gloria in excelsis. in what soeuer tyme the coronacion be, this orison Omnipotens sempiterne deus et c. And the Epistle Charissimi, the Grayle, Dirigatur, alias[4] [5]Deus in cuius virtute.[5] The gospell. Abeuntes. And so furth the gospell being red the busshop of greatest estate, while the queere singeth the Crede shall beare the boke of the gospell to the king and to the Queene to kysse. And afterward to deliuer it to the Gospeller to beare the same to the Cardinall singing Masse. the said Crede [6]being ended[6] the rulers of the quere shall begine the offitory, Intende voci. And whiles that is in singing, the king crowned shalbe Ledde as aboue from his Siege royall to[7] the pulpyt to the high aulter, his four sweardes all naked, his Sceptre, and his rod of golde borne before him as it is aforesaide. The Quene following in such estate as aboue to the cardinall having his face towards the quere as [8]is at[8] the observaunce [9]and offering accustomed[9] the king shall offre an obley of brede Layed vpon the Patene of S^t^ Edwards chalice, w^t^ the which obley after consecrate the king shalbe howselled.[10] And aswell the said patene w^t^ the obley, as the Cruet w^t^ wyne shalbe deliuerid to him by the gospeller at tyme of his offering. The king also shall offree† a marke in golde, [11]and xvj^li.^ in coyne[11] to him to be deliuerid by the said Chamberlayn. And the king kneeling and bowing his head, the Cardinall shall blesse him, saying ouer him thes orisons. *Omnipotens Sempiterne Deus. et cet. Benedic Domine* et c. Aftre the king[12] the queene shall offree† her offering as is accustomed.

This done the king and the Queene in forme as thei came shalbe brought to the Sieges royall and of /estate, there to sit till Agnus [fo. 10 dei be[13] begon. The Secrete of the Masse Munera domine, The preface Qui es fons et c. The masse this wise to be said vnto the tyme the Cardinall haue sönge the wordes. Per omnia secula seculorum,

[1] *om.* H. [2] instruccion : D. H. [3—3] shall begynne : H.
[4] alleluia : B. D. H.
[5—5] Domine in virtute tua : *with* Deus in cuius *written above* : D.
[6—6] *om.* H. [7] in : B. D. H. [8—8] *om.* D. H.
[9—9] att Offringes ys : D. H.
[10] also he shall offre, in a cruet of gold, wyne, which he shall vse in the said chalice after he is housilled : *add.* B. D. H.
[11—11] *om.* D. [12] and : *add.* D. *struck through.*
[13] done : *add.* D. *struck through.*

next[1] Agnus dei which songen the cardinall pontifically arayed shall to^rne him to the king and the people blessing them w^t this orison. omnipotens deus charismatu*m*, that ended, and the quere answering. Amen. Agnus dei shalbe songe, and whiles the said quere is so singing, the chief busshop that afore bare the gospell booke to the king and the queene, shall beare the paxe vnto them sitting in their Sieges royall of estate, and when the king and the queene haue kissed at the [paxe][2] thei shall descende, and be susteyned and accompanied as aboue, thei shall go vnto the high aulter, And after the Cardinall hath co*m*municate himself, he having betwixt his handes the same Chalice, whervpon the holie sacrame*n*t shalbe Leyd, shall to^rne himself to the king and the queene. And thei lying prostrate before him shall say their Confiteor, all the prelates answering Misereatur, and the Cardinall saying Absolutio. That done the king and the queene shall somwhat arise kneeling, and w^t a great[3] devoc*i*on receive the sacrame*n*t by the handes of the said Cardinall, two of the greatest busshops[4] then p*rese*nt holding before the king and the queene a Long Towell of silke. This so done the king and the queene shall stande vp, and take wyne of the forseide Chalice by the handes of thabbot of westm*inster*. All thes thing*es* reverently accomplished the king and the queene in maner and forme as thei came shall reto^rne to their Sieges royall and of estate in the said pulpit. When thei be set the rulers of the quere shall begynne the Postcom*m*en Intelligite. The cardinall singing this collect, Presta quesumus. And so ended the Mas.

/The masse thus ended, the king accompanyed w^t the [fo. 10*b* prelat*es* and nobles, the Queene following him in ordre as aboue descende from their Sieges royall and of estate, and go to the high aulter, where the cardinall being in a pontificall araye as he sange Masse w^t all the Ministers[5] the Shryne of S^t Edwarde the king w^t all other the said prelates and Lordes following. And there the cardinall shall take the crowne of the king and queenes heads and set them on the awlter.

And it is to wit that a certain place nere the said Shryne must be preparate w^t trauers and curtens by the vshers of the king*es* chambre, wherto the king immediately shall go and there breake his fast if himself List. And there also the said chamberlayn shall take for the king all the Regalls aforesaid, and peace by peace deliuer them to the Abbot of westm*inster*, the same by him to be Layed vpon the said

[1] aforn: *add.* D. [2] A space in MS. [3] humilite and: *add.* D. H.
[4] astate: B. H.; *in* D. byshop*es is interlined and* london wynton *is in m.*
[5] of the aulter before hym, shall go to beforn the aulter of: *add.* B. H.

Awlter. And the king thus vnarayed by his sayd chamberlayn of his Regalls to his cote and shirte, shalbe by the said Chamberlayn newe arayed w[t] hosen Sandalls and other robes of estate, that is to saye, a Syrcote of purple veluet close or openid furred w[t] Myniver pur browderid w[t] Ermyns and Rybande*s* w[t] golde and[1] the collo[r], handes, and speyres,[2] and hoode [3]of estate[3] furred w[t] Ermyns powdred [4]and purfellid w[t] the same.[4] [5]A great mantell of purple veluet furred w[t] Ermyns powdred[5] w[t] a great lace of silk, and two tarsells purple. And the king at his pleas*ure* may weare mo of his robes vnder his mantell as a Tabarde, a kyrtle or any of them. For the queene also shalbe[6] ordeynid an other closet nere to the Awlter, where[7] shalbe chaunged by her gentlewomen of her chambre into newe garme*ntes*, viz a Circle[8] royall of purple veluet, a Mantell w[t] a Trayne of the same.

/The king by his Chamberlayne, and the Queene by her [fo. 11 gentlewoman thus of newe in their robes arayed, shall go from their closette*s* to the said Awlter afore the Shryne of S[t] Edward where the said Cardinall in Pontificalibus as at Masse, shall put vpon their heades two other crownes meete for the same. And the king and the queene having in their handes their Sceptres, shall go from the said Shrine by the great awlter into the said pulpit, where at their pleas*ure* thei may sit in their Sieges roiall and of estate and talke w[t] their Lordes temporall vnto such tyme as the said cardinall and prelates may put them in other[9] robes.

And as for the order of the king*es* reto[r]ning from Westm*inster* church to his pallaice. First the king in his robes of estate susteinid by busshops as aboue in their robes, And the Chamberlayn bearing his trayne shall go in great triumphe vnder the Cele borne by the v. portes as aboue from the Pulpit by the same way as he came his rodde, and foure sweardes borne by the same estates as afore, wherof two of them, y[t] is to say, Curtana, and the sweard that he was girde w[t] both flatt w[t] out sharpe poyntes shalbe borne naked. The other two in Scabarde*s* in tokening that a king ought more to reme*m*bre man[10] than straitnesse of Judgement The cardinall, all Lordes Spirituall in their robes, the great officers, and all other Lordes temporall also in their robes and

[1] at : B. D. H.
[2] a lardge mantle of astate : *add.* H.
[3—3] *om.* H.
[4—4] *om.* H.
[5—5] *om.* B. H.
[6] arrayed : *add.* D. *struck through.*
[7] she : *add.* D.
[8] surcote : H.
[9] their : D. H.
[10] mercy : B.

set in dewe order as aboue said w^t^ the knight*es* of the Bathe, and other noblemen, w^t^ harawld*es* officers of Armes, trumpett*es* and Mynstrells shall attende vpon him throughout Westm*inster* hall. When he hath at his pleas*ure* somwhat rested him in the same estate w^t^ thes nobles, he may reto^r^ne into the said hall there royally to be seruid as is according to the feast of his Coronac*i*on etc.

XXI.

The Coronation Oath as Revised by Henry VIII.

Henry VIII. appears to have been dissatisfied with the coronation oath as it stands in *Liber regalis*, and to have ordered a new oath to be drafted. The new draft does not seem to have pleased him, and with his own hand he has corrected it so as to bring it into absolute accordance with his views. It is this extremely interesting document which is here printed: but there is no evidence that the oath thus revised was ever used; indeed, were it ever used, the object of the oath, which was an attempt to keep the King in check in the exercise of his powers, would have been destroyed by the elasticity of the saving clauses "nott preiudiciall to hys crowne" and "in that which honour and equite do require." But the oath thus revised was never used: at Edward VI.'s coronation the oath was that found in *Liber regalis*. (*Acts of the Privy Council, A.D.* 1547–1550, ed. Dasent, Stationery Office, 1890, vol. ii. p. 30.) Nor was this the oath administered to Henry VIII. himself. From Archbishop Dene's register at Lambeth (fo. 177) it appears that the oath used was that of the *Liber regalis*.

[Brit. Mus. Cotton. MS. Tib. E. viii. fo. 89.]

[*Original draft*]

The Othe of the kinges highnes

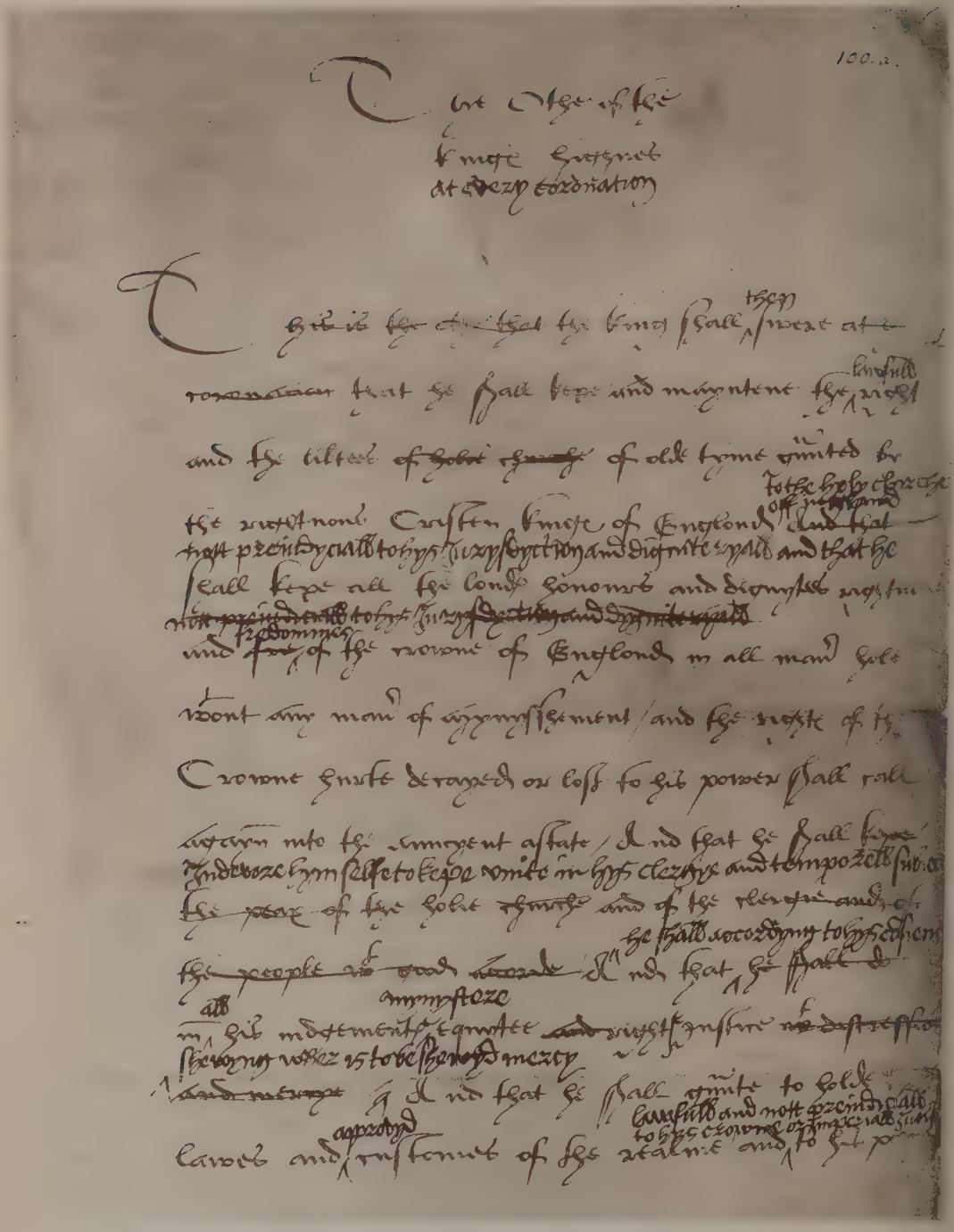
This is the othe that the king shall swere at y[e] coronacion that he shall kepe and mayntene the right and the libertees of holie churche of old tyme graunted by the rightuous Cristen kinges of Englond. And that he shall kepe all the londes honours and dignytes rightuous and fre of the crowne of Englond in all maner hole w[t]out any maner of mynyshement,

[*As revised by Henry VIII.*]

The Othe of the kinges highnes at every coronation

The king shall then swere that he shall kepe and mayntene the lawfull right and the libertees of old tyme graunted by the rightuous Cristen kinges of Englond to the holy chirche of ingland nott preiudyciall to hys Jurysdiccion and dignite ryall and that he shall kepe all the londes honours and dignytes rightuous [1]nott preiudiciall to hys Jurysdiction and dygnite ryall[1] and fredommes

[1—1] *Struck through.*



DRAFT OF A NEW CORONATION OATH, WITH CORRECTIONS BY HENRY VIII.

(British Museum, Cotton MS. Tib. E. viii. fo. 89.)

and the right*es* of the Crowne hurte decayed or lost to his power shall call agayn into the auncyent astate, And that he shall kepe the peax of the holie churche and of the clergie and of the people w^{t} good accorde, And that he shall do in his iudgement*es* equytee and right justice w^{t} discressio*n* and mercye

And that he shall gr*a*unte to holde lawes and customes of the realme and to his power/kepe them [fo. 89*b* and affirme them which the folk and people haue made and chosen

And the evil Lawes and customes hollie to put out, and stedfaste and stable peax to the people of his realme kepe and cause to be kept to his power.

of the crowne of Englond in all man*er* hole w^{t}out any man*er* of mynyshement,

and the right*es* of the Crowne hurte decayed or lost to his power shall call again into the auncyent astate, And that he shall Indevore hymselfe to kepe vnite in hys clergye and temporell subiec[ts] And that he shall according to hys co*n*sienc[e] in all his iudgement*es* mynystere equytee right Justice shewyng wher is to be shewyd mercy

And that he shall gr*a*unte to holde lawes and approvyd customes of the realme and lawfull and not preiudiciall to hys crowne or Imperiall Juris[diction] to his power /kepe them and affirme them [fo. 89*b* which the noblys and people haue made and chosen w^{t} hys co*n*sent,

And the evill Lawes and customes hollie to put out, and stedfaste and stable peax to the people of his realme kepe and cause to be kept to his power in that whych honour and equite do require.

XXII.

Inventory of the Regalia taken in 1606.

The inventory of the regalia at Westminster taken on December 17, 1606, when Lancelot Andrewes was leaving the Deanery at Westminster for the Bishopric of Chichester, and Richard Neile was taking his place at Westminster, gives a very full account of the ornaments at the Abbey. They can be for the most part easily identified. The two books which are the first item to be mentioned are probably Abbot Litlington's Missal and *Liber regalis*. The cross with the crucifix answers to the description of the crucifix placed upon the altar by Archbishop Laud at the Coronation of Charles I. (*The history of the troubles and tryall of . . . William Laud*, ed. Henry Wharton, London, 1695, p. 318.)

A few details are added of the stone chalice of St. Edward in the defects at the end. From this account it can be inferred that the foot of the cup was carved or chased, and that it was bejewelled. The girdle with which the King was girded is described as having had twelves ouches or clasps and one large one in the middle.

The "2 riche palles" are more likely to be relics of the first oblation made at former coronations, and not canopies held over the King.

[Bodl. Ashm. MS. 863. p. 297.]

[1]Ex ipso autographo penès Edwardum Walker Equitem auratum Garterium Regem Armorum 7° Junii anno 1661.[1]

This Bill indented tripartite made y^e^ xvij^th^ day of December in y^e^ third yeare of the Raigne of our Soveraigne Lord James by y^e^ grace of God of England, France and Ireland Kinge, defender of y^e^ faith, etc., and of Scotland the xxix^th^ Betweene y^e^ right reverend father in God Launcellet Bishop of Chichester and late Deane of y^e^ Collegiate Church of S^nt^ Peter of Westminster on y^e^ one party, and Richard Neile Doctor in Divinity now Deane of the same Collegiate Churche of S^nt^ Peter of Westminster on y^e^ other party witnesseth, that the said Richard Neile hath received, in y^e^ presence of Sir Vincent Skinner Kn^t^, one of the Officers of his Ma^ts^ Receipt, at Westminster, of the said Reverend father in God by Order given from y^e^ right honourable Thomas Earle of Dorset Lord high Treasurer of England, Thomas Earle of Suffolke Lord Chamberlaine of his Ma^ts^ Housholde, Robert Earle of Salisbuiry principall Secretary to his Highnes, and George Earle of Dunbar, Chancellor and vnder-Treasurer of the Exchequer, to the only use and

[1]—[1] *in m.*

behoofe of the King's Ma^te aforesaid, his heires and Successors, all these parcels hereafter mencioned being jewells and ornaments for y^e coronacion, heretofore vsually remaining in y^e custody and charge of the said late Abbots and Deanes being Governours of the said Collegiate Church of Westminster; which said parcells William Bill Doctor in Divinity sometimes Deane of the Collegiate Churche aforesaid received of S^r Richard Sackvill Kn^t one of our late Soveraigne Lady Queene Elizabeth's most honorable Privy Counsell and Vnder-Treasurer of her highnes said Exchequer, S^r Walter Mildmay, Kn^t Chancellor of the said Exchequer, and Peter Osborne, Esquire, the said Queene's Majestie's late Commissioners, with others, for y^e suppression of the late Monastery of Westminster, by Bill indented, made betweene y^e said Doctor Bill on y^e one part and the same Commissioners on y^e other part, bearing date xx^th day of October in y^e first yeare of Raigne of our said late Soveraigne Lady Queene Elizabeth, and remaining in the Court of his Ma^ties said Exchequer, that is to say:

Imprimis ij. Books concerning y^e Order of the King's and Queen's coronacion.

Item Corona prima Regum Angliæ.
Item Corona prima Reginarum Angliæ.
Item calix Lapideus cum Patinâ, vulgò dictum y^e Regall.
Item a paire of Gilt Spurres.
Item a Longe Spoone gilt.
Item a Crosse with a Crucifix set with precious Stones.
Item two paire of Shoes the one litle, y^e other great.
Item a Femorall of Linnen.
/Item 2 : rich Palles. [p. 298
Item a shirt of red silke.
Item a rich Girdle.
Item an Eagle of golde called the Ampull.
Item a par of bootes of Tynsine.
Item a paire of Fustian gloves.
Item a Scepter with a Crosse of Gold and precious stones.
Item a Long Scepter with a Pike of Steele in the bottome.
Item a Tunacle of Sarcenet.
Item a combe of Ivory.
Item a Long Scepter for the King with a Dove vpon y^e top.
Item a small Scepter for the Queene with a Dove vpon the Top.
Item a Rod of Bone with a Dove on the Top.
In witnes whereof y^e said Reverend Father in God Launcellot

Bishop of Chichester, and Richard Neile, Doctor in Divinity, now Deane of Westminster have aswell severally and interchangeably to two parts of the said Bill indented tripartite set their seales and subscribed their names, as also joyntly to the third indented part to remaine in his highnes Treasury at Westminster, have set their seales and subscribed their names in Testimony of the receipt and delivery of the said parcells accordingly to the vse and behoofe aforesaid, the day and yeare above writen by the Testimony of the said Sir Vincent Skinner subscribing thereunto.

The defects found, upone view taken of y^e^ parcels within mencioned, at y^e^ delivery thereof to M^r^ Doctor Neile Deane of Westminster.

Imprimis Calix Lapideus cum Patinâ, vulgo dictum y^e^ Regall in y^e^ Anticks of the Stone Cup y^e^ Dog's head is broken off, and 3. small Pearles wanting in y^e^ foote thereof.

Item a rich girdle with thirteene owches, whereof one great owch in y^e^ midst, in y^e^ border whereof iiij. small stones wanting, of the xij. smaller owches vj. are wanting.

Item in y^e^ 2 : Labells, whereof are wanting videlicet in y^e^ Reverse of the one 3. small stones, and in y^e^ other which is sodered, two small Stones.

/Item in y^e^ case of the Eagle called y^e^ Ampull, one of the [p. 299
fower Joynts is broken.

Item a Crosse with a Crucifix set with stones whereof iij. wanting in y^e^ vpper part of the Crosse, on y^e^ left side, and 3. in y^e^ bottome ; and some few small in y^e^ neither part of y^e^ Crosse, and two peices of y^e^ plate wanting, one at the foote on y^e^ foreside and another at the left corner on y^e^ backside.[1]

[1] Examinatur : *in m*

XXIII.

The Coronation Order of King Charles I.

The coronation of Charles I. took place on Candlemas Day, February 2, 1626, but the Queen did not take any part in the ceremony. The service is nearly the same as that for James I., which was a version of *Liber regalis*, but the almost superstitious exorcism of the ring was omitted, both at this coronation and at Charles II.'s. The names of the officers who are mentioned in the rubrics as carrying the ornaments are not those of the officers who actually carried the regalia, but merely those of the hereditary officers who performed these services when the *Liber regalis* was drawn up.

The manuscript here edited (Harl. 5,222) has the service for the Queen as well as that for the King. The copy which it is believed that the King held in his hand, now at St. John's College, Cambridge, does not contain it, nor does it contain the prayer *God, the unspeakable author of the world*, which, it appears, was not said. There seems to have been some tradition prejudicial to the use of this prayer. A statement was made by Thomas Fuller (*Church History of Britain*, London, 1655 [p. 124 of tenth book] Book xi. Cent. xvii. § 34) to the effect that "a passage not in fashion since the reign of King Henry the sixt, was used in a prayer at this time. *Obtineat gratiam huic populo sicut Aaron in Tabernaculo, Elizeus in Fluvio, Zacharias in Templo, sit Petrus in Clave, Paulus in Dogmate, Let him obtain favor for this people like Aaron in the Tabernacle, Elisha in the Waters, Zacharias in the Temple, give him Peter's Key of Discipline, Paul's Doctrine*"; and the statement was repeated by Peter Heylin (*A short view of the Life and Reign of King Charles*, London, 1658, p. 26, and *Cyprianus Anglicus*, p. 142). Sancroft (Chr. Wordsworth, *The Coronation of King Charles I.*, Henry Bradshaw Society, 1892, p. 87) says, in quoting Heylin's *Cyprianus Anglicus*, that the clause was added to *Deus ineffabilis* after having been omitted since Henry VI.'s time. But as Sancroft says lower, "'tis not in Ch. I.'s Coronation Office. . . . Nor can I find it in any other." It certainly does not occur anywhere in *Liber regalis*, but it is to be found in the coronation of the Emperor (Muratori, *Liturgia Romana Vetus*, Venetiis, 1748, t. ii. col. 461). Sancroft also successfully rebuts the charge against Laud, that he altered the words of *Sta et retine*, which, as a fact, remained the same as they had ever been.

The form for blessing the oil, used by Laud on the morning of the coronation, is copied from Bodl. Ashm. 863, and may be compared with the more expanded form used by Dr. Sancroft at the coronation of James II. (Doc. xxvi.)

The Latin phrases which appear in the rubrics are taken from *Liber regalis*.

The words printed in **Clarendon type** are written in a hand imitating printing.

Of the actual ceremony two details have come down to us. First, that Charles did not wear the outer shirt of red silk, but only the shirt of white silk under his parliament robes; and secondly, that the sermon was preached from the text, "Be thou faithful unto death, and I will give thee a crown of life," both of which incidents were remembered afterwards as omens of the misfortunes that came upon the King.

[Bodl. Ashm. MS. 863, p. 303.]

This Oyle the King's phisicians prepared for the anoynting of King Charles the first. And the Lord B^p^. of St. David's hallowed it.

Benedictio Olei in Coronatione Regis Caroli Benedic Domine Oleum hoc quo inungendus est hodie Serenissimus Rex noster et Servus tuus fidelissimus CAROLUS vt Spiritu tuo sanctificatum prosit ei per gratiam tuam: vt in omni [gratia *in marg.*] coram te et in omni fœlicitate coram hominibus sit Christus tuus vnctus præ Consortibus suis, omnibus Regibus Christianis alijsue. Per Jesum Christum Dominum nostrum Amen.

Bless, O Lord, we beseech thee, this oil, with which thy faithful servant Charles, our king is to be anointed, that sanctified by the Spirit it may by thy grace be profitable unto him; so that living in all favour before thee, and in all happiness before men, he may become thine Anointed, above his fellows, and all other Christian kings.

[Brit. Mus. Harl. 5,222.]

/The | Coronation | of | the king and qveene | *of* [p. 1* *England.* As the same was perform | *ed and solemnized, vpon the most* | *high & mighty Prince* | Charles *by the* | *Grace of God;* | *of* | *Great Brittaine France & Ireland* | *King, Defendor of the* | *Faith &c.* | *the.* 2. *of February Anno Domini* | 1625.

/THE PREPARATION [p. 1

The Apparatvs in

the Church of Westminster.

There *is a Stage to be set vp foure square, close to the foure high Pillars beteween the Quire and the Altare; The Stage is to be spread with Tapestrie, and to have Railes about it richly couered; it is also to haue staires out of y^e^ Quire vp to it, and downe to the Alter from it.*

There are 2 *Thrones of Estate to be erected on y^e^ said Stage; one higher for the*[1] *King; another lower for the Queene both adorned* **Pallijs Quissinis sericis & pretiosissimis,** *with two Chaires before them.*

There are also two other Chaires to be set belowe the Alter; the one in the south side somwhat higher for the /King; the other on the [p. 2

[1] After this word *Queene* is struck through.

North side not so high, for the Queene; with eyther of them a faldstoole, and Quishions to pray at.

And all the Pavement to be spread w^th^ Carpetts.

There is also a Traverse to be sett vp in St. Edwards Chappell, for the King to disrobe himselfe in, after the Ceremonies of his Coronation be ended.

Where there is also, a Traverse, Faldstoole, with Quishions, and a Chaire, to be set vp for the Queene to pray at, and to repose herself, while the King disrobeth and newe arrayeth himselfe.

The Evening

before the Coronation.

The evening before the Coronation, after the King's coming from the Tower to his Pallace at Westminster, he is to be put in minde to giue himselfe to Contemplation & Prayer.

It appertaineth by office vnto the Abbott or Deane of Westminster, to remember his Ma^tie^ of this and all other obseruances.

Then is to be delivered [1]*vnto his Ma^tie^*[1] *the* **Tunica** *or Shirte of red silke, with the places open and looped, at which |hee is to be* [p. 3 *annoynted. Which Shirte he is to weare next ouer his owne; and according to which, his owne Shirt and apparrell is to be framed.*

The Morning

before the Coronation.

It is to be provided that the **Regalia** *which are S^t^ Edwards Crowne, with the residue of the Roabes, & the Oyle for the annoynting, be ready vppon y^e^ Altar.*

And that the Crownes Imperiall, and other y^e^ Roabes royall, w^ch^ the king is to weare (after the rights of his Coronation be ended) be brought and laid ready in a Trauerse, within S^t^ Edwards Chappell.

Then are to be delivered to such Persons as are appointed to beare them

For the King.

1. *The Regall.*
2. *The Paten.*
3. *The Scepter w^th^ the Crosse.*
4. *The long Scepter.*
5. *The Rodd w^th^ y^e^ Doue.*
6. *The Spurres.*

For the Queene.

1. *The Iuorie Rodd with the Doue.*

[1]—[1] *Interlined.*

/2. *The Scepter.* [p. 4

3. *The Crowne.*

There is also Cloth, Pannus virgulatus siue Burellus *to be spread on a floare of boards, from y^e^ Pallace hall dore, vpp to the Stage, for his Ma^tie^ to tread on all the way.*

Which is to be done, and the Cloth to be distributed by the heyers of the Lo: Beauchampe, Alsmoner for the Coronation day

Sedes eminens in Aula Regi præparanda est, super quam Rex elevatur, & vnde procedit ad Ecclesiam.

The Procession

& ordering of y^e^ Traine.

The Arch-Bishopp and Bishopps of the Realme then præsent, togither with the Church and Quire of Westminster, are to meete the King at the Pallace Gate in Procession wise, Ea decantes † quæ in receptione Regum solent decantare.

The Lo: Chauncellor if hee be a Bishopp, is to beare the Regall, immediatly before the King.

Before him the Lo: Treasurer if hee be a B^p^ is /to beare the [p. 5 *Paten.*

Otherwise if they be not B^ps^ that beare those Offices his Ma^tie^ is to assigne two B^ps^ to carry them, such as hee liketh to name.

Then Tres Duces siue Comites Regni excellentiores, & maximè qui jure propinquitatis, stirpe† Regiæ proximè videntur pertinere, *are to carry.*

1. *The Scepter with the Crosse.*
2. *The Long Scepter.*
3. *The Rodd with the Doue.*

Then three Earles with three Swords.

1. *The E. of Chester the Curtana.*
2. *The E. of Huntington the Second.*
3. *The E. of Warwicke the Third.*

Before them Vnus de Magnatibus ad hoc per Regem assignatus, *is to carry the Spurres.*

The King is to goe vnder a Canopie of purple Silke, borne by the Barons of the Cinque Ports, four of them at euery Staff.

The King is to be supported by the Bishopps of Durham and Bathe.

/Abbas sive Decanus Westmonasteriensis semper [p. 6

lateri Regis adherendo, præsens debet esse, pro dicti Regis informatione, in his quæ dictae Coronationis concernunt solemnitatem. Ad ipsum vero hoc officium solum modo spectat.

After the King, are to followe three Magnates *carrying.*

1. *The Ivorie Rodde with the Doue.*
2. *The Queenes Scepter.*
3. *The Queenes Crowne.*

Then the Queene supported by two B^ps appointed by the King, vnder a Canopie of Purple, borne by the Barons of the Cinque-Portes.

The Queene is to be in a Gowne of Purple with a Traine (*The gowne is to be* sine opere aliquo artificiali desuper intexto) laxatos circa humeros habens crines, Circulum aureum gemmis ornatum, gestans in capite.

The Entrance

into the Church.

The King and Queene are to be received into the Church [p. 7 *with this Antheme.*

Psalme. 122. *Anth.* 1.

I was glad when they said vnto mee, wee will goe into the house of the Lord.

Our Feete shall stand in thy Gates ô *Jerusalem.*

Jerusalem is builded as a Cittie that is at vnitie within itselfe.

For thither the Tribes goe vpp, even the Tribes of the Lord : to testifie vnto *Israel,* to giue thankes vnto the name of the Lord.

For there is the Seate of Judgement : even the Seate of the house of *Dauid.*

O pray for the peace of *Jerusalem :* they shall prosper y^t^ love thee.

Peace be within thie Walls : and plenteousnes within thy Pallaces.[1]

The King and Queen thus passing vp to the body of the Church and so through the Quire goe vpp the Stayers and are placed in their Chayers of Estate. (*but not in their Thrones*) *and there they repose* [p. 8 *themselues.*

The Coronation

begineth, first of the King.

*The King being so sett, the ArchB^p^* (præcedente Mariscallo

[1] K. has only the cue for this psalm, but has *Quam dilecta* (Ps. lxxxiii.) and the ninth and tenth verses as an anthem, written out in full, but struck through with a diagonal line.

Regni) *goeth to euery of the foure sides of the Stage, and at euery of them speaketh to the people* (**his verbis**)

Sirs; Here I present vnto you King CHARLES the rightfull Inheritour of the Crowne of this Realme. Wherefore all you y^t^ become this day to doe your *Homage*, and Service, and bounden dutie, be yee willing to doe the same.[1]

This while the King standing from his Estate turneth himselfe to euery the 4 sides of y^e^ Stage, as the ArchBishopp is at euery of them speaking to the People.

And the People signifying their willingness by /acclamation, [p. 9 *all in one voice answering*

GOD SAVE KING CHARLES.

Then the Quire singeth this Antheme. *Anth.* 2

Let thy hand be strengthened, and thy righte hand be exalted, Let *Justice* and *Judgement* be the preparation of thie Seate, and *Mercie* and *Truthe* goe before thie face.

Alleluia.[2]

While the Antheme is singing the ArchBishopp, goeth downe to y^e^ Altare, and resteth[3] *himselfe there.*

The ArchB^p^. being ready at the Altar, the King supported by the two B^ps^ as before, and attended on by the Deane of Westminster, goeth downe from his Chaire of Estate, to the Steppes of y^e^ Altar, where vppon Carpetts and Quishions, the King maketh his first oblation, **Pallium vnum, et vnam Libram auri,** *Eius complendo præceptum, qui dixit.* **Non appareas vacuus in conspectu Domini Dej tui.**

/After the King hath offered, hee goeth to his Faldstoole, on [p. 10 *the right side of y^e^ Altare, and kneeleth downe.*

[1] *Or thus—*

Will you take this worthy Prince, Charles right Heire of the Realm and have him to be yo^r^ King and become Subjects unto him and submitt your selves to his commandments?

Or thus—

Sirs, Heere I present unto y^u^ King Charles the rightfull and undoubted Heire by the Lawes of God and man to the Crown and Royal Dignity of this Realme, whereupon you shall understand y^t^ this day is prefixed and appointed by all y^e^ Peers of y^e^ land for the Coronation Inunction and Consecration of y^e^ said most Excellent Prince: Will ye serve at this time and give yo^r^ will and assents to y^e^ said Coronation, Inunction, and Consecration? *add.* K. *but struck through with a diagonal line.*

[2] *The first six verses of* Misericordias Domini (*Ps. lxxxix.*) *are here added in* K. *but are struck through with a diagonal line.*

[3] *Underlined*: revesteth *in marg. as in* K.

Post Regem, Regina honorificè et modo quo prius, deducetur a Pulpito ad Altare, vbi faciet Oblationem suam, Pallium vnum; qua peracta, Rege et Regina ad Faldstolia sua inclinatis, Archiepiscopus hanc orationem pronunciat.

O God w^ch^ visitest those that are humble, and dost comfort by the light of thie holy Spirit: send downe thie grace vpon thie servant CHARLES, that by him wee may feele thie presence amongst vs, through *Jesus Christe* o^r^ Lord. *Amen.*

Then doth the Sermon begin, which the King heareth sitting in his Chaire of State, and y^e^ Queene on hers, on eyther side of the Altare beneath.

The Sermon being done, the ArchB^p^. goeth to the King, and asketh his Ma^ts^ willingnes to take the Oath, vsually taken by his Prædecessors.

The King Sheweth himself willing therunto.

The ArchB^p^. ministreth the Questions, and y^e^ King answereth them seuerally.

/*Scilzt.* [p. 11

Archb. S^r^ Will you graunt and keepe, and by your oath Confirme, to the people of *England*, the Lawes and Customes to them graunted, by the Kings of *England* your lawfull and religious predecessors; and namely the Lawes Customes and Fraunchesses granted to the Cleargie[1] by the glorious King *S^t^ Edward* yo^r^ predecessor[2] according to the Lawes of *God*, the true profession of the *Gospell* established in the Church of *England*, and agreable to the prerogatiue of y^e^ Kinge therof, and the auntient Customes of this Realme?

King. I graunt and promise to keepe them.

Archb. S^r^ Will you keepe peace and godly agreement, intirely according to your power, both to *God*, the holy Church, y^e^ Cleargie y^e^ People?

King. I will keepe it.

Archb. S^r^ Will you to your power cause Lawe Justice and Discretion, in Mercie and Truth, to be executed in all your Judgements?

[1] In Ashm. MS. 863. p. 269. (the Coronation order of King James I.) the words *and to the people*, which are to be found in *Liber regalis*, appear after *Clergy*. It would seem therefore that a very important change was made here in the coronation oath of Charles I.

[2] addition: *in m.*

/**King.** I will. [p. 12

Archb. Will you graunt to hold and keepe, the Lawes and rightfull Customes, which the Commaltie of this yo^r^ Kingdome haue: and will you defend, and vphold them to the honor of *God*, so much as in you lyeth?

King. I graunt and promise so to doe.

Sequitur requisitio siue admonitio Episcoporum ad Regem, et legitur: at† vno Episcopo coram omnibus, clara voce sic dicendo.

One of the B^ps^ shall say

Our Lord and King: Wee beseech you to pardon and to grant, and to preserue vnto vs and to y^e^ Churches committed to our Charge, all Canonical privileges, and due Lawe and Justice; and that you would protect and defend vs, as every good King in his Kingdome, ought to be Protecto^r^ and Defendor of the Bishopps, and the Churches vnder their government.

The King answereth.

With a willing and devout heart, I grant my /Pardon; and [p. 13 promise that I will preserue and mayntaine to you and the Churches committed to yo^r^ Charge, all Canonicall Privileges, and due Lawe and Justice; and that I wilbe your protector and defendor to my power, by the assistance of *God*, as every good King in his Kingdome, in right ought to protect and defend the B^ps^ and Churches vnder their government.

Then shall the King arise out of his Chaire, and by them that before assisted him, be[1] *ledd to the highe Altare, and there he shall make a solempne Oath, in the sighte of all the People, to obserue the premisses, and laying his hande vppon the Booke shall say.*

Juramentum Regis.

The things w^ch^ before I have promised I shall performe and keepe, Soe helpe mee *God*, and the Contentes of this Booke.

After the Oath thus taken, the King retourneth to his Chaire, and kneeleth at his Faldstoole, whilst /the ArchB^p^ begineth the [p. 14 *Hymne*. **Veni Creator Spiritus etc.** *and the Quire sing it.*

[1] After this word *lead* is struck through.

Hymne. 1. *Anth.* 3.

Come *Holy Ghost* eternall *God*,
Proceeding from aboue:
Both from the Father and the Sonne,
The God of Peace and loue.

Visite our myndes, and into vs,
Thie heavenly Grace inspire:
That in all truth and Godlinesse,
Wee may haue true desire.

Thou art the verie Comforter,
In all Woe and distresse:
The Heavenly Guifte of God most high,
W^ch^ no tongue can expresse.

The Fountaine and the lively Spring,
Of Joy Celestiall:
The fire so bright, the loue so cleare,
And Vnction spirituall.

Thou in thie guifts art manifold,
Wherby Christes Church doth stand:
/In faithfull heartes writing thy Lawe, [p. 15.
The finger of *Gods* hand.

According to this promise made,
Thou givest speech of grace:
That through thy helpe, the praise of *God*,
May sound in every place.

O *Holy Ghost* into our Wittes,
Send downe thy heavenly Lighte:
Kindle our hearts with fervent loue,
To serve thee day and nighte.

Strength and stablish all our weaknes,
So feeble and so fraile:
That Neither Flesh, the World, nor Devell,
against vs doe prevaile.

Put back our Enemyes farre from vs,
And graunt vs to obtaine:
Peace in our heartes with *God* and *Man*,
without grudge or disdaine.

And grant ô Lord, that thou being
Our Leader and our Guide:
/Wee may eschewe the snares of Sinne, [p. 16
And from thee never slide.

To vs such plenties of thie grace,
Good Lord graunt wee thee pray:
That thou maist be our Comforter,
At the last dreadfull day.

Of all strife and dissention,
O Lord dissolue the bands:
And make the knott of Peace and Love,
Throughout all Christian Landes.

Graunt vs ô Lo: through thee to knowe,
the Father most of might:
That of his deare beloued Sonne,
Wee may attaine the sighte.

And that with perfect heart also,
Wee may acknowledge thee:
The Spirit of them both alwaye,
One *God* in persons three.

Laud and praise bee to the Father,
And to the Sonne equall:
/And to the Holy Spirit also, [p. 17
One God Coeternall.

And pray wee that the only Sonne,
Vouchsaffe his Spirit to send:
To all that doe professe his name,
vnto the Worlds end.

This Hymne being ended, the King and Queene kneeling at their Faldstooles, the ArchB^t. saith this Prayer.

Wee beseech the ô Lord Holy Father and everlasting *God*, for this thy servant CHARLES, that as at the first thou broughtest him into the World by thie divine prouidence, and in y^e flower of his youth, hast preserued him vntill this present day; Soe that thou wilt evermore inrich him w^th the grace of truth, and increase him dayly in all Goodnes, in

the sighte of *God* and *Men* : that hee may joyfully receiue the Estate of supreame Government, by the guiftes of thie supernall grace, and being defended from all his enemies /by the Wall of thie Mercie, hee [p. 18 may happily governe the people committed to his Charge, through *Jesus Christe. Amen.*

After this prayer, begineth the Letany, w^ch is to be sung by 2 B^ps **vel per duos Cantores.**[1]

Infra Letaniam haec adjungantur pro Rege. viz.

Præsentem famulum tuum CAROLUM in tua pietate, Justicia, et sanctitate, confirmare digneris,

Te rogamus audi nos.

At thend of the Letany, shalbe said these Prayers.

O Almightie *God*, and everlasting Father, Creator of all things, King of Kings, Lord of Lords, whoe didest cause thie faithfull servant *Abraham*, to Triumph over his enemyes, didst give many victories to *Moyses* and *Joshua* y^e^ Governers of thie people ; didst exalt thie lowly servant *Dauid* vnto the height of a Kingdome ; and didst inrich *Solamon* w^th^ /the vnspeakeable guifte of Wisdome and Peace : Give eare wee [p. 19 beseech thee vnto our humble prayers, and multiplie thie blessings vppon this thy Servant CHARLES, whome in lowly devotion wee doe consecrate o^r^ King, that hee being strengthened with the faith of *Abraham*, indued with the mildnes of *Moses*, armed with the fortitude of *Joshua*, exalted with the humilitie of *Dauid*, bewtified w^th^ the Wisdome of *Salomon*, hee may please thee in all things, hee may alwaise walke vprightly in the way of righteousnes, hee may nourish and teach, defend and instruct, thy Church and People, and like a mightie King, Minister to them the government of this vertue, against all enemyes visible and invisible, and by thie helpe reforme their myndes, to the Concord of true Faith and peace, that being vnderpropped by the due obedience, and honoured by the Condigne loue of /this his people, hee may by thie mercie [p. 20 royally ascend vpp to the Throne of his Forefathers ; and being defended with the helmet of thie proteccion, covered with thie invincible Sheild, and all clad with heavenly armour, hee may gloriously triumph, and by his power both terrifie Infidells, and bring ioyfull peace to those that fight for thee through our Lord, whoe by the power of his Crosse, hath destroyed Hell ; and having overthrowne the Kingdome of the devill, is with victorie ascended into Heaven, in whome doth Consist all power Wisdome

[1] It was sung by the B^ps^ of Bangor and Leichfield, while M^r^ Cosin directed the Quire to answer aswell here as all the other service while : *in m.*

and Victorie, whoe is the glorie of y^e^ humble, the life and salvation of his people, whoe liveth with thee, and the *holy Ghost*, now and for ever. *Amen.*

O Lord: thou that governest all Kingdomes from everlasting: Blesse wee beseech thee this our King, that hee may rule like *Dauid*, and by thie mercie obtaine his reward. Grant y^t^ by thie inspiration hee may governe with y^e^ Milde/nesse of *Salomon*, and inioy a peaceable king- [p. 21
dome. Grant that hee may serve thee with feare, and fight for thee with Constancie: Protect him and his nobles, with thie sheild, and alwaise giue him victorie by thie grace. Honor him before all Kings of the earth, Let him rule over kingdomes, and[1] let Nations adore him. Lett him be singular in Judgement and equitie, and make him rich with thie rich[2] right hand. Give him a fruitefull Countrie, and give to his Children all good things. Give him a long life in this World, and in his dayes let Justice flourish. Strengthen thou the *Throne* of his Government, and w^th^ gladnes and righteousnes let him glorie in thie eternall Kingdome, through *Jesus Christ* o^r^ Lord. *Amen.*

[3]God The vnspeakeable author of the World, the Creator of Mankinde, the Governor of Empires, the establisher of Kingdomes, whoe out of the Loynes of thie faith/full Friend our Father *Abraham*, didst [p. 22
chuse a King that should save all Nations; Blesse I beseech thee this our King, and his Armie, with a rich blessing, Establish him in the Throne of this Kingdome. Visite him as did'st visite *Moses* in the Bush, *Joshua* in the Battell, *Gideon* in the Feild, and *Samuel* in the Temple, Besprinkle him with the dewe of thie Wisdome. Give vnto him the blessing of *Dauid* and *Saloman.* Bee thou vnto him a Coate of Armour against his Enemyes, and an helmet in the time of adversitie; and protect him alwaise with thie Sheild. Graunt that other Countries may keep faith to him, and that his nobles may liue in peace, inbrace Charitie, abstaine for† Coveteousnes, speake Justice, and mayntaine truth; that so this people may growe vp togither with the blessing of eternitie, and having once overcome, they may rejoice in everlasting peace through *Jesus Christ* o^r^ Lord, *Amen.*

/*God* w^ch^ prouidest for thie people by thie power, and rulest over [p. 23
them in loue, graunt vnto thie Servant CHARLES the Spirit of Wisdome and Government, that being devoted vnto thee with all his heart, hee may soe wisely governe this Kingdome, that in his time the Church may be in saffetie, and Christian devotion may continue in peace, that so

[1] *Written over* at, *struck through.* [2] *Interlined.*
[3] This prayer is omitted in K.

persevering to the'nd in good Workes, hee may by thie mercie come vnto thine everlasting Kingdome, through thie Sonne our Lord *Jesus Christe*, whoe liveth and reigneth with thee and the *Holy Ghoste* world without end. *Amen.*

The Letany being ended the Arch Bishopp begineth alowd to say.

Lift vp your Hearts.

Answer.

Wee lifte them vp vnto the Lord.

Archb.

† It is meete and righte soe to doe.†

/**Archb.** It is verie meete, right, and our bounden duties, [p. 24 that wee should at all times, and in all places, give thanks vnto thee ô Lord, holy Father, Almightie and everlasting *God*, the strengtn of thie Chosen, and the exalter of the humble, whoe in the beginning by the powring out of thie Floude, didest chasten y^e^ Sinne of the World, and by a *Doue* conveying an *Olive branch*, didst giue a token of reconcilement vnto the earth: And againe didest[1] consecrate thie servant *Aron* a Preist, by the annoynting of *Oyle* and afterwards by the effusion of *Oyle*, didest make Kings and Prophets to governe thie people *Israel*: and by the voice of the Prophet *Dauid* didest fortell that the Countenance of y^e^ Church should be made Chearfull with *Oyle*: Wee beseech the Almightie Father, that by y^e^ fatnesse of thie Creature, thou wilt vouchsaffe to blesse and sanctifie thie servant CHARLES that in the simplicitie of a dove hee may Mi/nister peace vnto his People, that hee may im- [p. 25 mitate *Aron* in the service of *God*: That hee may attaine the perfection of Government, in Councell and Judgement: And that by the annoynting of this *Oyle*, thou maist giue him a Countenance alwaise Cherfull and amiable, to the whole people, through *Jesus Christe* our Lord. *Amen.*

Which being ended, the King ariseth from his devotions, and after hee hath a while reposed himselfe in his Chaire of Estate, he ariseth and goeth to the Altare, and there disrobeth himselfe of his vpper garment (*his Ma^ts^ vndergarments being so made, as the places to be annoynted, may by the vndoing of certaine loopes, be opened*). *The ArchB^p^. vndoeth those loopes in his apparrell and shirt, and openeth the places to be annoynted.*

The Chayer [2]*on w^ch^*[2] *hee is to be annoynted, being ready, the ArchB^p^. first annoynteth him on the palmes of both his hands saying.*

Let these handes be annoynted w^th^ holy *Oyle*, as Kings and Prophetts have been annoynted, and /as *Samuel* did annoynt *Dauid* to be [p. 26

[1] *Interlined.* [2—2] *Interlined.*

King ; soe that thou mayst be blessed and established a King in this Kingdome, over this people, whom the Lord thie God hath given thee to rule and governe, which hee vouchsaffe to grant, whoe with the Father and the[1] Holy Ghoste, 3 in person, and one in vnitie be blessed and praised nowe and for evermore. *Amen.*

The meanwhile the Quire singeth this anthem. Anth. 4.

Zadock the Preist, and *Nathan* the Prophett, annoynted *Solomon* King : and all the People rejoiced, and said, *God saue the King for ever.*

Then the ArchB^t. sayeth the Prayer.

Looke down Almightie God, with thy favourable Countenance, vppon this glorious *King* ; and as thou didst blesse *Abraham, Isaac,* and *Jacob,* so vouchsaffe wee beseech thee with thy power to water him plentifully with the blessinge of thy grace. Give vnto him the dewe of Heaven, and of the fatnes of the Earth ; abundance of Corne Wine and Oyle, and plenty of all Fruits of thie /goodnes, long to continue. That in [p. 27 his time there may be health in our Countrie ; and peace in our Kingdome, and that the glorious dignitie of his royall Court may brightly shine, as a most cleare Lightening farre and neare, in the eyes of all men. Grant *Almightie God* that hee may be a moste mightie protector of his Country, and a bountefull Comforter of the *Churches,* and holy Societies, the most valient of *Kings* ; that hee may trimph† over his Enemyes, and subdue Rebells and Infidells, That hee may be amiable and loving to the Lords and Nobles, and all the faithfull Subiectes of the Kingdome ; That hee may be feared and loued of all men : That his Children may be Kings to rule his Kingdome, by succession of all ages : And after y^e^ glorious and happie dayes of this life, hee may attaine everlasting ioy and happiness, through *Jesus Christ* our Lord. *Amen.*

The Prayer ended the ArchB^t. proceedeth w^th^ his annoynting, [2]*saying* (*vt supra*). **In nomine Patris etc.**[2]

/1. *On the Brest.* [p. 28

2. *Between the Shouldiers.*

3. *On both the Shouldiers.*

4. *The two boughts of both the Armes.*

5. *The Crowne of the Head,* [3]*in manner of a Crosse.*[3]

The annoynting being done, the Deane of Westminster closeth the loopes againe w^ch^ were opened.

Then the ArchB^t. sayth these Prayers.

God the sonne of God, *Christ Jesus* our only Lord, whoe is

[1] Sonne *struck though, after this word.*

[2—2] *om.* K. [3—3] *om.* K, *but inserted in the margin.*

annoynted with the oyle of gladnes aboue his fellowes, hee by his holy annoynting power downe vppon thie head, the blessing of the *Holy Ghost*, and make it enter into the bowells of thie heart, so that by this visible guift, thou mayst receiue invisible grace, and having iustly executed the governm^t^ of this imperiall[1] Kingdome, thou mayst raigne w^th^ him eternally, whoe only being without sinne doth liue in glorie with *God*, to whome with the Father and holy *Ghost*, be power and dominion nowe and for ever. *Amen.*

God W^ch^ art the glorie of the righteous and /the mercie of [p. 29 Sinners, whoe hast sent thy Sonne to redeeme mankinde, with his most pretious bloud, whoe bringest Warres to an end, and defendest those that trust in thee, vppon whose goodnes and pleasure the strength of all Kingdomes doth depend: Wee humblie beseech thee in this regall State, to blesse this thie Servant CHARLES, who put† his Confidence in thie Mercie. Vouchsaffe in thie favour to be present w^th^ him, that hee whoe desireth to be defended with thie proteccon,† may be stronger then his enemyes. Crowne him with the Crowne of Justice and pietie, that with all his heart and all his mynde, hee may trust in thee, defend and advaunce thy holy Church and governe thy people Committed to his Charge in Justice and equitie. Kindle ô Lord his hart with the loue of thie grace, by that holy *Oyle* wherwith thou hast annoynted him, as thou didst annoynt Kings, Preistes and Prophettes, that he loving Justice, and leading his people by the /wayes of righteousnes, after the glorious Course [p. 30 of this life w^ch^ thou hast appointed, hee may come to thy eternall ioy, through *Jesus Christ* our Lord. *Amen.*

The prayer ended, first a shallowe Quoyffe is put vppon the King's head, because of y^e^ annoynting, and if his Ma^ts^ head be not smooth after it, there is King Edward's Ivory Combe for that end.

Then the **Colobium Sindonis** *formed like a Dalmatica is put vppon him.*

After w^ch^ the ArchB^p^ saith this Prayer.

O God the King of Kings etc. by whome Kings doe raigne, and lawegivers make good Lawes, Vouchsafe in thie fauour to blesse this Kingly Ornament; and graunt that thy Servant CHARLES our King, whoe shall weare it, may shine in thie sighte with the Ornament of good life and holy accions, and after this life, hee may for ever inioy that life and glorie, w^ch^ hath no end; through *Jesus Christe* our Lord. *Amen.*

/The prayer being done, the Deane of Westminster arrayeth [p. 31 *the King.*

[1] temporal: K.

1. *With the Super-Tunica or Closse Pall.*[1]
2. *With the Tinsin Hose.*
3. *With the Sandalls.*

The Spurrs are put on by a Nobleman therunto appointed.

Then the ArchB^{t} *taketh the Kings owne sworde, and layeth on the Altare and saith this Prayer.*

Heare our prayers wee beseech the ô Lord, and vouchsaffe by the right hand of thie Ma^{tie} to blesse and sanctifie this Sword, wherwith this thy Servant CHARLES desireth to be girt; that it may be a defence and proteccion of *Churches*, Widdowes, Orphanes, and all the Servantes of *God*, against the savage Crueltie of *Pagans* and Infidells, and that it may be a feare and terrour to all those that laye in wayte to do Micheife†; through *Jesus Christ* our Lord. *Amen.*

Then the ArchB^{t} *and B*^{tps} *assisting, deliuer y*^{e} *Sword; the ArchB*^{t} *saying*

/**Accipe** *Gladium* **per manus Episcoporum.** *The Sword* [p. 32 *is girt about him, by a Peere, therunto appointed, the ArchB*^{t} *saying.*

Receiue this Kingly Sword, w^{ch} is hallowed for the defence of the Holy Church; and delivered vnto thee by the hands of *B*^{ps} though Vnworthie, yet consecrated by the authoritie of the holy *Apostles*: and remember of whome the *Psalmist* did prophesy saying, *Gird thee with thy Sword vppon thy thighe* (*o thou most mightie*) and with this Sword exercise thou the force of equitie, and mightely destroy the growth of iniquitie, protect y^{e} Holy *Church* of *God*, and his faithfull people, and pursue *Hereticks* no lesse then *Infidells*; defende and helpe Widdowes and Orphans, restore the things that are gone to decay, Maintaine the things that are restored. Be avenged of Iniustice, and Confirme the things that are in good order, That doing these things thou mayst be glorious in Triumph of Vertue, and excellent in y^{e} Ornament /of [p. 33 Justice, and reigne for ever with the Sauiour of the World, whome in name thou dost represent, *Christ*[2] our Lord, to whome with the Father and the Holy *Ghost* be power and dominion nowe and for ever. *Amen.*

Then is the Armill put about his necke, and tied to the boughts of his armes, the ArchB^{t} *saying*

Receiue the *Braceletts* of Sinceritie and Wisdome, as a token of *Gods* embraceing, wherby all thie Workes may be defended against thy enemies both bodily and ghostly, through *Christ* our Lord. *Amen.*

[1] **Tunica longa et taleris,† intexta, magnis imaginibus antè et retrò:** *in m.*
[2] Jesus *struck through after this word.*

Then is the Mantell or open Pall put vponn him by the Deane of Westminster, the ArchB^p. saying

Receiue this *Pall* w^ch is formed with foure Corners, to let the vnderstand that the foure Corners of the World are subject to y^e power of *God*: and that no man can happily reigne vpon Earth, whoe hath not rec^d his authority from Heaven. *Amen.*

/*Then the ArchB^p. taketh the Crowne into his hands, and* [p. 34 *layeth it before him vppon the Altare, and saith this Prayer.*

God the *Crowne* of the faithful whoe crownest their heads with a Crowne of pretious Stone y^t trust in thee; Blesse and sanctifie this Crowne, That as the same is adorned with divers pretious Stones, so this thie Servant that weareth it, may be filled with thy manifold graces, and all pretious Vertues, through the King eternall thy Sonne our Lord *Amen.*

Then the ArchB^p. crowneth the King, saying.

God Crowne thee with a Crowne of glorie and righteousnes, with the honor and worke of fortitude, that thou by our Ministrie, having a right faith, and manifold fruite of good workes, maist obtaine the Crowne of an everlasting Kingdome, by the guift of him whose Kingdome indureth for ever. *Amen.*

Then the ArchB^p. sayth this Prayer.

/*O God* of eternitie the Commander of all powers, the Van- [p. 35 quisher of all enemyes, blesse this thy Servant, who boweth his heart† vnto thie Ma^tie preserve him in long health, and prosperous felicitie, be present with him, protect and defend him, whensoever hee calleth vppon thee. Give him (wee beseech thee) the riches of thy grace, fill his soule with goodnes, and Crowne him with thie Mercie, and let him alwaise in Godly devotion wayte vppon thee, through */esus Christ* our Lord. *Amen.*

[1] *In the meane time the Quire singeth*[2] *the Anthemes* **Confortare etc.,** *and Psalme* **Deus in virtute etc.**[1]

Confortare.

Bee strong and of good courage, and obserue the Commandments of the Lord, to walke in his wayes, and to keepe his Ceremonyes, precepts, Testimonyes, and Judgementes. And /the Almightie *God* prosper [p. 36 thee, and strengthen thee, whersoeuer thou goest. The Lord is thy Ruler therfore shalt thou want nothing.

[1]—[1] *om.* K.

[2] The ArchB^p will reade this: *in m*

Deus in Virtute. Psal. 21.

[1]*The* King shall rejoice in thie strength: exceeding glad shall hee bee of thy salvation.

For thou hast graunted him his heartes desire, and hast not deneyed him the request of his lipps.

For thou hast prevented him with y^e^ blessings of goodnes, and haste sett a Crowne of pure gold vppon his head.

[2]*Then the ArchB^p^ taketh the Kings Ring and sayth this Prayer*

Blesse ô Lord and sanctifie this *Ring*, y^t^ thie servant wearing it, may be sealed with the Ring of Faith, and by the power of the highest, be preserued from Sinne. And let the blessings that are found in holy Scriptures, plentifully /discend vppon him that whatsoever hee [p. 37 shall sanctifie may be holy, and whatsoever hee shall blesse may be blessed. *Amen.*

Then hee puteth the Ring on the fourth finger of the Kings righte hand saying.

Receiue the *Ring* of Kingly dignitie, and bee it the Seale of *Christian* Catholique Faith, that as this day thou art adorned the head & Prince of this Kingdome and People, so thou maist persevere as the protector and establisher of Christiaintie, and the Christian Faith, that being rich in Faith, and happie in Workes, thou mayst raigne with him that is King of Kings, to whome be honor and glorie for ever and ever. *Amen.*

After the Ring is put on the ArchB^p^ saith this Prayer.

O God to whome belongeth all power and dignitie, give vnto thie servant CHARLES, the fruite of his dignitie, wherin graunt hee may long continue, and feare thee alwaise; and /alwayes labour to please [p. 38 thee, through *Christ* our Lord. *Amen.*

Then the King putteth on the Gloues part of the Regalia, because of the annoynting.

Then hee taketh his sword, with w^ch^ he was girt before; with it hee goeth to the Altare, and there offereth it vpp.

[3]*The cheife Peere then present, redeemeth the Sword, taketh it from*

[1] *This y^e^ Quire sings Anth.* 5: in m.

[2] In the order for James I.'s coronation is found at this place (in Bodl. Ashm. MS. 863. p. 281) the following translation of *Deus caelestium* of *Liber regalis*:

"God the Creatour of all thinges in Heaven and Earth, the Redeemer of Mankinde, the fountaine of Spirituall Grace, and the giver of all blessinges which doest write thy Lawe in the heartes of the faithfull with thyne owne finger, to whome the Egyptian sorcerers yeilding, confessed, This is the Finger of God, *send downe thy Holy Spiritt vpon this Ringe and vouchsafe soe to cleanse it by thy power that it may remayne a pure mettall as it was created by thee, and not bee infected with the contagion of the poysoned Serpent.*

[3] **Offerens dicti Ensis prætium**: *in m.*

the Altare, draweth it out, and soe carryeth it before the King, from that time, during the whole solempnitie.

Then the ArchB^p. taketh the Scepter with the Crosse, and deliuereth it into the Kings right hand saying.

Receiue the *Scepter*, the signe of Kingly power, the Rodd of the Kingdome, thee rodd of Vertue, that thou maist governe thy selfe aright, and defend the holy Church, and christian people, committed by *God* vnto thie Charge: punish the Wicked, and protect the iust: and lead them in the way of righteousnes, that /from this temporall King- [p. 39
dome, thou mayst be advaunced to an eternall Kingdome, by his goodnes, whose Kingdome is everlasting. *Amen.*

Then the ArchB^p. saith this Prayer.

O Lord the fountaine of all good things, and y^e^ author of all good proceedings: graunt wee beseech thee to this thy servant CHARLES that hee may order aright the dignitie w^ch^ hee hath obtained. Vouchsaffe to confirme the honor that thou hast given him: Honor him before all kings: establish him in the Throne of this Realme: visite him with the increase of Children: let Justice spring vpp in his dayes; and with ioy and gladnes let him reigne in thine everlasting Kingdome. *Amen.*

Then the ArchB^p. deliuereth the Rodd with y^e^ Doue, into the Kings left hand saying.

Receiue the *Rodd* of Virtue and Equitie, Learne to make much of the *Godly*, to terrifie y^e^ Wicked: shewe the way to those that goe astray: represse the prowde; lift vpp the Lowly; that o^r^ /Lo: *Jesus Christ* [p. 40
may open to thee the dore, whoe saith of himselfe, *I ame the Doore, by me if any man enter, he shalbe safe:* And let him be thie helper, whoe is the Key of *Dauid*, and the *Scepter* of the house of *Israel*, whoe openeth and no man shutteth, whoe shutteth and no man openeth, whoe bringeth the Captiue out of prison, where he satt in darknes and in the shadowe of death; that in all things thou mayst followe him, of whome the Prophet *Dauid* saith, *The Scepter of thy Kingdome is a right Scepter, thou hast loued righteousnes, and hated iniquitie, wherfore God euen thy God, hath annoynted thee with the Oyle of gladnes aboue thy fellowes; even Jesus Christ our Lord. Amen.*

After this hee blesseth the King, saying.

The Lord blesse thee, and keepe thee; and as hee hath made the King over his people; soe hee still prosper thee in this World, and make the partaker of his eternall felicitie in the World /to [p. 41
come. *Amen.*

The King being thus Crowned and invested, hee vouchsaffeth to kisse the ArchB^p. and y^e B^ps that were assisting at his Coronation.

This done the King goeth from the Altare to his Stage, the Throne royall.

All the B^ps and other Peeres euery one in his place attending him, The Arch-B^p. will say this Prayer.

Grant ô Lord that the Cleargie and People, gathered togither by this ordinance for this service of the King, may by the most gratious assistance of thie goodnes, and the vigilante Care of thy Servant the *King*, be continually governed and preserued in all happines. *Amen.*[1]

Then the Quire singeth Te Deum laudamus.

Wee praise thee ô God etc.[2]

The King reposeth himselfe in his Estate, before the Throne, till Te Deum be ended.

After thend of it, the King is lift vp into his Throne, by the ArchB^p. and B^ps and being inthronized /or placed therin, the [p. 42 *ArchB^p. saith.*

Stand and hold fast from henceforth y^t place wherof hitherto thou hast been heyer, by the succession of thie Forefathers, being nowe deliuered vnto thee by the authoritie of *Almightie God*, and by the hands of vs, and all the *B^ps* and Servantes of *God*. And as thou seest the Cleargie to come nearer to the *Altare*, so remember that in places convenient you give them greater honour, that the Mediator of *God* and *Man*, may establish you in this Kingly Throne, to be the mediator betwixt the Cleargie and y^e layetie ; and that thou mayst reigne for ever with *Jesus Christ* the King of Kings, and the Lord of Lords ; whoe with the Father and the Holy *Ghost*, liveth and reigneth for ever. *Amen.*

which done

Omnes proceres tunc præsentes, *doe publickly vppon the Stage, doe their Homage to the King.*

/The ArchB^p. first with the rest of the Bishopps, kneele down [p. 43 *and make their Homage saying.*

I N. N. shalbe faithfull and true, and faith and truth beare vnto you our Soveraigne Lord, and your heyers Kings of *England*. And

[1] Grant that they obeying thy Holy Will may be free from all adversityes, and enioying the riches of thy grace, may with fervent loue walke in the wayes of thy commandementes, that in this life being made partakers of thy peace they may bee citizens of thy kingdome in the life that is to come through Jesus Christ our Lord. Amen. *Added in James I.'s order. It appears in* Liber regalis.

[2] *Hymn. 2. or Anth. 6. in m.*

I shall doe and truely acknowledge, the service of the Landes w^ch^ I claime to hold of you, as in right of the Church; So helpe me *God.*

Then he kisseth the Kings left Cheeke.

After this the Peeres of the Realme kneeling downe doe make their Homage saying.

I N. N. doe become your Leige man of life and Limme, and of earthly Worshipp; and Faith and Truth I shall beare vnto you, to liue and dye against all manner of folkes. So *God* mee helpe.

Which done, they togither stand round about the King, and streching forth their hands, doe touch the Crowne vpon his head; as promising by way of Ceremony, euer to be ready to support it with all their power.

/Then the King deliuereth the Scepter and the Rodd with [p. 44 *the Doue*[1] **Iis qui stirpi Regali sunt propinquiores,** *whoe ease the King of them, and cary them before him.*

The Solemnitie of the Kings Coronation and inthronizing, being ended, the ArchB^p^ leaueth the King in his Throne, and goeth downe to y^e^ Altare. The Quire singeth this Antheme.

[2]*Beholde* ô Lord o^r^ protector, and looke uponn the face of thine annoynted, because one daye in thie Courtes, is better then a thousand.

THE CORONATION

of the Qveene.

The Queen having reposed herselfe during the time of the Kings Coronation, in the Chayer of Estate beside the Altare, ariseth and cometh to the Steppes of the Altare, and there kneeleth downe.

The Arch-B^p^ sayth this Prayer.

O Almighty and everlasting *God,* y^e^ fountaine /and welspring [p. 45 of all goodnes, whoe dost not reject the frailtie of the Woman, but rather vouchsaffest to allowe and chuse it, and by chusing y^e^ weake things of the World, doest confound those y^t^ are strong, whoe diddest somtimes cause thy people to triumph over a most Cruell Enemye, by the hande of *Judith* a Woman; give eare wee beseech thee to our humble prayers, and multiply thie blessinges vppon this thy Servant MARY, whome in all humble devotion wee doe consecrate o^r^ *Queene,* defend her with thie mightie hand, and with thie fauour protect her on everie side, that shee may be able to overcome and triumph over all her Enemyes,

[1] *Or such as please y^e^ King to assigne in m.*

[2] *Psal.* 84. *Anth.* 7.

both bodily and *Ghostly*; and y^t w^th *Sarah*, *Rebecca* and *Rachell*, and other blessed and honorable Women, shee may multiplie and rejoice in the fruits of her Wombe, to the honor of this *Kingdome*, and the *good government* of *Gods holy* Church, through *Jesus Christ*, whoe vouchsaffed to be borne of a most pure Virgine, /that hee might [p. 46 visite and redeeme the World; who liveth and reigneth, with thee ô Father, in the vnitie of the *holy* Spirit, throughout all ages, World without end. *Amen.*

Then followeth another blessing of the Queene to be said at the Altare, by the Arch-B^t. before shee be annoynted.

God w^ch only hast immortalitie, and dwellest in light w^ch cannot be approached, whose providence is never deceiued, whoe hast made all things y^t are, and that are to come, and callest the things that are not, as the things that are; whoe callest downe the proude from their seate, and doest exalt the humble and meeke: Wee humblie beseech thee for thy vnspeakeable mercy, that as for y^e good of thy people the *Jewes*, thou didst deliuer *Queene Hester* from Captiuitie, and didest bring her to the bedd of *Ahassuerus*, and to y^e societie of his Kingdome: Soe for thee good of thie christian Flock, thou wilt of thie Mercie, by /our [p. 47 Ministery, advaunce thie servant MARIE to the most high and royall Companie of o^r Kinge, that shee continuing alwaise in the Chastitie of Princely Wedlock, may obtaine the Crowne that is next vnto Virginitie, and may in all things and above all things, studie alwayes to please thee the living *God*, and by this holy inspiration to performe those things that are acceptable vnto thee, through *Jesus Christ* our Lord. *Amen.*

Then the Arch-B^t. proceedeth to the annoynting.

The Queene ariseth from her Prayers, and cometh to the place of the annoynting.

Shee is to be annoynted on two places.

1. *On the Crowne of y^e Head.*
2. *On the Breste.*

The greatest Lady present, first taketh off her Coronet.

The Queene kneeleth downe, and the Arch-B^t. powreth the holy Oyle on the Crowne of her head, in manner of a Crosse, vsing these Words.

In the name of the *Father* the *Sonne* and /of the *Holy Ghost*, [p. 48 let the annoynting of this *Oyle*, increase and stablish thee for ever and ever. *Amen.*

Then the Lady openeth her apparrell for the annoynting of her brest.

Which the ArchB^p. performeth, vsing these words.

In the name of the Father, and of the Sonne, and of the Holy Ghost, let the annoynting of this oyle, increase thy honor, and establish thee for ever and ever. *Amen.*

After this annoynting, the Arch-B^p. saith this Prayer.

O Almighty and everlasting *God*, Wee beseech thee of thie goodnes, to power out the spirit of thine abundant grace and blessing, vppon this thie servant MARIE, that as by y^e^ imposition of hands, shee is this day Crowned *Queene*; so shee may by thie sanctification, continue alwayes thie Chosen and worthie Servant, that she may never herafter fall from this grace, through *Christ* o^r^ Lord. *Amen.*

Then the cheif Lady assistant, closeth the /Queenes Roabe at [p. 49 *her brest, and after putteth a linnen Quoyff vppon her heade.*

Then the ArchB^p. putteth the Queenes Ring vppon the fourth finger of her right hand, saying.

Receiue this *Ring* the seale of a sincere Faith, that thou mayst avoyd all infection of Heresie, and by the power of *God* compell barbarous Nations, and bring them to the knowledge of the truth. *Amen.*

And after it this Prayer.

God to whome belongeth all power and dignitie, graunt we beseech thee to thy servant MARIE by the signe of christian Faith prosperous successe in this her honor, and that shee may continue firme in the same, and indeavour alwaise to please thee through *Christ* our Lord. *Amen.*

Then the ArchB^p. taketh the Crowne into his hands and laying it before him on the Altare sayth.

O God the Crowne of the Faithful, whoe dost Crowne their heads with a Crowne of pretious stones, Blesse and sanctifie this Crowne, that as the /same is adorned with many pretious Stones; So thie servant [p. 50 that weareth the same may of thie grace be replenished with thy manifold guifts of all pretious vertues through *Christ* o^r^ Lord. *Amen.*

The prayer done, hee setteth the Crowne vppon the Queenes head saying.

Receiue the *Crowne* of glorie and honor of Joye, that you may shine in brightnes, and be crowned with everlasting gladnes. *Amen.*

This also is to be said.

Seeing you are by o^r^ Ministrie solempnly consecrated for o^r^ *Queen* receiue the Crowne of royall excellencie w^ch^ is placed vppon your head by the Episcopall hands of vs (though vnworthie) and as you are Crowned

with Gold and Pearles so labour to be beautified with the Gold of Wisdome and the Pearles of Virtue, that after this life ended you may with the iust Virgines decently meete the everlasting *Bridegroome* our Lord and Saviour *Jesus Christe* and enter into the Kingly gate of the Heavenly Court by his helpe whoe with the father and the holy *Ghost* liveth and reigneth one *God* world w^th^out end. *Amen.*

/Then the Arch-B^p^. putteth the Scepter into her righte hand [p. 51 *and the Ivory Rodd with the Doue into her lefte hand; and sayth this prayer.*

O Lord the Fountain of all good things, and the giver of all perfeccion, Graunt vnto thy Servante MARIE that shee may order aright the highe dignitie that shee hath obtained, and with good workes establish the glorie that thou hast given her, through *Jesus Christ* our Lord. *Amen.*

Which being done the Queen ariseth and goeth from the Altare supported by 2 B^ps^ as before and soe passeth vp to the Stage.

And as she passeth by the King in his Throne shee doth **Inclinare Regi, ejus Majestatem vt decet adorando.**

Which having done shee is ledd to her Throne (on the lefte hand and somwhat lower then the Kinges) and without any further Ceremony taketh her place in it.

Being so placed in her Throne, there shee continueth a while, then she retireth herselfe accompanied as before, into her Trauerse, sett vp in S^t^ Edwards Chappell, while the King stayeth behinde, to receiue the communion.

/THEN THE ARC-BISHOP† [p. 52

begineth the Communion and vseth this Prayer.

O Almightie God, Wee beseech thee that thy Servant CHARLES our King, whoe by thy mercie hath receiued the government of this Realme, may also receiue an increase of all vertues, wherby hee may be acceptable vnto thee, and avoid the gulfe of Vice, and overcome all his enemyes, and finally come to thee in glorie, whoe art the way the truth and the life, even *Christ* our Lord. *Amen.*

Then is the Epistle read by a Bishoppe.

THE EPISTLE.

[1]*1 Pet.* 2./ 13. 14. 15. *etc.*

[2]*Submitt* yo^r^ selues therfore every man for the Lords sake, whither

[1] *The Epistle on the* 3. *Sonday after Easter*: in m.
[2] *It was read by D^r^ Feild B^p^ of Landaff*: in m.

it be vnto King as vnto the Cheife head, eyther vnto Rulers, as vnto them that are sent of him, for the punishment of evill doers, but for the Laude of them that doe well; for this is the Will of *God* that w^th^ well doing you may stoppe the mouthes of foolish and ignorant men, as free and not having y^r^ libertie /for a cloake of malitiousnes, but even [p. 53 as the servantes of *God*: Honor all men: love brotherly fellowshipp; feare god; honor the King.

*Then the Ghospell read by another B^p^*

THE GHOSPELL.

Math. 22./ 15. 16. etc.[1]

Then the *Phareses* went out and tooke Councell[2] howe they might tangle him in his Wordes, and they sent vnto him their disciples with *Herods* servantes saying, Master wee knowe that thou art just, and teachest the way of *God*, neyther carest thou for any man, for thou regardest not the outward appearance of men, Tell vs therfore, howe thinkest thou, is it lawfull that *Tribute* be given vnto *Cæsar* or not? but *Jesus* perceiving their wickednes said, Whie tempt you mee you hipocrites? Shewe mee the Tribute monney; And they tooke him a penny; and hee said vnto them, Whose is this Image and superscription? They answered vnto him *Cæsars*: Then said hee vnto them, Give therfore unto *Cæsar* /the things w^ch^ are *Cæsars*, and vnto *God* those things [p. 54 w^ch^ are *Gods*. When they heard these things they marvelled, and left him, and Went their way.

Then the ArchB^p^ beginneth, and the Quire singeth the Nicene Creed.

[3]I beleiue in one *God*, etc.

Then the ArchB^p^ readeth, or the Quire singeth the Offertory.

[4]*Let* my prayer come into thie presence as the Incense, and let the lifting vpp of my handes be as the evening Sacrifice.

And after that is read, the Organe playeth.

In the mean while the King discendeth from his Throne, and goeth unto the Altare, offerring y^e^ bread and wine for the Communion.

After w^ch^ offerring, the King kneeleth downe, and y^e^ ArchB^p^ pronounceth over him this prayer.

Blesse ô Lord wee beseech thee, these thy guiftes and sanctifie them

[1] *The Gospel on the 23 Sonday after Trinitie*: in m.
[2] *It was read by D^r^ Harsnet B^p^ of Norw^ch^*: in m.
[3] *Credo. Anth.* 8: in m.
[4] *Offert. Anth.* 9: in m.

unto this holy vse, that by them wee may be made partakers of the bodie and bloud of thine only begotten Sonne *Jesus Christ*; and thy Servant CHARLES, may be fedd vnto ever/lasting life, of Soule and Bodie, [p. 55 and inabled to the discharge of this great place and office, wherunto thou hast called him of thie great goodnes, Grant this ô Lord for the honor of *Jesus Christ* his sake, our only Mediator and Advocate. *Amen.*

And then the King retourneth back to his chayer, and after a while he cometh the second time to y^e^ Altare and there offerreth **Vnam Marcam Auri.**

Hee kneeleth downe and the ArchB^p^ sayth.

Almighty God giue thee the dewe of Heaven, and the fatt of the Earth, and abundance of Corne and Wine. Let all the Nations serue thee, and the Tribes adore thee, and *God* shalbe thy helper. Almightie *God* blesse thee with the blessing of Heaven, above, the Mountaines and the Hills, and with the blessing of the earth beneath, with y^e^ blessing of Corne, and Wine, and Fruite; and let the blessing of the old Fathers *Abraham Isaac* and *Jacob*[1] be established vppon thee, through *Jesus Christ* our Lord.

Then the ArchB^p^ shall also add this blessing.

/*Blesse* ô Lord the verteous Carriage of this King, and [p. 56 accept the workes of his hands; replenish his Realme with the blessing of Heaven, of the dewe of the Water, and of the deepes; let the influence of the sonne and the Moone droppe fatnes vppon the high Mountaines, and y^e^ Cloudes plenty vppon the lowe Vallies; that the Earth may abound with store of all things. Let the blessing of him that appeared in the bush discend vpon his head, and the fullnes of thie blessing fall vppon his Children and posteritie. Let his feete be dipped in *Oyle*, and his horne exalted like the horne of an Vnicorne, by w^ch^ hee may scatter his enemyes from the face of the Earth. The Lo: y^t^ setteth in Heaven be his defender for ever and ever through *Jesus Christ* our Lord. *Amen.*

The King kneeling still at the Stepps of y^e^ Altar the ArchB^p^ proceedeth to y^e^ Consecration of the Sacrament: and having communicated himselfe,

Hee administreth the Bodye
And the D. of Westm^r^ y^e^ Cuppe } *to the Kinge.*

/*When the Communion is ended, the King retourneth to his* [p. 57 *Throne.*

[1] shal *struck through after this word.*

In the meane tyme, the Quire singeth y^e^ Antheme

Intellige Clamorem. *Psal.* 52.

O Hearken thou, etc.

After the Antheme, the ArchB^p^ readeth the last Prayers; and the Quire singeth. Glorie bee to God, etc.

And so the Communion endeth.

Then the King accompanied and attended as before, goeth into S^t^ Edwards Chappell, from his Throne, in State.

And at y^e^ Altare the ArchB^p^ taketh off first the Kings, and then the Queenes Crownes, and layeth them vppon the Altare there.

The King withdraweth himselfe into the Trauerse prepared for him.

The meane while the Queene hath a Chayer before the Altare, to repose her selfe in; and a Faldstoole to doe her Deuotions at, vntill the Kings retourne.

In the Trauerse the greate Chamberlaine of Engl|*land* [p. 58 *disrobeth the King of S^t^ Edwards Roabes, and forthwith deliuereth them to the Deane of Westminster, who bringeth them, and layeth them vppon the Altare.*

Then is the King newly arrayed with the Robes prepared for his Ma^ts^ wearing that day, and laid ready in the Trauerse, to the end that by y^e^ Great Chamberlaine, they may be put on.

The King being thus newly arrayed, commeth from the Trauerse to S^t^ Edwards Altare.

The ArchB^p^ invested still in the same manner he was the Communion, setteth the Crownes Imperiall (provided for the King and the Queene to weare that day) vppon their heades.

The King and Queene so crowned, taking into their Hands each of them the Scepter and the Rodde, (after the Traine is sett in order before them) goe from S^t^ Edwards Altare vp to the Stage; and so through the middest of the Quire, and Church, out of y^e^ West dore, retourne to y^e^ Pallace, the same way they came, Cum magna gloria.

|The Scepter and Rodds of S^t^ Edward, w^ch^ the King and [p. 59 *Queene carryed in their hands, are after Dinner (when the King and Queene withdrawe themselues into their Chambers) to be deliuered to the Church of Westminster, to be kepte as heretofore they haue beene, with the residue of the* Regalia.

FINIS.

Laus Deo in excelsis.

XXIV.

Inventory of the Regalia taken in 1649.

On the overthrow of the monarchical form of government in 1649 the Parliament ordered the destruction of the Regalia preserved at Westminster. The inventory taken of them on this occasion is extremely interesting, as it shows with considerable fullness the composition of the ornaments. From this it appears that most of the Regalia were of silver gilt or even of baser material. The gold plate dish is probably St. Edward's Paten. The chalice of St. Edward is said to be of glass and "wrought in figures and set in gold with some stones and pearls"; and it is noticeable, with regard to what Sporley says of the material of the sceptres and rods, that one is found "upon triall" to be made of wood and silver gilt, another also to be of iron. The "dove of gold set with stones and pearl" is doubtless the ampul, the "Collar of Crimson Taffaty," the armilla, and the staff of black and white ivory, the Queen's ivory rod.

In the earlier part of the Inventory the globe is mentioned, and after it come "2. Coronation Braceletts." How or when these were used is difficult to determine, but that they were considered a necessary part of the ornaments is shown by the presence of a couple amongst the *regalia* in the Tower at the present day.

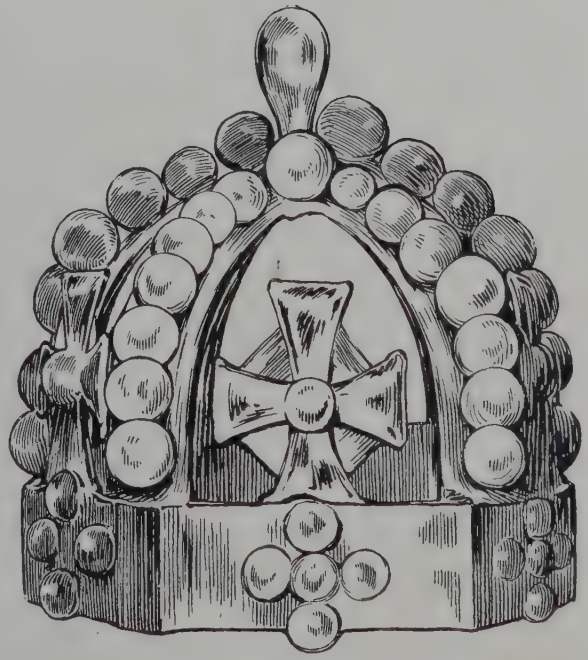
At the end of the Inventory is a list of the robes, closing with "One old Comb of horne worth nothing." It is easy to see what the robes were, and we can well believe that there would have been people even in 1649 who would have been willing to give ten shillings or more for some of the items of this list.

[Soc. Antiq. Lond. MS. 108 fo. 14.]

/The Kings Crowne. [fo. 14

	£	s.	d.
The Imperiall Crowne of massy gold weighing 7 li. 6 ounces, enriched with 19. Saphires. 37. Rubies Ballass, 21. small Rubies. 2. Emrods. 28. Diamonds. 168. Pearles. The gold (6 oz. being abated for the Stones :) valued at 280. li. The Saphires at 198. li. the Ballass. Rubies at 149. li the small Rubies at 16 li. the Emralds at 5. the Diamonds at 288li the pearls at 174li amounts in all to	1110	00	00[1]

[1] The sum added together comes to £1,110, but in the MS. there is considerable confusion in the figures between £990 and £1,110, the one being written over the other.



Crown of Queen Edith.

The Crown, Orb, and Rod with the Dove of Charles I.

(From an Engraving after a picture by Vandyck in the possession of the Society of Antiquaries of London.)

/The Queenes Crowne /fo. 14*b*

	£	s.	d.
The Queenes Crowne of Massy gold weighing 3 ℔. 10. ounces, enriched with 20. Saphires. 22. Rubies Ballass. 83. Pearles. The gold (5 ounces being abated for the weight of the stones) [1]y^e^ gold[1] valued at 40. ℔. per ℔. the Saphires at 120 ℔. the Rubies ballass at 40 ℔. the pearls at 41li 10s which in all amounts to	0338	03	04
A Small Crowne found in an Iron Chest formerly in the Lord Cottingtons charge enrich't with Diamonds Rubies Saphires Emrods and pearles the gold Weighing 25. ounces, (whereof 3. ounces being abated for the weight of the Stones,) is valued at 3li 6s 8d per oz.	073	16	08
The Diamonds Rubies Saphires Emrods and pearles are valued at	355	00	00

/℔ oz. [fo. 15

	The Globe weighing 1li 5. ounces ¼. at 3. ℔. 6s 8d per ounce valued at	057	10	00
0—7	2. Coronation Braceletts weighing 7 oz. (wherof one ounce is to be deducted for the weight of the Stones and Pearles) at 3li 6s 8d per oz. comes to	020	00	00
	Three Rubies Ballass sett in each of the Braceletts valued at	006	00	00
	12. Pearles	010	00	00
1—6	Two Scepters weighing .18. oz. at 3li 6s 8d per oz. valued at	060	00	00
1—5	A long Rodd of silver gilt poz. 1. ℔. 5. oz. valued at 5s 4d per oz.	004	10	08

* * * * *
* * * * *
* * * * *

/0—10¼	2. Offering peeces, and a Say of gold poz. 10. oz. and ¼ valued at 3li 12s per oz. . .	037	00	00.

* * * * *
* * * * *

[1]The foremenciond Crownes since y^e^ Inventorye was Taken [fo. 16*b* are accordinge to ord^r^ of Parlam^t^ totallie Broken and defaced.[1]

[1—1] *Interlined.*

[fo. 17

	£	s.	d.
Besides the plate and Jewells aforemenciond in this Inventorye. There is a parcell of plate in w^t-hall, Jewell house, of w^ch an Inventorye was Delivered to this hono^ble Councell, vppon y^e 3^o of August 1649 : y^e totall thereof is	848	02	06

/An Inventory of that part of the Regalia which are now remoued from Westm^r to the Tower Jewell house. [fo. 17*b*

Queene Ediths Crowne formerly thought to be of Massy gould but vpon triall found to be of Siluer gilt Enrichd with Garnetts foule pearle Saphires and some odd stones poz 50 Ounces ½ valued at . .	0016	00	00
King Alfreds Crowne of gould wyerworke sett with slight stones, and 2 little bells poz. 79 Ounces ½ at 3 li per Ounce	0248	10	00
A gould plate dish Enamelld sett with slight stones weighing 23 Ounces ½ valued at 3^li 6^s per Ounce .	0077	11	00
One large glass Cupp wrought in figures and sett in gould with some stones and pearles formerly Calld an Aggat Cupp poz. 68 oz. ½[1] valued at 1^li 10^s per ounce	0102	15	00
A doue of gould sett with stones and pearle poz. 8 Ounces ½ in a box sett with studds of siluer gilt valued at	0026	00	00
The gould and stones belonging to a Coller of Crimson Taffaty wrought with gould and stones sett in plates of siluer Enamelld wanting 5 weighing 7 Ounces ½ valued at 2^li 10^s per Ounce	0018	15	00
	0489	11	00

/One staff of black and white Iuory with a doue on the top with binding and foote of gould valued at . [fo. 18 | 0004 | 10 | 00 |

A large staff with a doue on y^e top formerly thought to be all gould but vpon triall found to be the lower part wood within and siluer gilt without—weighing in all 27 Ounces valued at	0035	00	00

[1] *Interlined.*

	£	s.	d.
One small staff with a floure de luce on the topp formerly thought to be all of gould, but vpon triall found to be Iron within and siluer gilt without the siluer valued at	0002	10	00
Two Scept[rs] one sett w[th] pearles and stones the vpper end gould the lower end siluer, y[e] gould poz 23 Ounces valued at 55[s] per Ounce the lower end being horne and a little siluer gilt valued at 12[s] The other siluar gilt with a doue formerly thought gould poz. 7 Ounces ¾ at 5[s] 6[d] per Ounce . .	0065	16	10½
One Siluer spoone gilt poz. 3 Ounces valued at 5[s] 4[d] per Ounce	0000	16	00
The gould of the Tassells of the Liuor Cull[rd] Robe weighing 4 Ounces valued at 2 li per Ounce 8 li (and the Coat with the Neck button of gold valued at 2 li) the Robe hauing some pearle valued at 3[li] In all	0013	00	00
All these according to Order of Parliam[t] are broken and defaced.			
One paire of siluer gilt spurres with buckles sett with 12 slight stones and Crimson silke strapps weighing 6 Ounces ¾ at 5[s] 4[d] per Ounce . . .	0001	13	04
	0118	16	02½

/An Inventory of the Regalia now in Westm[r] Abby in an Iron Chest where they were formerly kept. [fo. 18*b*

	£	s.	d.
One Crimson taffaty Robe very old valued at . .	0000	10	00
One Robe laced w[th] gould Lace valued at . . .	0000	10	00
One Liuor Cull[rd] silke Robe very old and worth nothing	0000	00	00
One Robe of Crimson taffaty sarcenett valued at .	0000	05	00
One paire of buskins Cloth of siluer and siluer stockins very old and valued at	0000	02	06
One paire of shoos of Cloth of gould at . . .	0000	02	00
One paire of gloues embrod[rd] w[th] gould at . . .	0000	01	00
Three swords w[th] scabbards of Cloth of gould . .	0003	00	00
One old Comb of horne worth nothing . . .	0000	00	00
	0004	10	06
The Totall of the Regalia . . .	0612	17	8½

XXV.

Necessaries to be Provided for the Coronation of Charles II. and the Procession from the Tower

The following list of necessaries and the description of the Royal "proceeding" from the Tower to Westminster is taken from Sir Edward Walker's manuscript describing the Coronation ceremonies of Charles II. (*A circumstantial Account of the Preparations for the Coronation of His Majesty King Charles the Second, etc.*, London, 1820). It contains a list of the *regalia* which had to be made to replace those destroyed in 1649, as well as the various vestments necessary for the coronation. Besides the robes of St. Edward, there were also provided the robes which the King wore before the ceremony, which were delivered to the Lord Great Chamberlain, and also those worn after the ceremony, which were laid, with the Imperial Crown, on the altar in St. Edward's chapel. There are no less than seven different chairs: the Throne; the chair of Estate; the chair on the south side of the "area"; the chair in which the King was anointed, for it must be remembered that Charles II. was not anointed, as were the other Kings, in St. Edward's chair; St. Edward's chair, in which the King was crowned; the Archbishop's chair; and the chair in St. Edward's chapel.

All the *regalia* which were made on this occasion "reteyne the old names and fashion."

The document Bodl. Ashm. MS. 863, p. 344 gives a more detailed account of the robes made for the King: but St. Edward's robes are not mentioned: we only have the shirts and tunics with loops for the anointing, and the two parliament robes with their surcotes and hoods, the sandals for the King's feet as he goes in the processions, and also the coif and linen gloves. Lastly mention is made of the girdle for the sword which the King puts on during the service; but the other "girdle and Hangers with a Sword for the King to put on after his coronacion" is not necessary, and the composer of the list himself seems to be doubtful whether these articles were wanted.

The second part of the present document deals with the procession from the Tower to Westminster. The Coronation of Charles II. was the last occasion on which this ceremony took place, and we here have a description showing the condition of the procession in the middle of the seventeenth century. It may be compared with the description given in *Liber regalis* (Doc. xiii.) in the *processus factus* of Richard II. (Doc. xiv.) and in the *Little Device* (Doc. xx.) The route of the procession appears to be still the same: the King must have been covered, if the Duke of York was, and there is no trace of the canopy which was held over the King in the fifteenth and sixteenth centuries. Otherwise the procession appears to be much the same as those described in the documents above. It will be noticed that no mention is made of any Bishops in the procession. Pepys, however, who was an eyewitness, in describing the procession, says: "The Bishops come next after Barons, which is the higher place; which makes me think that the next Parliament they will be called to the House of Lords." (*The Diary of Samuel Pepys*, ed. Henry B. Wheatley, London, 1893. Vol. ii. p. 17.)

[Heralds' College C. G. Y. 369.]

The preparations for his Maiesties Coronation . . . Collected by S^r^ Edward Walker Knight Garter Principall King of Armes.

/The manner and Solemnity of the Coronation of King [fo. 1
Charles the Second vpon Tewesday the 23^th^ day of Aprill being
St. George's day, with all preparations in order therevnto.

After that the Kingdome of England, and all other his Ma^ties^ Kingdomes and dominions had many yeares suffered vnder the Tyranny and vsurpation of unparrelled† Rebells, who haveing with the height of Barbarity murthered their Soveraigne Lord King Charles the First of ever glorious and blessed memory, did violently oppose and pursue his Sonne and lawfull Successour King Charles the Second, who notwithstanding by the Divine Providence, and by the generall concurrence of his People, was in the 12^th^ yeare of his Reigne called for from beyond the Seas, and restored to the iust possession of his Crowne and Royall Dignity, most auspitiously with the vniversal ioy and acclamations of his Subjects, makeing his Royall entry into his Capitall City of London vpon the 29^th^ day of May 1660. the day of his Nativity, when he had Compleated 30 years of age.

* * * *

/And because through the Rapine of the late vnhappy times, [fo. 2
all the Royall Ornaments and Regalia heretofore preserved from age to age in the Treasury of the Church of Westminster, were taken away, sold and destroyed, the Committee mett divers times, not only to direct the remakeing such Royal Ornaments and Regalia, but even to setle the forme and fashion of each particular ; all which doe now reteyne the old names, and fashion, although they have beene newly made and prepared by Orders given to the Earle of Sandwich Master of the Great Wardrobe, and S^r^ Gilbert Talbott, Kn^t^. Master of the Jewell House.

Herevpon the Master of the Jewell-House, had Order to provide two Imperiall Crownes sett /with pretious Stones, the one to be [fo. 2*b*
called S^t^ Edward's Crowne, wherewith the King was to be Crowned, and the other to be putt on after his Coronation, before his Ma^ties^ returne to Westminster Hall. Also

[1]An Orbe of Gold with a Crosse sett with pretious Stones.

A Scepter with a Crosse sett with pretious Stones, called St. Edward's.

A Scepter with a Dove sett with pretious Stones.

[1] Designes of all these to be made, *in m. struck through.*

A long Scepter, or Staffe of Gold with a Cross upon the top, and a Pike at the foote of steele, called St. Edward's Staffe.

A Ring with a Ruby.

A paire of Gold Spurrs.

A Chalice, and Paten of Gold.

An Ampull for the Oyle and a Spoone.

And two Ingotts of Golde, the one a pound and the other a Marke for the Kings 2 Offerings.

The Master of the Great Wardrobe had order also to provide the Ornaments to be called St. Edwards, wherein the King was to be Crowned, viz^{t} :—

All these were layed ready vpon the Altar in the Quier.

Colobium Sindonis, w^{ch} is of fine linnen of fashion of a Surplice with wide sleeves.

Supertunica, a Close Coate of Cloath of Gold, reaching to the heeles lined with Crimosin Taffata, and guirt with a broad Girdle of Cloth of Gold, to be putt over the Colobium.

/Armilla of the fashion of a Stole made of Cloth [fo. 3 of Gold to be putt about the neck and fastned above and beneath the Elbowes with silke Ribbands.

A Pall of Cloth of Gold in the fashion of a Cope.

A Shirt of fine Linnen to be opened in the places for the Anoynting.

Over it another Shirt of red Sarcenet,

And over that a Surcoat of Crimosin Satten, which was made with a Collar for a Band, both opened for the anoynting, and closed with Ribbands.

A paire of vnder Trowses, and Breeches over them, with Stockings fastned to the Trowses all of Crimosin Silke.

layd on the Altar with the rest of the Ornaments.

A paire of Hose or Buskins of Cloth of Gold.

A pair of Sandalls of Cloth of Gold.

A paire of Linnen Gloves.

A linnen Coyfe.

A Silke Towell to be held before the King at the Communion by two Bishops.

Three Swords viz^{t} Curtana, and two others with Scabbards of Cloth of Gold.

A Sword of State with a Rich Imbroydered Scabbard.

Two Mantles of Crimosin Velvett furr'd with Ermines, and two Capps of Cloth of Gold lined with Ermine for two /persons [fo. 3*b* representing the Dukes of Normandy and Aquitaine.

And a Canopy of Cloth of Gold to be borne over the King by 16 Barons of the Cinque Ports with 4 silver Bells at the Fower Corners.

The Master of the Great Wardrobe did also provide the Pall of Cloath of Gold for the King to Offer, Another Pall to be held over the King during his Anoynting by Fower Knights of the Garter.

Cloath of Gold to Cover the Throne.

A Rich Chayre with Cushions and Footestoole sett thereon.

An other below on the side of the Throne opposite to the Altar in which the King first sate.

A Rich Chayre for the King with Footestoole and Cushions, whereon the King sate on the Southside below the Altar.

An other Chayre placed for the King before the Altar when hee was Anoynted and then Cloathed.

S^{t} Edwards Chayre richly furnished placed in the middst against the Altar towards the Throne, wherein he was Crowned.

A Chaire of Purple Velvett for the Arch-Bishop to sitt in on the North-side of the Altar opposite to the King.

And a Chayre and Traverse for the King within S^{t} Edwards Chappell.

And all the Coverings of the Throne in Westminsterhall and in the Church with Red Say, and the Blew Cloath spread in the way from the Stepps in the Hall to the /Quier in the Church. [fo. 4

The Master of the Roabes had Order also to provide his Ma^{ties} Royall Robes, which were first a Kirtle of Crimosin Velvett, with a large Mantle and Hood furr'd with Ermines, and Bordered with Rich Gold Lace.

Also a cap of Estate turned vp with Ermine, these are called Parliament Roabes, and were putt on in the Princes Lodgings the day of his Ma^{ties} Coronation before hee came downe into the Hall.

The Master of the Roabes did also provide the Roabes of Estate of Purple Velvett of the same fashion as the former, which with the Imperiall Crowne, were the day before the Coronation delivered to the Lord High Chamberlaine, and layd vpon S^{t} Edwards Altar at the Foote of his Shrine.

And two Caps of Purple Velvett for the two Crownes turned vp with Ermines.

During the makeing of these preparations all the Nobility had Letters sent them personally to attend his Ma^{tie} the 22th of Aprill in his publique proceeding from the Tower to Whitehall, as also on the 23rd of Aprill to his Coronation as followeth.

* * * *

In the Morning before the Creation of these Noblemen, his [fo. 19*b* Ma^tie in Councell directed many things relateing both to his Proceeding from the Tower vpon Monday, to which end the Proclamation ensueing was published, as also in Order to the solemnizacion of his Coronation vpon Tewsday following ; The Preparation vnto which great Solemnityes hardly afforded rest vnto many the next day being Sunday.

/By the King. [fo. 20

A Proclamation for the better regulateing his Ma^ties Royall Proceeding from the Tower of London to his Palace at Whitehall the 22^th day of Aprill next, being the day before his Ma^ties Coronation.

Charles R.

In regard the Tower of London is not of capacity to receive the necessary Attendants and Horses of all persons designed to ride in that Proceeding ; His Ma^tie out of his care for preventing of all disorder, and for the better conveniency of all such of his Nobility and others who are to attend him on that day in that Royall Proceeding from the Tower of London ; Doth hereby declare his expresse Will and pleasure to be, That no person whatever but the Nobility, privy Councello^rs the Gentlemen of their Horse, and their Servants in Liveryes presume to come into the Tower that day, nor to bring in any Horses but those belonging to his Ma^tie and to his Highnesse the Duke of Yorke, and to the Nobility and Councellors ; but that all other persons doe (with their Servants and Horses) stay vpon Tower-hill, where they are to bee by eight of the Clock that Morning, where they shall be placed and disposed by his Ma^ties Officers of Armes in such manner /as that they may be most [fo. 20*b* conveniently ranked, and proceed according to their degrees : Nor that any person of any Condition whatsoever, but such as are in the List of proceeding, and have order for it, presume to march or ride therein. And for prevention of disorder, That no person whatsoever doe that day ride vpon any vnruly or striking Horse. And because the multitude of persons that are to ride in that Royall Proceeding may not hinder each other, It is his Ma^ties further pleasure and Command, that the Duke of Yorke's Horse Guards, who are to have the Van in that proceeding, bee drawne vp early in the Morning in the Crutchet Fryers ready to march when they shall be directed. And that his Ma^ties Horse Guards bee also drawne vp in Tower-streete, or the Minories ; and that the Duke of Albemarle's Horse Guards bee drawne vp in the street without Algate ; both which are in order to bring vp the Reare. To all which Commands his Ma^tie expects due obedience to be given, and that all persons (without dispute) shall ride in that Proceeding according as they shall be called

THE PROCESSION OF EDWARD VI. FROM THE TOWE

(From an Engraving taken from the original, (now de

VESTMINSTER PREVIOUS TO HIS CORONATION. *(Reduced.)*

) in the possession of the Society of Antiquaries of London)

and ranked by his Ma^ties^ Officers of Armes. Given at the Court at Whitehall the 19^th^ day of Aprill /1661 in the thirteenth yeare [fo. 21 of his Ma^ties^ Reigne

God save the King.

Vpon Monday early (according to former Resolutions) his Ma^tie^ with his Brother the Duke of Yorke and many of the Nobility, and his Servants, came in his Royall Barge by water to the Tower, being there by seaven of the Clock in the Morning; (Many of the Nobility as the Lord Chancellor, Lord Chamberlaine, and others being Lodged there the night before) hee reposed, and dined early at the Lieutenant S^r^ John Robinson's Lodgings, for by 9 of the Clock all persons that were to ride in the proceeding, and that according to the proclamacion were to be putt in order vpon the Tower-hill, were ready, and before tenn all the Nobility were on Horseback, and being ranked, proceeded before his Ma^tie^ out of the Tower. The Magnificence of which Proceeding, for the richenesse and beauty of the Habitts both of his Ma^tie^ the Nobility, and all others, with their Horses and furniture, being so great, as no age hath seene the like in this, or any other Kingdome. His Ma^tie^ had 24 Footmen, the Duke of Yorke 20, every Duke 12, every /Mar- [fo. 21*b* quesse 10, every Earle 8, every Viscount 6, and every Baron 4; besides, every of them had a Gentleman of his Horse, and Pages in proportion goeing on Foote all in extraordinary rich Liveryes. Vpon Tower-hill the Kings Horse Guard, all well mounted, having Buff Coates, with white Armour, their Horses furnished with Hooses (being a short Footcloth) with red Scarfes, and Plumes of Red and white Feathers, Commanded by the Gallant Lord Charles Gerard of Brandon; fell into the Reare; And at Algate his Grace the Duke of Albemarle's Guard, Commanded by S^r^ Philip Howard, Brother to the Earle of Carlisle, fell into the Reare of them; And last of all a Troope of Voluntier Horse, Commanded by S^r^ John Robinson Lieutenant of the Tower. The Van of all was led by the Guards of his Royall Highnesse the Duke of Yorke, Commanded by S^r^ Charles Berkeley, all haveing black Armour Red white and black Feathers, and Red Scarfes, with Belts of his Highnesse Livery.

In this Gallant and splendid Equipage the Proceeding begann about tenn of the Clock, the Streets and Windowes being replenished /from the Tower-Gate even to Whitehall with innumerable [fo. 22 multitudes of people of all ages, Conditions, and Sexes, who came from all parts of England, and also from Foraigne parts to be Spectators of this magnificent Proceeding, which was as followeth.

The Duke of York's Horse Guard Commanded by S^r^ Charles Berkeley Captain of the Duke's Guard.
Messengers of the Chamber.
Esq^res^ to Knights of the Bath.
Knight Herbinger, and Sergeant Porter.
Sewers of the Chamber.
Gentlemen Vshers Quarter-wayters.
Six Clerkes of the Chancery.
Clerkes of the Signett.
Clerkes of the Privy Seale.
Clerkes of the Councell.
Clerke of the Parliament.
Clerkes of the Crowne.
Chaplaines haveing Dignityes tenn in number.
The King's Advocate, and Remembrancer.
Masters of the Chancery.
The King's Puisne Sergeants.
The King's learned Councell.
The King's Attorney, and Sollicitor.
/ The King's eldest Sergeants. [fo. 22*b*
Gentlemen-Vshers dayly wayters.
Sewers, Carvers, and Cupbearers in Ordinary.
Esquiers of the Body.
Masters of the Tents, and Revells.
Masters of Ceremonyes, and Armoury.
Masters of the Wardrobe, and Ordinance, in other places.
Masters of Requests.
Chamberlaines of the Exchequer.
Gentlemen of the Privy Chamber 48. The 12 in wayting haveing the Cheife place.
Knights of the Bath, the youngest formost, in theire Crimosin Roabes.
Knight Marshall. Treasurer of the Chamber.
Master of the Iewell-House.
Barons of the Exchequer and Iudges of both Benches two and two together.
Mathew Hale Esq^re^ Lord Cheife Baron of the Exchequer and S^r^ Orlando Bridgman Knight and Baronett Lord Cheife Iustice of the Common Pleas togeather.
S^r^ Harbotle Grimston Kn^t^ and Bar^tt^ Master of y^e^ Rolles, and

S[r] Robert Foster Kn[t] Lord Cheife Iustice of the Kings Bench togeather.

S[r] Charles Berkeley Kn[t] Comptroller of his Ma[ties] Household.

Robert Roberts eldest Sonne of the Lord Roberts.

S[r] William Compton Kn[t] Master of the Ordinance.

Trumpetts, and the Serjeant Trumpetter in the Reare.

/Two Pursuivants at Armes. [fo. 23

Barons two and two according to their antiquity.

[Here follow the names of 52.]

/ Two Pursuivants at Armes. [fo. 23*b*

Viscounts.

[Here follow the names of 7.]

Two Heraulds.

Earles.

[Here follow the names of 31.]

Edward Earle of Manchester Lord Chamberlaine of his Ma[ties] Household, alone. [fo. 24

Two Heraulds.

Marquesses.

[Here follow the names of two.]

Two Heraulds.

/Dukes. [fo. 24*b*

George Villiers Duke of Buckingham.

Sergeants at Armes.

Norroy and Clarenceux Kings of Armes.

Tho. Wriothesley, Earle of Southampton Lord Treasurer.

Edward Hyde, Earle of Clarendon Lord Chancellor.

The Duke of Ormond and Earle of Brecknock Lord high Steward of England, alone.

Mr. John Carie and S[r] Francis Lawley } two of the Gentlemen of the Privy Chamber { Representing the Dukes of Normandy and Acquitaine.

S[r] Richard Browne Kn[t] and Bar[tt] Lord Mayor on y[e] left hand with the City Sceptre in his hand bareheaded.

S[r] Edward Walker Kn[t] Garter Principall King of Armes bareheaded.

S[r] John Ayton Kn[t] Gent Vsher of y[e] black rod on the right hand bareheaded.

Sergeants at Armes.

The Duke of Yorke alone, Covered,

Mr Jerrin Master of his Horse behind him on Horseback, bare-headed.

The Earle of Northumberland Lord high Conestable on the left hand.

The Sword borne by the Earl of Suffolk Earle Marshall.

The Earle of Lindsey Lord Great Chamberlaine on ye right hand.

The Kings Matie

/Equerries, with the Avenor, and Footemen next his Matie [fo. 25

Gent. Pentioners with their Poll-Axes without them, all on foote.

The Duke of Albemarle Master of the Horse leading a spare Horse of State Richly furnished.

Sr George Carteret Knt and Baronett Vice-Chamberlain to the King.

The Earle of Cleueland Captain of the Pentioners.

The Earle of Norwich Captaine of the Guard.

Lord Viscount Grandison Lieutenant of the Pentioners.

The Guard all on foote with Halbards.

The Kings Horse Guard Commanded by the Lord Gerard.

The Generalls Horse Guard Commanded by Sr Philip Howard.

Sr John Robinson Knt and Bartt Lieutenant of the Tower at the head of his Troope.

The rest of the Nobility not here named were absent either beyond Seas, by leave, or were vnder age.

Towerhill was guarded by the Regiment of the Hamletts, And the Streets in the City were Rayled and Gravelled; vpon the right hand stood the Companyes in their Liveryes with the Banners and Ensignes of their Companyes and Professions, /and on the other side the [fo. 25*b* Trayned Bands of the City, the Windowes and houses were beautifyed with rich Carpetts and hangings, the Conduits rann with wine; And in 4 eminent places of the City were Triumphall Arches erected; All things thus disposed, and the fairenes of the day conspiring to add to the splendor of this Solemnity, his Matie proceeded over Tower hill through Crouched Friars to Algate thence through Leadenhall streete, and neere the end of Lime street was the first Triumphall Arch where Rebellion and Monarchy were personated.

The Second neare the Exchange was a Navall Arch, where one representing the River of Thames made his Addresse.

The third Arch was placed neere where formerly the beautiful

Crosse in Cheapside stood, Representing the Temple of Concord, where three personated Concord, Love, and Truth.

Neare to which, All the Aldermen, and S^r^ William Wild, Kn^t^ and Bar^tt^ their Recorder stood, who in the name of the City Congratulating his Ma^tie^ made him a present of one thousand pounds in Gold.

As his Ma^tie^ passed by in S^t^ Paul's Churchyard the Children of Christs Hospitall stood vpon a Scaffold, one in behalfe of the rest makeing a Congratulatory Speech to his Ma^tie^, humbly beseech/ing [fo. 26 also his Ma^ties^ gratious favor and Indulgence.

The fowerth Triumphall Arch was neare White Fryers in Fleete street, representing Plenty.

Thus I have given a breif touch of all those Arches Triumphall, it being the Worke of many sheets to discribe them, and no part of my designe or busines.

Over the Gate at Temple Barr, in a Balcone Erected of purpose, richly furnished, stood her Highnesse the Dutchesse of Yorke ; and at the Temple Gate the Benchers, and others of both the Inns of Court.

Without Temple Barr, the streets from thence to Whitehall being Guarded with the two Foote Regiments of the Duke of Albemarle, and of his Ma^tie^ Commanded by Colonel Iohn Russell, Brother to the Earle of Bedford ; The Head Bayliffe of Westminster, and high Conestable of that Liberty, in Scarlett Gownes, with loud Musick received his Ma^tie^ And the Bayliffe in the behalfe of the Deane, Chapter, City, and Liberty of Westm^r^, in a short speech expressed how happy they were that his Ma^tie^ was borne in their Liberty, and desired the continuacion of his grace and favour, and then with the High Conestable gott on Horseback, and fell into the Proceeding before the Sword and so went to Whitehall. But this whole part of the Bayliffe /was an Act of supererogation, [fo. 26*b* and donne without any order or direction, all persons else in this great Proceeding being placed according to their qualityes, and ancient Presidents.

About 3 of the Clock his Ma^tie^ came to his Palace at Whitehall with this double felicity that as hee was the joyfull object of innumerable multitudes of his Subjects, so by no accident from Tower hill to his owne Palace no one suffered the least prejudice, and that the Sunn shined gloriously all that day, and the next, vntill after his Coronation, not one drop of Raine falling in all that time, as very much had donne at least tenn dayes before, and as many after these two great Solemnityes.

[Bodl. Ashm. MS. 863. p. 344.]

[1]Necessaries to be provided by the M[r] of the Robes for the day of the coronacion of K[g] Charles y[e] 2[d]:

A fine Shirt largely to be opened before and behinde; on y[e] Shoulders, and on the inward bending of the Armes for the anoynting.

An other shirt of red silke opened in the places before mencioned.

These to be delivered to the Deane of Westminster being there kept among the Regalia.

A paire of vnder Breeches or Trowses.

A paire of Breeches with Stockings vnto them of Crimson Silke, Stuff or Satten, but somewhat close because y[e] Tinsen hosen are to be put over them in the Church.

A paire of Sandalls of Cloth of Gold.

A Coate of Crimson Sattin or Velvet largely to be opened, as the Shirt in the Places above mencioned and Loopes to close the places withall, after the anoynting to which Coate the breeches are to be fastned with Points.

A Linnen coif to [be *struck through*] put on the King's head after the anoynting.

A paire of Linnen Gloves.

A Surcote of Crimson Velvet closed and furred with Miniver pure, whereof the Collar, hands, and Skirts are to be garnished with Gold Lace.

A Hood of Estate fur'd with Miniver pure, and purfled with Ermins.

A greate Mantle and Traine of Crimson Velvett fur'd with Ermins, with great Lace, and 2: Tassells of silk and gold.

A little Cap of Estate of Crimson Satten or Velvett Ermined, and garnished with gold Lace.

All these parcells before mencioned are to be delivered vnto the Lord High Chamberlayn of England who is to put them on the King, y[e] Morning of y[e] Coronacion.

/A Surcote of Purple Velvet close or opened, fur'd with Miniver pure, bordered [p. 345 with Ermines and garnished with gold Lace, at y[e] Collars, hands and Skirts.

A hood of Estate fur'd with Ermins powdered and purfled with the same.

A great Mantle of Purple Velvet fur'd with Ermins, with great Lace, and 2: Tassells of Purple Silke and Gold.

Sandalls to put on the Kings Feete.

All these last mencioned [things *struck through*] parcells are to be layd ready in the Traverse within S[t] Edward's Chappell for the King to put on after his Coronacion.

Also a rich Girdle with a Buckle and Pendant to gird the King, when he puts on the Supertunica, to which the Sword of Estate, to be hanged with rich Hangers, before the King takes it off to offer.

Further I conceive it will be necessary to have another Girdle, and Hangers with a Sword, for the King to put on after his coronacion and to be lay'd ready in the Travers, where his Ma[tie] putts on his royall Robes.

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[1] *In m.* Coppied from Papers in the hand of Mr. *Rustock* [Rustat *written above*] Yeoman of y[e] Robes. 1662.

XXVI.

Coronation Order of James II.

James II. was a Roman Catholic, and was therefore anxious to dispense with the ceremony of coronation at the hands of a Protestant bishop. He ordered Sancroft, the Archbishop of Canterbury, to "abbridge (as much as conveniently might be) the extreme length" of the service, leaving the essentials. (Francis Sandford, *The History of the Coronation of . . . King James II.* London, 1687, p. 4.) This was done; and Sancroft took the opportunity of dealing with the service in a drastic manner. The abridgement consisted chiefly in omitting the Communion Service and some of the long prayers at the beginning of the coronation service. The place of the Litany was changed from after the Oath and *Veni Creator* to before the sermon, and this caused some confusion in the arrangement of the service. (See Introduction, § 24.) The oath remained the same as before. It may be noticed that the prayers have been all recast, and that those in which the Archbishop blessed the ornaments in *Liber regalis* have been changed so that the blessing is invoked not on the ornaments, but on the King who is to be invested with the ornaments. The process of change may be seen in Bodl. MS. Tanner 31. fo. 75. etc., which gives, all in Sancroft's hand, his notes and alterations in the old text of the service as used at the three preceding coronations.

The orb seems to have been a source of confusion, which has lasted from this coronation down to our day. Dr. Sancroft cannot have realized that it was interchangeable with the sceptre with the cross, or he would not have introduced the delivery of the orb into the investiture with the pall; a ceremony which was only performed in order to be undone, for almost immediately afterwards the orb has to be given up in order to free the King's hands for the ungirding of the sword.

Two anthems have been introduced into the service: the 89th psalm vv. 20.–30. which, as events turned out, was a somewhat unfortunate selection, after the homage, and an anthem composed of Ps. xlv. vv. 1. 10. 14.–16. 11. 17. Ps. cxlvii. 12. Is. cxlix. 23. at the enthronement of the Queen.

James II. and his Queen could not, on religious grounds, communicate at a service of the Church of England, hence there was no Communion, precedent for which must be looked for at the coronation of King John. But a mutilated second oblation, of a mark of gold, took place after the delivery of the Rod.

The manuscript from which this coronation is edited is all written in Sancroft's hand. The contractions are so numerous that it has been thought worth while to notice them in editing the document.

[St. John's College, Cambridge, MS. L. 14.]

[1]/Preparations. [fo. 8

¶ The place of Coronation is y^e^ Church of Westm*inste*r: To w^ch^ 'tis by divers Charters granted, to be Locus Constitutionis, et Coronationis Regiæ, et Repositoriu*m* Regaliu*m*. *K. Ja.*

¶ The Time (if it may well be) some Sunday, or Holy Day. *K. Ja.* provideatur semper, quòd Coronatio ta*m* Regis, q*uam* Reginæ fiat in Die D*omi*nico, vel in Festo aliquo solemni. *Lib. Reg.*

¶ The Person, y^t^ is to anoint, and crown y^e^ K*in*g (and so y^e^ Q*uee*n also) is y^e^ L^d^ A*rchbisho*p of Cant*erbury*. *K. Ja.*

¶ The A*rchbisho*p is also to nominate, and appoint the B*isho*ps, who are to p*er*form y^e^ following Services at y^e^ Coronation.

1. Two Bishops to support y^e^ Queen.

3.† A B*isho*p to preach y^e^ Sermon.

A B*isho*p to read y^e^ petition of y^e^ B*isho*ps.

Two B*isho*ps to sing y^e^ Litanie.

If there be a Comm*u*nion,
- A B*isho*p to read the Epistle.
- A B*isho*p to read the Gospell.
- A B*isho*p to carry y^e^ Regal; (i. S. Edw*ar*ds stone chalice.) and
- A B*isho*p to carry the Patin; sc. in y^e^ procession.
- Four B*isho*ps to hold y^e^ Towell. Two before y^e^ K*in*g, at the Comm*u*nion: and Two before y^e^ Queen.

2.† Two B*isho*ps to support y^e^ K*in*g: if y^e^ B*isho*ps of Dure*sm* and B*ath* and W*ells* be *not* there. L. R.

¶ The A*rchbisho*p is also [or y^e^ D. of Westm*inste*r, if he be a B*isho*p][2]

[1] *On the inside of the cover of the MS. is written in Sancroft's hand:*

Häerlemse Courant. Roma 16 *Decemb.* 1685.

Aen seecker prins is Absolutie gesonden, van dat hy sig door een Onrooms Bisschop heeft laten salven.

On folio 1 *is written in Sancroft's hand, and struck through:*

Blessed K*in*g Ch*arles* I. succeed† to y^e^ Crown March 27. 1625. and consumm*a*ted his Marriage w^th^ his Queen at Cant*er*bury y^e^ Day after Trin. Sund. in the same Year; but was not crown'd till Candlem*as* day after. In y^e^ mean time it appears y^t^ he design'd to be crown'd.

(fo. 2 blank.)

On folio 3 *is written by Thomas Baker:*

/This Book is an Originall, in Arch*Bisho*p Sancroft's own hand, the same that he made use of, at the Coronation of King James the 2^d^, and the Queen his Consort.

(ff. 4–7 blank.)

[2] *In m.*

is† to consecrate[1] hallow y^e^ Oil wherew^th^ y^e^ K*ing*, and Q*ueen* are to be Anointed [2]setting it upo*n* y^e^ Altar at Westm*inster*.[2] But y^e^ Oil is to be p*re*par'd by y^e^ K*ing*s physitians. That for CH. I. was thus: ℞ Flor*um* Aurantior*um*, and Jasimini, p*er* Infusionem in Oleo Been p*re*parati, (quale ex Hispaniâ affertur) ana ℥vj Olei stillatitij Rosar*um* ℥s. Olei Cinãm stillat. ʒij. Flor*um* Benzoini non-adustor*um*, in Arenâ per /Cophinu*m* [fo. 9 Chartaceu*m* extractor*um* ʒi. Ambrœgriseæ ʒiiij. Moschi ʒij. Zibettæ ʒj. Misce in Porphyrite; mox in porcellanâ sup*er* cine*r*es tepidos. Adde Spirit. Rosar*um* ℥s. F*iat* Unguentum. The K*ing* sa*i*th, This is S^r^ Theod. Mayhern's Receit.

¶ The B*isho*ps of Duresm, and of Bath, and Wells have fro*m* time to time enterd y^r^ Claim before y^e^ Com*missione*rs of Claims; setting forth, That their p*re*decessors in those Sees for time im*m*emorial were wont allwaies to support y^e^ K*ing*s of Engl*an*d, (y^e^ first on his right Hand, and y^e^ 2^d^ on his left) in y^e^ solemn procession, and during y^e^ whole Service in y^e^ Church, on y^e^ Day of their Coronation: the K*ing* (when he thinks good) laying his Hands upo*n* their Arms, or Shoulders. And to y^e^ doing of this Service (w^th^ y^e^ privileges thereto belonging) they have been all along admitted; as appears both by y^e^ proceedings of those Com*missione*rs, remaining upo*n* Record in the Rolls of y^e^ Chancery; and also by all y^e^ Offices of Coronation, w^ch^ I have seen; and p*ar*ticularly by y^e^ Liber Regalis of y^e^ time of Rich*ar*d y^e^ 2^d^, and y^t^ of H*enry* 4; y^e^ Originals of w^ch^ are extant in y^e^ Library at Westm*inster*. Allow'd at Ch II. coron.

¶ The Dean, and Chapter of y^e^ Collegiate Church of S. Peter in Westm*inste*r do also usually enter their Claim before y^e^ sa*i*d Com*missione*rs, setti*n*g forth, That by Vertue of y^e^ Letters patent of y^e^ late Q*ueen* Eliz*abeth* y^e^ sa*i*d Dean at every Coronation of y^e^ K*ing*s, and Queens of Engl*an*d ought to be (as y^e^ Abbot of Westm*inste*r was heretofore wont to be) y^e^ Instructor of y^e^ sa*i*d K*ing*s, and Queens in all y^e^ Observances, Rites, and Ceremonies, then to be used by them: That y^e^ sa*i*d D*ean* and Ch*apter* and y^e^ Min*iste*rs of y^t^ Church ought to aid y^e^ A*rchbisho*p in pe*rform*i*n*g div*ine* Service at y^e^ Coronation, as the /Monks did form*er*ly: and y^t^ y^e^ Robes and Ornam*en*ts, and all y^e^ *Regalia*, [fo. 10 when y^e^ Coronation is done, are to be delivered to them, to be reteind, and kept in y^e^ Vestrie of y^e^ sa*i*d Church by y^e^ Dean, or an Officer by him appointed: For y^e^ p*er*formance of w^ch^ Services, they claim several Allowances, Fees, and Rewards (too many to be here inserted:) Of w^ch^

[1] *Interlined above* hallow. [2—2] *Interlined.*

see y^e^ Chancery-Records before mention'd of y^e^ proceed*ing*s of y^e^ Com*missione*rs of Claims.

¶ The D*ean* of Westm*inste*r is to p*re*sent y^e^ K*ing* and Q*ueen* w^th^ [1]a Book for each y^m^ contein*ing*[1] y^e^ Form of y^t^ p*ar*t of y^e^ Ceremony, w^ch^ is to be p*er*form'd in y^e^ Church: and to be w^th^ y^e^ K*ing* and Q*ueen* certain Daies before y^e^ Time p*re*fixt, to instruct them in y^e^ Manner of y^e^ Solemnity. And if y^e^ Dean be sick, or absent, or his place void; y^e^ Chapter are to appoint one of their Number to p*er*form y^e^ same. So at y^e^ Coronati*on* of Ch. I. y^e^ Dean being absent, D^r^ Laud, one of y^e^ p*re*bends (then also B*isho*p of S. David's) was by the Chapt*er* appointed to do y^t^ Service.

¶ The Evening before y^e^ Day of Coronati*on* y^e^ D*ean* of Westm*inste*r (or one of y^t^ Church in his stead) is to put y^e^ K*ing* in Mind, That he give himself wholly to Contemplati*on*, and praier: The Heads whereof are contein'd in y^e^ Rubrics of the *Liber Regalis*; and are (in English) as followeth.

"The K*ing* shall seriously, and deeply consider w^th^ himself, to "what Height of Dignity he is now called: That He, by who*m* Kings "reign, hath p*ar*ticularly design'd, and chosen him, to govern his people "in these Ch*ristia*n Kingdoms. Let him remember that of y^e^ Wise "Man;[2] *If thou be made a Prince, lift not up thyself; but be among "them, as One of y^r^ Rest, and take |diligent care for them.* Let him [fo. 11 "also remember, That y^e^ Dignity Roial is given by God to Him, as to "a Man, y^t^ is Mortal: And y^t^ he is advanc'd by God to this so sublime "a Dignitie, to y^e^ End, y^t^ he may be a Defender of the Catholick Church, "an Enlarger of Ch*ristia*n Faith, and (to his power) a protector of his "K*ing*doms, and of y^e^ people by God com*m*itted to him.

"And in his praier let him imitate y^e^ Wisdom of Solomon: To "who*m* in y^e^ very Beginnings of his Reign, when (after he had offerd "1000 burnt Offerings upo*n* the Altar) God said in y^e^ Visions of y^e^ "Night, *Ask, what I shall give thee:* He askt not for himself long Life, "nor Gold, and Silver, nor (what a Youthfull Prince most probably might "have desired) Victory over his Enemies; but pray'd for those th*ing*s, "w^ch^ God w^th^ greatest Readiness might give, and Man receive w^th^ "greatest Advantage; saying, *Give thy Servant O Lord, an under- "standing Heart, to judge thy people; that I may discern between Good "and Bad.*

"Let y^e^ K*ing* therefore devoutly pray, That y^e^ divine providence, "w^ch^ hath appoint'd him for y^e^ Governm*en*t of so great an Empire, would

[1]—[1] *Interlined.* [2] Ecclus. xxxii. 1: *in m.*

"vouchsafe to bestow upon him Justice and Pietie, and Prudence:
"Justice toward his subjects; Pietie toward God; and Prudence in ye
"Government[1] of his Kingdoms: That so being neither softend with
"Favor, nor harden'd wth Enmity, nor allur'd with unreasonable Desires,
"nor discompos'd wth any other Passion, he may steddily, and uninter-
"ruptedly walk on in ye paths of these exact Vertues.

see an excellent praier to this purpose, in ye person of Solomon, Wisd. ix. 1–12.

¶ /In ye same Evening of old was deliverd to ye King [fo. 12 S. Edward's *Tunica*, or Shirt of red Silk, wth ye places, at wch he is to be anointed open'd, and looped; wch he was to wear next over his own Shirt, and under his Crimson-Surcoat, and according to wch both his own Shirt, and Surcoat were likewise to be open'd. But this was not worn by Ch. I. at his Coronation, as Bishop Laud, who assisted at it, affirms; and Dr Andrews, then Bishop of Winchester, who was Dean of Westminster at ye Coronation of King James, averr'd yt he wore it not. Nor is there any Use of it; unless it be for warmth, or for Direction, how ye Kings under-Garments are to be open'd in Order to ye Anointing. And indeed both yt, and ye Rest of ye *Regalia*, or Roial Ornaments, heretofore preserv'd in the Treasury of ye Church of Westminster for these great Solemnities were by ye Sacrilegious Rapine of ye Rebellious Commons (all but S. Edwards Chair) taken away, sold, and embezzel'd: whereupon when Charles II. was to be crown'd, a Committee was appointed to direct ye Form, and Fashion, in wch each particular was to be new made, as like ye old ones, as they could; wch do[2] therefore still retein ye former Names of S. Edward's Crown, Scepter, Rod, Staff, Chalice, or Regal, and patin. But I do not find, yt ye red Shirt was ever made again: But instead of it ye King wears a Crimson Satin-Surcoat, or waistcoat, so opened.

¶ In ye Morning of ye Day of Coronation early, Care is to be taken, yt ye Ampulla, in Form of an Eagle, wth ye Holy Oil in it, and the Spoon wth it; and also ye[3] Robes (call'd S. Edward's) wth wch ye King is to be invested,[4] be laid ready [5]and left[5] upon ye Altar in Westminster Church. /But[6] ye purple Robes and sword wch ye King is to wear, after ye [fo. 13 Rites of his Coronation are performed, are to be laid ready for yt purpose in his Traverse within S. Edward's Chapell. [[7]And ye Crowns Imperial

[1] *Interlined over* Administration *struck through.* [2] *Altered from* are.
[3] Crown, and: *struck through.* [4] and crowned: *add. struck through.* [5—5] *Interlined.*
[6] *Altered from* and. [7] *Altered from* 'But.' *All from here to the end of the paragraph was first written at the top of* fo. 13.

[1]which they are to wear,[1] both for y^e^ K*ing* and Q*ueen* [1]on y^e^ Altar there.[1]]

[2]The Rest of y^e^ Regalia both of y^e^ K*ing* and Q*ueen* are to be carried before them in y^e^ procession.[2]

¶ The Rest of y^e^ Regalia v. *Cento* for Febr. 6th.

In y^e^ Name of y^e^ Father, y^e^ Son, and y^e^ H*oly* Ghost. Amen.

Bless O L*ord*, this Oil, w^th^ w^ch^ thy chosen Servants, o*ur* gracious Soverain, and his Roial Consort are by o*ur* Office, and Ministry to be anointed, and consecrated King, and Queen of this Realm. And, we beseech thee O holy Father, plenteously to pour out upon them both all y^e^ Gifts, and Graces of y^e^ Holy Ghost, w^ch^ thou didst of old conferr upon thy chosen Servants by this Ministry, through Him, who was anointed w^th^ y^e^ Oil of Gladness above his Fellows, Jesus Christ thy Son, o*ur* Savio*ur*. Amen.

[ff. 14–19 blank]

/*The Coronation-Office.* [fo. 20

Cap. I. THE ENTRANCE INTO THE CHURCH.

¶ The K*ing* and Queen, as soon as they enter into y^e^ West Door of y^e^ Church, are to be receiv'd w^th^ the following[3] Anthem, sung by y^e^ Quire of Westm*inste*r: who w^th^ y^e^ Dean, and p*re*bendaries had before fallen off fro*m* y^e^ procession, a little on y^e^ left Hand of y^e^ middle Isle, and staid there to attend the Coming of their Ma*jes*ties; and then going before them, sing—

[4]Ps. 122. 1. *I was glad when they said unto me: we will goe into y^e^ House of y^e^ Lord.*

4. *For thither the Tribes go up, even y^e^ Tribes of the Lord: to testify unto Israël, to give Thanks unto y^e^ Name of y^e^ Lord.*

5. *For there is y^e^ Seat of Judgement: even y^e^ Throne of y^e^ House of David.*

6. *O pray for the peace of Jerusalem: they shall prosper, that love thee.*

7. *Peace be within thy walls: and plenteousness w^th^in thy palaces.*

Glory be to the Father, etc.

As it was in y^e^ Beginning, etc.

¶ The K*ing* and Q*ueen* in y^e^ meantime passing up through y^e^ Body of

[1—1] *Interlined.* [2—2] *Struck through in MS.*

[3] *Interlined over* this *struck through.* [4] Anthem I. *in m.*

y^e^ Church, into, and through y^e^ Quire, and so up y^e^ Stairs to the Theater; and having past by their Thrones[1] (y^e^ K*ing* (w^th^ p*ar*t of y^e^ procession) on y^e^ South Side; and y^e^ Q*ueen* w^th^ y^e^ Rest, on y^e^ N*orth* Side) they[1] make their humble Adorations, and then kneel*ing* each at y^e^ Faldstool, set for them before their Chairs of State, use some short private praiers; and after sit down (not in their Thrones but) in their Chairs before, and below their Thrones, and there repose themselves.

Cap. 2. /The Recognition. [fo. 21

¶ The K*ing* and Queen being so placed; the A*rchbisho*p turneth to y^e^ East of y^e^ Theater first; and after together with y^e^ L*or*d Keep*er*, great Chamberlain, L*or*d high Constable, and Earl Marshal, (Garter K*ing* of Arms p*re*ceding them) goes to y^e^ [2]other 3[2] 4[3] Sides of y^e^ Theater in this Order; East,[3] South, West, and North; and at every of them[4] [2]4 Sides[2] with a loud Voice speaks to y^e^ people: And y^e^ K*ing* in y^e^ mean time, standing up by his Chair, turneth, and sheweth himself to y^e^ people at every of y^e^ 4 Sides of the Theater, as y^e^ A*rchbisho*p is at every of them, speak*ing* to y^e^ people thus:

"Sirs, I here p*re*sent unto you K*ing* James, y^e^ rightfull Inheritor of "y^e^ Crown of this Realm. Wherfore all you, who are come this Day to "do yo*ur* Homage, and Service, and bounden Duty; Are you willing to "doe y^e^ same?

¶ Then y^e^ people signify their Willingness, and Joy by loud Acclamations; all with one Voice answer*ing*, *God save King James*: and then [2]y^e2^ Trumpets sound, and after[5] the Quire sings this Anthem:

[6]Ps. 89. 14. Let thy Hand be strengthen'd; and thy right Hand be exalted. 15. Let Justice, and Judgeme*n*t be the p*re*paratio*n* of thy Seat: Let Mercy, and Truth go before thy Face.

Alleluia.

Cap. 3. The First Oblation.

¶ While the Anthem is singing, y^e^ A*rchbisho*p goeth down, and before y^e^ Altar revesteth himself with a Cope, and then goeth, and standeth at y^e^ North side of y^e^ Altar: And then /the B*isho*ps, who are to bear [fo. 22 any p*ar*t in y^e^ Office, do also revest themselves. And y^e^ Officers of the Wardrobe, etc., spread Carpets, and Cushions on the Floor, and Steps of y^e^ Altar.

[1]—[1] *In m.* [2]—[2] *Interlined.* [3] *Struck through.* [4] *Altered to* the.
[5] 9 drumms *in m.* [6] Anthem II. *in m.*

¶ This being done ; y^e K*ing* supported by y^e two B*isho*ps, attended (as allwaies) by y^e Dean of Westm*inste*r, (y^e Lords, y^t carry y^e *Regalia* going before him) goeth down to y^e Steps of the Altar, and there kneeling down makes his first Oblation ; w^ch is 1) a pall of Cloth of Gold ; deliverd by y^e M^r of y^e great Wardrobe to y^e great Chamberlain, and by him to y^e King ; and 2) an Ingot, or wedge of Gold of a pound Weight ; w^ch y^e Treasurer of y^e Houshold delivers to y^e great Chamberlain, and he to y^e King : Both to be receiv'd by y^e A*rchbisho*p standing ; [1](in w^ch posture he is also to receive all other Oblations :)[1] and then reverently put upon y^e Altar.

¶ The Q*uee*n likewise supported by 2 B*isho*ps (y^e L*or*ds w^ch carry her *Regalia* going before her) followeth y^e K*ing* down to y^e Altar ; and kneeling upon y^e Cushions, there laid for her on y^e left Hand of y^e K*ing*, maketh her Oblation ; w^ch is a Pall ; to be receiv'd also by y^e A*rchbisho*p and laid upon y^e Altar.

¶ Then y^e L*or*ds, who carry y^e *Regalia* both of y^e K*ing* and Q*uee*n come in Order near to y^e Altar, and p*re*sent every one, what he carries (except y^e 4 swords) to y^e A*rchbisho*p and y^e D*ean* of Westm*inste*r, (to be by them placed upon y^e Altar) and then retire to y^e Seats, appointed for them.

¶ The K*ing* and Q*uee*n having thus offer'd, and so fullfill'd his Com*m*and, who said,[2] *Thou shalt not appear before y^e Lord thy God empty ;* go to their Faldstools, set for them before y^r Chairs upon y^e South side of y^e Altar, kneel*ing* down there : And y^e A*rchbisho*p saith this praier :

"/O God, who dwellest in y^e high, and holy place, w^th them [fo. 23
"also, who are of an humble Spirit ; Look down graciously upon these
"thy Servants, James O*ur* K*ing*, and Mary O*ur* Q*uee*n here prostrate
"before thee at thy Foot-stool ; and mercifully receive these Oblations,
"w^ch in humble Acknowledgement of thy Soveraingty† over All, and thy
"Bounty to them in p*ar*ticular they have now offerd up unto thee :
"Thine, O L*or*d, is y^e power, and y^e Glory, and y^e Ma*jes*tie : Thine is
"y^e K*ing*dom ; and thou art exalted, as Head above All. Both Riches,
"and Hono*ur* and all thi*ng*s come of thee ; and of thine Own have they
"given thee. Accept, we beseech thee, this their Freewill-Offering ; and
"let it be an Odo*ur* of a sweet smell, a Sacrifice acceptable, and well
"pleasing unto thee, through y^e Merits, and Intercession of J*esus* Ch*rist*,
"O*ur* only Mediator, and Advocate. Amen.[3]

[1]—[1] *In m.* [2] Deut. xvi. 16 *in m.*

[3] *This paragraph is intended to come before the preceding one, and has* 1 *before it in pencil, while the preceding has* 2 *also in pencil before it ; apparently in Sancroft's hand.*

Cap. 4. The Litanie.

¶ Then followeth y^e^ Litanie; to be sung by two *Bishop*s, vested in Copes kneeling at a Faldstool above y^e^ Steps on y^e^ Middle of y^e^ East side of the Theater; y^e^ Quire singing y^e^ Responses. And at y^e^ End of y^e^ Collect, *We humbly beseech thee*, shall these two be added by y^e^ *Archbisho*p.

"Almighty and everlasting God, Creator of all things, King of "Kings, and Lord of Lords; Give Ear, we beseech thee unto our "humble praiers: and multiply thy Blessings upon this thy Servant, "James; whom in thy Name w^th^ lowly Devotion wee [1]are about to[1] "consecrate Our King. That being strengthend w^th^ the Faith of "Abraham, indued w^th^ y^e^ Mildness of Moses, arm'd w^th^ y^e^ Fortitude of "Joshua, exalted w^th^ y^e^ Humility of David, adorn'd w^th^[2] /the [fo. 28 "Wisdom of Solomon, and establishd w^th^ thy principal Spirit; He may "walk uprightly in y^e^ way of Righteousness; nourish, instruct, and "defend thy Church, and people; and please thee in all things; through "*Jesus Christ* Our Lord, who liveth and reigneth w^th^ thee, and y^e^ Holy "Ghost now, and for ever. Amen.

"O God, who providest for thy people by thy power, and rulest "over them in Love; Grant unto this thy Servant, James Our King, "y^e^ Spirit of Wisdom and Government: That being devoted unto thee "w^th^ all his Heart, he may so wisely govern this Kingdom, that in his "Time Christian Religion may continue in peace, and thy Church, and "people in safety, and Prosperity, and[2] that so persevering in good "works unto y^e^ End, he may by thy mercy come unto thine everlasting "Kingdom, through thy Son *Jesus Christ* our Lord. Amen.

Cap. 5 The Sermon.

¶ By this Time one of y^e^ *Bishop*s is ready in y^e^ Pulpit, and begins y^e^ Sermon; w^ch^ is to be short and suitable to y^e^ great Occasion. [3]The King.[3]

[ff. 24–27 blank.]

¶ The King heareth it, sitting in his Chair of State by the Altar; and y^e^ Queen in hers by him. And whereas y^e^ King was uncovered during y^e^ Offertory; When y^e^ Sermon begins, he puts on his Cap of Crimson-Velvet, turn'd up w^th^ Ermins, and so continues to y^e^ End of it. On his right Hand stands y^e^ *Bisho*p of Duresm; and beyond him, [1]on y^e^ same

[1—1] *In m.* [2] *Struck through in pencil.* [3—3] *Struck through.*

side[1] y^e^ Lords y^t^ carry y^e^[2] Swords, holding [1]3 of[1] them naked and erect; [1]but y^t^ of state in y^e^ Scabbard.[1] On his left Hand y^e^ Bishop of Bath and Wells and y^e^ Lord great Chamberlain.

¶ The 2 Bishops y^t^ support y^e^ Queen are to stand on either hand of her: And y^e^ great Lady [1]Assistant, and she[1] who bears up her Train, constantly attend near her /during y^e^ whole Solemnity. The other [fo. 29 great Ladies are in y^e^ Seats prepar'd for them.

¶ On y^e^ North side of y^e^ Altar, over against y^e^ King sitts y^e^ Archbishop in a purple Velvet-Chair; y^e^ Bishops being placed on Forms behind him. And on y^e^ South side, East of y^e^ Kings Chaire[3] nearer to y^e^ Altar, stands y^e^ Dean of Westminster, and y^e^ Rest of y^e^ Bishops, and y^e^ prebendaries of Westminster.

¶ How y^e^ Rest of y^e^ Peers, and great Officers etc. are to be dispos'd off, and sit at y^e^ Sermon; see the Ceremonial of y^e^ Heralds.

Cap. 6. THE OATH.

¶ The Sermon being ended; y^e^ King uncovers his Head: and y^e^ Archbishop ariseth, and goeth to him, and standing before him, asketh him; "*Sir, are you willing to take y^e^ Oath usually taken by your pre-* "*decessors?* And y^e^ King answering, *I am willing*, y^e^ Archbishop ministreth these Questions; and y^e^ King (having a Book in his Hand) answereth them severally, as followeth.

(¶ While this is in doing, the Queen sits by in her Chair of State.)

Archbishop. "Sir, will you grant, and keep, and by your Oath "confirm to y^e^ people of England y^e^ Laws, and Customs to them granted "by y^e^ Kings of England, your lawfull, and Religious predecessors; And "namely y^e^ Laws, Customs, and Franchises granted to y^e^ Clergy by y^e^ "glorious King St. Edward, your predecessor; According to y^e^ Laws of "God, y^e^ true profession of y^e^ Gospel establish'd in this Kingdom, and "agreeing to y^e^ prerogative of y^e^ Kings thereof, and y^e^ ancient Customs "of y^e^ Realm?

King. *I grant, and promise to keep them.*

/Archbishop. "Sir, will you keep peace, and godly Agree- [fo. 30 "ment entirely according to your power, to y^e^ holy Church, y^e^ Clergy, "and the people?

King. *I will keep it.*

Archbishop. "Sir, will you to your power cause Law, Justice, and

[1]—[1] *Interlined.* [2] *4 in m.*
[3] *Interlined over* Traverse *struck through.*

"Discretion in Mercy, and Truth to be executed in all your Judge-
"ments?

King. I will.

Archbishop. "S^r^, will you grant to hold, and keep y^e^ rightfull
"Customs, w^ch^ y^e^ Commonaltie of this your Kingdom have? And will
"you defend, and uphold them, to the Honour of God, so much as in you
"lieth?

King. I grant, and promise so to doe.

¶ Then shall follow y^e^ petition, or Request of y^e^ *Bishops* to y^e^ *King*; to be read w^th^ a clear voice by one of them in y^e^ Name of the Rest, standing by.

Bishop. Our Lord, and King, We beseech you to pardon Us; and to grant, and preserve unto Us, and y^e^ Churches committed to our Charge all Canonical privileges, and due Law, and Justice: And y^t^ you will protect, and defend Us; as every good King in his Kingdom ought to be protector, and Defender of y^e^ Bishops, and Churches under their Government.

The *King* answereth,

King. With a willing, and devout Heart I promise and grant You my Pardon; and that I will preserve, and maintein to you, and the Churches committed to your charge all Canonical privileges, and due Law, and Justice. And that I will be your protector, and Defender to my power /by the Assistance of God; as every good King in his King- [p. 31
dom ought in Right to protect, and defend the Bishops and Churches under their Government.

¶ Then y^e^ *King* arising out of his Chair, supported as before, and assisted by y^e^ *Lord* great Chamberlain, (ye Sword of State being carried before him) shall go to y^e^ Altar; and there make a solemn Oath in y^e^ Sight of all y^e^ people to observe y^e^ premises; and laying his Hand upon y^e^ Holy Gospels, shall say,

King. The things, w^ch^ I have here before promis'd, I will perform and keep: so help me God, and y^e^ Contents of this Book.

¶ Then y^e^ *King* kisseth y^e^ Book; w^ch^ was when *Charles* II. was crown'd, y^e^ great Bible cover'd with Gold; w^ch^ stands usually upon the Altar in y^e^ *King*s Chapell at Whitehall.

Cap. 7. THE ANOINTING.[2]

¶ The *King* having thus taken his Oath, returneth to his Chair; and both He, and the Queen kneeling[3] at y^r^ Faldstools, y^e^ *Archbishop*

[1] Laws, and: *in m.* [2] *Corrected from* VENI CREATOR. [3] Anthem III. *in m.*

beginneth y^e^ Hymn, *Veni, Creator Spiritus*; and the Quire singeth it out.

Come, Holy Ghost, o*ur* Souls inspire,
And lighten with celestiall Fire.
Thou y^e^ Anointing Spirit art,
Who do'st thy sevenfold Gifts impart.
Thy blessed Unction from above
Is Comfort, Life, and Fire of Love.
Enable w^th^ perpetual Light,
The Dullness of o*ur* blinded Sight.
/ Anoint, and chear o*ur* soiled Face [fo. 32
With the Abundance of thy Grace.
Keep farr o*ur* Foes; Give peace at Home:
Where Thou art Guid, no Ill can come.
Teach us to know the Father, Sonn,
And Thee of Both to be but One:
That through y^e^ Ages all along
This may be o*ur* endless Song,
Praise to thy Eternal Merit,
Father, Son*n*, and Holy Spirit.

Or

In Thee shall be o*ur* Everlasting Boast,
Eternal Father, Son, and Holy Ghost.[1]

/ ¶ The Hymn ended[2] y^e^ A*rchbisho*p saith this praier. [fo. 33

"We beseech thee, O Lo*r*d holy Father, Almighty, and everlasting "God, for this thy Serv*an*t K*in*g James; that as at first thou didst bring "him into the world by thy divine providence, and through y^e^ Flour of his "Age hast p*re*served him unto this p*re*sent Day; So thou wouldst enrich "him evermore with thy Bounty, and fill him w*i*th Grace, and Truth, "and daily encrease in him all Goodness in y^e^ Sight of God, and Man: "That being placed in y^e^ Throne of Supreme Governm*en*t, assisted w*i*th "thy heavenly Grace, and by thy Mercy defended fro*m* all his Enemies, "he may govern y^e^ people com*m*itted to his Charge in Wealth, peace, and "Godliness, through J*esus* Ch*rist* o*ur* Lo*r*d. Amen.

[3]The Anointing.[3]

¶ While ye A*rchbisho*p is anointing, investing, crown*in*g, and enthron-

[1] *Struck through in MS.* Ps. xliv. 9 *in m.*
[2] *Interlined.* [3—3] *Struck through in pencil.*

izing y^e King; y^e Queen continues sometimes kneeling at her Fald-stool[1] praying for y^e King, and herself; and somtimes reposeth herself in her Chair by y^e Altar.

¶ The *Veni Creator* being sung out, and y^e Collect after it ended; y^e Archbishop adds w^th a loud Voice—

Archbishop. "The Lord be with you.

Resp. *And w^th thy Spirit.*

Archbishop. "Lift up your Hearts.

Resp. *We lift them up unto y^e Lord.*

Archbishop. "Let us give Thanks unto Our Lord God.

Resp. *It is meet, and right so to do.*

Archbishop. "It is very meet, right, and our bounden Duty, y^t we "should at all Times, and in all places give Thanks unto thee, O Lord, "holy Father, Almighty Everlasting God, y^e Exalter of y^e Humble, and "the strength of thy Chosen: Who by y^e Anointing /w^th Oil didst [fo. 34 "make, and consecrate Kings, priests, and prophets to govern thy people "Israël. We beseech thee to bless, and sanctify this thy Servant James "our King now to be anointed w^th holy Oil by Our Office, and Ministry; "And plenteously to endue him w^th all y^e Gifts, and Graces of thy holy "Spirit, w^ch thou didst of old conferr upon thy chosen Servants by this "Ministry; through Him, who was anointed w^th y^e Oil of Gladness above "his Fellows, *Jesus Christ* our Lord. Amen.

¶ This preface being ended, y^e Quire sing,

[2] *Zadok y^e priest, and Nathan y^e prophet, anointed Solomon King; and all y^e people rejoiced and said, God save y^e King. Long live y^e King. May y^e King live for ever.*

¶ And in y^e meantime, y^e King arising from his Devotions, [[3]] goeth to y^e Altar (supported etc. as before) and is there by y^e Lord great Chamberlain etc. disrob'd of his upper Garments, [4](viz. his Crimson velvet-mantle, and surcoat;)[4] w^ch are immediately to be carried thence into y^e Kings Traverse, set up in S. Edward's Chapell for him.

¶ And his Under-Garments being so made, that y^e places, where y^e Anointing is to be, may by y^e undoing of certain Ribbands, (or Loops) be opend; y^e Archbishop undoeth them, and openeth y^e places.

¶ The King sitts down in [5]K. Edwards[5] Chair, [4]placed in the middest of y^e Area over against the Altar; w^th a Faldstool before it[4]; wherein he is to be anointed. Four Knights of y^e Garter hold over him a rich Pall of Cloth of Gold. The Dean of Westminster, taking y^e Ampulla, and

[1] (Sc. when y^e collects are said and y^e King kneels;) *in m.*
[2] Anthem IV. *in m.* [3] *An erasure of about a line.* [4—4] *In m.* [5—5] *Interlined.*

Spoon from off the Altar, holdeth them ready, pouring some of y^e^ holy Oil into y^e^ Spoon; and w^th^ it y^e^ *Archbisho*p anointeth the King in y^e^ Form of a Cross:

1) On y^e^ Palms of both his Hands, saying,

"*Be these Hands anointed with holy Oil.*

2) On the Breast; saying

"*Be this Breast anointed w^th^ holy Oil.*

/3) On both y^e^ Shoulders, and betw. y^e^ Shoulder*s*; saying, [fo. 35

"*Be these Shoulders anointed with holy Oil.*

4) On y^e^ Bowings of both his Arms; saying,

"*Be these Arms anointed w^th^ holy Oil.* And

5) On y^e^ Crown of y^e^ Head; saying,

"Be this Head anointed w^th^ holy Oil; as K*ing*s and prophets were "anointed. And as Solomon was anointed K*ing* by Zadok y^e^ priest, and "Nathan y^e^ Prophet; So be thou anointed, blessed, and establish'd "K*ing* in this K*ing*dom over y^e^ people, who*m* y^e^ L*or*d thy God hath "given thee to rule, and govern; In the Name of the Father, y^e^ Son, "and the Holy Ghost. Amen.

¶ The† y^e^ A*rchbisho*p saith this praier; y^e^ K*ing* kneeling at y^e^ Fald-stool.

"God, y^e^ Son of God, Jesus Christ o*ur* L*or*d, who was anointed "by his Father w^th^ y^e^ Oil of Gladness above his Fellows; by his Holy "Anointing pour down upon thy Head, and Heart y^e^ Bless*ing* of the "Holy Ghost: That so by y^e^ Assistance of y^t^ Grace, loving Right*eous*-"ness, and hating Iniq*uit*y and leading thy People in y^e^ Waies of Vertue, "and Holiness; after a glorious Course of Governing prudently, and "justly this temporal K*ing*dom, thou maist be made partaker of an "eternall Kingdom, through the same *Jesus* Ch*rist* o*ur* L*or*d. Amen.

¶ This praier being ended, y^e^ K*ing* ariseth fro*m* knee*l*i*ng*, and sitteth down again in the Chair; and y^e^ Dean of Westm*inste*r closeth again [1]y^e^ places, y^t^ were open'd in his Garm*en*ts; having first[1] dried all y^e^ places anointed (save y^e^ Head, and y^e^ Hands) w^th^ fine Linen (or fine Bombast-Wooll) delivered to him by y^e^ great Chamb*er*lain.

¶ Then a shallow Coif of Lawn is by y^e^ great Chamberlain deliver'd to y^e^ A*rchbisho*p and by him put upo*n* y^e^ K*ing*s Head; and y^e^ Linen-Gloves (pa*r*t of y^e^ *Regalia*) are put upo*n* his Hands; because of y^e^ Anointing /and in y^e^ mean Time this short Anthem is sung. [fo. 36

[2]Ps. 84. 9 *Behold, O God Our Defender: and look upon y^r^ Face of thine Anointed.*

[1—1] *Interlined.* [2] Anthem V. *in m.*

12 *The Lord God is a Light, and Defence;* y^e *Lord will give Grace, and Glory: and no good thing will He w^th^hold from them,* v^t *live a godly Life.*

13 *O Lord God of Hosts, blessed is the Man who putteth his Trust in thee!*

Cap. 8 THE INVESTING; with—

1 ¶ The *Colobium Sindonis* (2w^ch^ is2 a white fine Linen, or silken Vest, Tabert, or Surplice, down to y^e^ Foot; in y^e^ Form of a Dalmatica, save y^t^ it is w^t^ out sleeves) is by y^e^ *Dean* of Westm*inster* brought from the Altar, and put upon the K*ing* 3standing before the Chair3; the A*rchbisho*p saying this Praier or Benediction.

"O God, y^e^ K*ing* of K*ing*s, and L*ord* of L*ord*s, by whom K*ing*s "reign, and princes decree Justice; Vouchsafe w^th^ thine especial Favo*ur*, "and Grace to bless this thy Serv*ant* James o*ur* K*ing*, whom in thy "Name we now cloth w^th^ this Roial Vestment: That he may shine in "thy sight w^th^ y^e^ Ornam*ent* of good Works, and a holy Conversation; "and this Life ended, may for ever enjoy, y^t^ Life, and Glory, which hath "no End, through J*esus* Ch*rist* o*ur* L*ord*. Amen.

¶ Then y^e^ D*ean* of Westm*inster* goes on araying y^e^ K*ing*4 1)—w^th^ y^e^ *Supertunica*, Surcoat, or close Pall of Cloth of Tissue; brought fro*m* y^e^ Altar, and put upo*n* y^e^ *Colobiu*m, and girt w^th^ a Girdle of y^e^ same; (or w^th^ a Belt, brought from y^e^ Robes) to w^ch^ y^e^ Sword is after to be fasten'd.

5 2)—w^th^ y^e^ Tissue Hose, or Buskins; y^e^ K*ing* sitting down.

6 3)—w^th^ y^e^ Sandals.

/7 ¶ The Spurrs are then also brought from y^e^ Altar by y^e^ D*ean* [fo. 37 of Westm*inster*, and deliver'd to a Nobleman, appointed thereunto, by y^e^ King: Who kneeling down seemingly puts them on, or only toucheth y^e^ K*ing*s Heels w^th^ them, and forthwith sends them back to y^e^ Altar (8or rather delivers them back to y^e^ L*ord*, y^t^ carried them in y^e^ procession)8 that they may not encomber y^e^ K*ing*; his Vestm*ent*s being very long.

9¶ Then y^e^ A*rchbisho*p taketh y^e^ K*ing*'s own Sword; (carried in y^e^ Scabbard in y^e^ p*rocessio*n instead of y^e^ ordinary Sword of State) fro*m* 8the L*ord* Chamberlain of y^e^ Household, or8 the L*ord* that carried it, and laieth it upon the Altar; and saith this praier.

1 y^e^ *Colobiu*m. 2—2 *Interlined.* 3—3 *In m.*
4 y^e^ *Surcoat*: in m. 5 y^e^ *Buskins*: in m. 6 y^e^ *Sandals*: in m.
7 y^e^ *Spurrs*: in m. 8—8 *Struck through.* 9 y^e^ *Sword*: in m.

" Hear our praiers, we beseech thee, O Lord; and by y^e^ right Hand " of thy Majestie vouchsafe to bless, and sanctify this thy servant James " our King, who is now to be girt w^th^ this Sword; that he may not bear " it in vain, but use it, as y^e^ Minister of God, for y^e^ punishment of evil " Doërs, and for y^e^ protection, and Encouragement of All, y^t^ do well, " through Jesus Christ our Lord. Amen.

¶ Then y^e^ Archbishop and y^e^ Bishops assisting deliver y^e^ Sword into y^e^ Kings own Hand; and the ArchBishop saith,

" Receive this kingly Sword, deliverd unto thee by y^e^ Hands of y^e^ " Bishops; though unworthy, yet consecrated by y^e^ Auctority of y^e^ holy Apostles.

¶ And y^e^ [1]King standing up and y^e^[1] Sword being girt about him[2] by y^e^ Lord great Chamberlain (or some other peer thereto by y^e^ King appointed;) ye Archbishop saith farther; y^e^ King sitting down;

" Remember of whom y^e^ psalmist did prophecy, when he said, Gird " thee w^th^ thy Sword upon /thy Thigh, O thou most Mighty: Good [fo. 38 " Luck have thou with thine Honour; Ride on prosperously: And w^th^ " thy sword do Justice; destroy y^e^ Growth of Iniquity; protect the holy " Church of God, and his faithfull people; help, and defend Widows, and " Orphans; restore y^e^ things, y^t^ are gone to decay; maintein the things, " y^t^ are restor'd; punish, and reform what is amiss, and confirm, what is " in good Order; that doing these things thou maist be glorious in all " vertue, and so represent our Lord Jesus Christ in this Life, that thou " maist reign for ever w^th^ him in y^e^ Life, y^t^ is to come. Amen.

[3]¶ Then y^e^ King arising [[4]] y^e^ Armill (made of Cloth of Tissu, *in Modum Stolæ*) is by y^e^ M^r^ of y^e^ great Wardrobe deliver'd to y^e^ Dean of Westminster; Who puts it about y^e^ Kings Neck and ties it to y^e^ Bowings of both his Arms [5]above and below y^e^ Elbows[5] w^th^ silk strings: and y^e^ Archbishop saith

" Receive this Armill, as a Token of y^e^ divine Mercy embracing thee " on every side; and defending thee in all thy Works against thy Enemies " both bodily, and ghostly, through Jesus Christ our Lord. Amen.

[6]¶ Next, y^e^ Mantle, or open Pall, of Cloth of Tissue, wrought w^th^ golden Eagles, and lined w^th^ red Taffeta, is by y^e^ M^r^ of y^e^ great Wardrobe deliverd to y^e^ Dean of Westminster; and by him put upon ye King [5]Who y^n^ sitteth down[5]; [7]And y^e^ Orbe w^th^ the Cross is by y^e^ [5]Dean of

[1—1] *Interlined.* [2] *Interlined over* the King *erased.*
[3] *y^e^ Armill*: in m. [4] *An erasure.* [5—5] *Interlined.*
[6] *y^e^ Pall, or Mantle*: in m. [7] y^e^ *Orb*: in m.

Westminster brought from ye Altar and[5] [1]Received from ye Peer, yt carried it in ye procession, and[1] deliver'd into the Kings Hand by ye ArchBishop; saying,

"Receive this Imperial Pall, and Orb; and remember, that ye whole "World is subject to ye Power, and Empire of God; and yt no Man can "reign happily upon Earth, who hath not received his Authority from Heaven.

Cap. 9. THE CROWNING.

[2]¶ The King being invested ye Archbishop standing before ye Altar, taketh S. Edwards Crown into his Hands; and laying it before him again upon ye Altar, saith,

"O God, ye Crown of ye Faithfull, Bless, we beseech thee, and "sanctify this thy servant, James our King: And as Thou do'st this Day "set a Crown of pure Gold upon his Head; so enrich his Roial Heart "wth thine abundant Grace, and Crown him wth all princely Vertues, "through ye King eternall, Jesus Christ our Lord. Amen.

¶ Then ye King [[3]] sitteth down again[4] in K. Edward's Chair [[5]] And ye Archbishop (assisted wth other Bishops, and ye Dean of Westminster) comes from ye Altar wth ye Crown between his Hands, and reverently putteth it upon ye Kings Head.

¶ At sight whereof ye people wth loud, and repeated Shouts cry, *God save the King* and [6]the Drumms beat, and[7] the Trumpets sound.[6] And by a signal given, ye great Ordinance at ye Tower are then also shot off. And the Noise ceasing, ye Archbishop goes on; saying these 2 praiers.

"1. God crown thee wth a Crown of Fortitude, and Honour of "Righteousness, and Glory: that having a right Faith, and abounding "in all ye Fruits of good works, thou maist at last obtein the Crown of "an everlasting Kingdom, by his Gift, who's Kingdom endureth for "ever. Amen.

"2. O Eternal God, King of Kings, Fountain of all Auctority, and "power; Bless we beseech thee, this thy servant, who in lowly devotion "boweth his Head unto thy divine Majestie.

¶ The King must here be put in Mind to do so.

"Let him allwaies in godly Devotion wait upon thee /and be [fo. 40

1—1 *Struck through.* 2 *y^e Crown*: in m. Lastly: *struck through.*
3 *An erasure of about a line.* 4 *Interlined.*
5 *An erasure of a little over a line.* 6—6 *Interlined.*
7 Drumms beat, and: *struck through.*

"thou ever *pre*sent with him, *pre*serve him long in Health, and "prosp*eri*ty; protect and defend him fro*m* all Evil; *pre*vent him wth "y^{e} Blessings of Goodness; and crown him wth thine Everlast*in*g Mercy, "through Ch*rist* o*ur* Lo*rd*. Amen.

Then y^{e} A*rchbisho*p reads the *Confortare*.

"Be strong, and of a good Courage. Observe y^{e} Com*man*d*men*ts of "God; and walk in his Waies. And y^{e} Almighty God strengthen thee, "and bless thee, whether soever thou goest. The Lo*rd* prosp*er* y^{e} "Works of thy Hands upon thee: the Lord prosper thy Handywork.

[1]¶ Then y^{e} Quire singeth *Deus in Virtute*.

Ps. xxi. 1. *The King shall rejoice in thy Strength, O Lord: exceed*ing *glad shall he be of thy Salvation.*

2. *Thou hast given him his Heart's Desire: and hast not denied him y^{e} Request of his Lips.*

3. *For thou hast prevented him wth y^{e} Blessings of Goodness: and hast set a Crown of pure Gold upon his Head.* Alleluia.

[2]¶ While this Anthem is singing the King [3]delivers y^{e} Orb to y^{e} D*ean* of Westm*inster* to be again laid upo*n* y^{e} Altar, and y^{n} rising up[3] ungirds his Sword; and going to y^{e} Altar offers it up there in y^{e} Scabbard [3]and then returneth and sitts down in y^{e} Chair[3]: And the chief Peer, (or [3]He to[3] whom his Maj*es*ty shall vouchsafe that hono*ur* offereth y^{e} price of it (sc. 100^{s}) and having thus redeem'd it, [3]receiveth it fro*m* off y^{e} Altar by the D*ean* of Westm*inster*[3], draweth it out of y^{e} Scabbard, and carrieth it naked before y^{e} K*in*g during y^{e} Rest of y^{e} Solemnitie.

¶ As soon as y^{e} K*in*g is crown'd, y^{e} Peers put on y^{r} Coronets: and so also all[4] y^{e}[5] K*in*gs of Arms.

Cap. 10. The Investiture *per Annulum et Baculum.*

[6]¶ The M^{r} of y^{e} Jewel-House delivers the K*in*gs Ring [7](in w^{ch} a *Table* Ruby is enchaced and on y^{t}[8] S. George's Cross engraven)[7] to y^{e} A*rch-bisho*p, who puts it upo*n* y^{e} 4th Finger of y^{e} K*in*gs right Hand; (He drawing off his Lin*n*en Glove) /and the Arch B*isho*p saith, [fo. 41

"Receive y^{e} Ring of Kingly Dignity, and the Seal of Catholick "Faith: that as thou art this Day consecrated Head, and Prince of this "K*in*gdom, and people; So being rich in Faith, and abound*in*g in good

[1] Anthem VI. *in m.* [2] *the oblation of y^{e} Sword*: in m.
[3]—[3] *Interlined.* [4] *Interlined.* [5] provincial *struck through.*
[6] *y^{e} Ring*: in m. [7]—[7] *In m.*
[8] *An erasure of three words.*

"Works, thou maist reign with Him, who is King of Kings: To whom "be Honour, and Glory for Ever, and Ever. Amen.

[1]¶ The Scepter is next to be deliverd. But before ye King receives it, the [2]Lord Thomas Howard[2] (by vertue of his Tenure of ye Mannour of Worksop in Nottinghamshire wch he claims to hold [3]in grand sergeantie[3] by ye service of presenting to ye King a right Hand-Glove, embroiderd wth ye Arms of Verdon on ye Day of his Coronation, and supporting ye King's right Arm, while he holds ye Scepter [3]wth ye Cross[3]; wch Claim was allow'd him by ye Commissioners) delivers to ye King a pair of such[4] rich Gloves; and upon any Occasion happening afterward, supports his Majestie's Arm, or holds ye Scepter for him.

¶ The Glove being put on, ye Archbishop[5] takes ye Scepter with ye Cross, and delivers it into the right hand of ye King, [[6]] and saith,

"Receive the Scepter, the Ensigne of Kingly power, and Justice.

¶ And then he delivers ye Rod, wth the Dove into ye Kings left Hand; and saith,

"Receive ye Rod of Equity, and Mercy. And God, from whom all "holy Desires, all good Counsells, and all just Works do proceed, look "down gratiously upon thee; direct, and assist thee in ye Administration "of that Dignity, wch he hath given thee: That thou maist defend /ye "holy Church and Christian people, committed by God unto thy [fo. 42 "Charge; punish ye wicked, protect, and cherish ye Just, and lead them "All in ye Way of Righteousness; shew ye Way to those, yt go astray; "offer thy Hand to those yt fall; repress ye proud, and lift up ye "Lowly: And so in all things follow Him, of whom the prophet David "saith, The Scepter of thy Kingdom is a right Scepter; Thou lovest "Righteousness, and hatest Iniquity; even Jesus Christ our Lord. "Amen.

The Second Oblation; and the Benediction, *both of ye King and People.*

¶ And now ye King having been thus Anointed and Invested[7] and having received all ye Roial Ornaments; [[8]] [9]goes to ye Altar (holding both ye Scepters in his hands;) and kneeling there upon the steps [10]delivers ye Scepters to be held by, while he[10]

[1] *ye Scepter*: in m. [2—2] *Interlined over* D. of Norfolk *struck through.*
[3—3] *Interlined.* [4] *Interlined.* [5] *Interlined over* King *struck through.*
[6] *An erasure of about three-quarters of a line.*
[7] And crown'd *interlined in pencil.* [8] *An erasure of a line and a half.*
[9—9] *Written on* fo. 41*b.* [10—10] *Interlined.*

makes his second Oblation, w^ch^ is to be a Marc of Gold; deliver'd by y^e^ Treasurer of y^e^ Household to y^e^ great Chamberlain of Engl*an*d, and by him to y^e^ K*in*g; and receiv'd by y^e^ A*rchbisho*p [1]into y^e^ Bason,[1] and by him reverently laid upon y^e^ Altar.

¶ Immediately [1]y^e^ K*in*g takes y^e^ Scepters again and[1] y^e^ A*rchbisho*p blesseth him,[9] And all the B*isho*ps stand*in*g about him, and y^e^ Rest of y^e^ Peers follow every p*ar*t of y^e^ Blessing w^th^ a loud, and hearty AMEN; in this Manner, "The L*or*d bless thee, and keep thee: And may all y^e^ "Blessings of Heaven, and Earth plentifully descend upon thee. AMEN.

"The L*or*d give thee of y^e^ Dew of Heaven, and of y^e^ Fatness of y^e^ "Earth; a fruitfull Countrie, and healthfull Seasons; a faithfull Senate, "and a quiet Empire; wise Counsello*ur*s, and victorious Armies; a Loial "Nobilitie, and a dutifull Gentrie, and an honest, peacable, obed*ien*t "Com*m*onalty. AMEN.

"In thy Daies may Justice flourish, and Righteousness look down "fro*m* Heaven: May Mercy, and Truth meet together, and kiss each "other: May Wisdom, and Knowledge be y^e^ Stability of thy Times, and "y^e^ Fear of y^e^ L*or*d thy Treasure. AMEN.

/"The L*or*d p*re*serve thy Life, and establish thy Throne; that [fo. 43 "thy Reign may be prosp*er*ous, and thy Daies many; that thou maist "live long in this world,[2] obey'd, and hono*ur*d, and beloved by all thy "people, and leave[3] a numerous posterity, to rule [[4]] these K*ing*- "doms after thee by Succession in all Ages. AMEN.

"The glorious Ma*jes*ty of y^e^ L*or*d o*ur* God be upo*n* thee: And He, "who hath made thee King over this great People, bless thee w^th^ all "Encrease of Grace, Hono*ur*, and Happiness in this world, and crown "thee w^th^ Im*m*ortality, and Glory in the World to come. AMEN.

¶ Then y^e^ A*rchbisho*p turneth to y^e^ people; and saith,

"And y^e^ same good L*or*d grant, y^t^ y^e^ Clergy [5]and Nobles[5] gathered "together this Day [6]accord*in*g to[6] his Ordinance for this great, and "solemn service, and [7]Together w^th^ y^m^ all y^e^ people of y^e^ Land fear*in*g "G*od* and hono*ur*ing y^e^ K*in*g, and yield*in*g all chearf*ul* obed*ience* to y^e^ "Com*man*ds of Both,[7] may by y^e^ gracious Assistance of God's [5]infinite "Goodness, and by y^e^ vigilant Care of his anointed Serv*an*t, o*ur* gracious "K*in*g, be[5] continually govern'd and p*re*served in peace, plenty, and "prosp*er*ity, through *Jesus* Ch*rist* o*ur* L*or*d: To who*m* w^th^ y^e^ eternal "Father, and God y^e^ H*oly* Gho*st* be Glory in y^e^ Church throughout all "Ages, world w^th^out End. AMEN.

[1—1] *Interlined.*
[2] *Interlined over* Life *struck through.* [3] *An erasure in m.* [4] *An erasure of one word.*
[5—5] *Interlined over an erasure.* [6—6] *Interlined over* by *struck through.* [7—7] *In m.*

¶ The Bless*ing* being thus given, y^e^ K*ing* returns to K. Edward's Chair, and sitt*ing* down in it, vouchsafeth to kiss y^e^ A*rchbisho*ps and B*isho*ps assist*ing* at his Coronatio*n*, kneel*ing* before him, one after another.

[1]¶ This done [2]y^e^ Quire begin to sing Te Deum Laudamus,[2] y^e^ K*ing* goeth [[3]] up to y^e^ Theater, upon w^ch^ y^e^ Throne is placed; all y B*isho*ps, great Officers, and other peers attend*ing* him, every one in his place; and y^e^ 4 Swords being carried before him; and there sitts down, and reposeth himself in his Chair of State below the Throne.

[[4]]

The Enthronization. [fo. 44

¶ Te Deum being ended, y^e^ K*ing* is lifted up into his Throne by y^e^ A*rchbisho*p and B*isho*ps (and other Peers of y^e^ K*ing*dom:) And being enthroniz'd, or plac'd therein; all y^e^ great Officers, those y^t^ bear the Swords, and y^e^ Swords and y^e^ other *Regalia*, and y^e^ Rest of y^e^ Nobles stand round about y^e^ Steps of the Throne; and y^e^ A*rchbisho*p stand*ing* before y^e^K*ing*, saith,

"Stand firm, and hold fast fro*m* henceforth y^t^ Place of Roial Dignity, "whereof thou art y^e^ lawfull, and undoubted Heir by Succession from thy "Forefathers; and w^ch^ hath been this Day delivered unto thee in y^e^ "Name, and by y^e^ Auctority of Almighty God, and by y^e^ Hands of Us, "y^e^ B*isho*ps, and Serv*an*ts of God, though unworthy: Whom as thou "seest to approch nearer to G*od*'s Altars; so vouchsafe y^e^ more graciously "to continue to them thy Roial Favo*ur*, and Protection. And y^e^ L*or*d "G*od* Alm*ighty* who's Ministers, and Stewards they are, establish thy "Throne in Right*eous*nes; y^t^ it may stand fast for evermore, like as y^e^ "Sun before him, and as y^e^ faithfull witness in Heaven. Amen.

The Homage.

¶ This Exhortation being ended, all y^e^ Peers then p*re*sent do their Homage to y^e^ K*ing* publicly upo*n* y^e^ Theater. And in y^e^ mean time, the L*or*d Keep*er* (attended by Garter, etc.) proclaims y^e^ K*ing*'s gen*er*al pardon; reading it distinctly, and audibly at y^e^ 4 Sides of y^e^ Theater: And at each[5] of them (as y^e^ Keep*er* goes along) y^e^ Treasurer of y^e^ Houshold throwes among y^e^ people Medails of Gold, and Silver, as y^e^ K*ing*'s princely Donative, or Largess.

[1] *Anthem VII. in m.*

[2—2] *Interlined.* [3] *A word erased.* [4] *An erasure of a line and also in m.*

[5] *Dots under this word, and* 3 *written over.*

¶ The A*rchbisho*p first[1] kneels down before y^e^ K*in*g's knees (w^th^ the Rest of y^e^ B*isho*ps, kneel*in*g behind, and about him :) /and doth [fo. 45 his Homage ; saying . . .

" I William A*rchbisho*p of Can*terbury* will be faithfull, and true, and " Faith, and Truth will bear unto you o*ur* Sou*e*rain Lo*r*d, and yo*ur* Heirs, " K*ing*s of Engla*n*d : And I will doe, and truly acknowledge y^e^ Service " of the Lands, w^ch^ I claim to hold of You, as in Right of y^e^ Church : So "help me God.

¶ And then he kisseth y^e^ K*in*g's left Cheek ; and so y^e^ [2]Rest of y^e^[2] B*isho*ps present after him.

¶ After this, y^e^ other Peers of y^e^ Realm do their Homage in this Manner (for y^e^ short'ning of y^e^ Ceremonie :) One Duke ; (or two) for all y^e^ Dukes ; and so one Marq*uis* (or 2,) one Earl, one Viscount, one Baron for y^e^ Rest of each Order ; all of each Order going up w^th^ y^e^ first, and kneeling w^th^ them (to testify their Consent) and putt*in*g off their Coronets ; and y^e^ Foremost of each Classe saying, . . .

I N.N. Duke, or Earl etc. of M. do become yo*ur* Liege Man of Life, and Limb, and of earthly Worship ; and Faith, and Truth I will bear unto you to live, and die ag*ain*st all Manner of Folks : So help me God.

¶ The Peers having thus[1] done their Homage ; they all together stand round about y^e^ K*in*g ; Or each Class, and Degree ascend by themselves ; Or (as it was in y^e^ 2 last Coronations) every Peer, One by One in Order, putt*in*g off y^r^ Caps, and Coronets singly ascends y^e^ Throne again ; and stretching forth their Hands do touch y^e^ Crown upon y^e^ King's Head ; as promising by that[3] Ceremonie, to be ever ready to support it w^th^ all their power : And then every one of them kisseth y^e^ K*in*g's Cheek.

¶ While y^e^ K*in*g's general pardon is reading, and y^e^ Medails are thrown about, and the Peers are doing their Homage ; y^e^ Quire sing this /Anthem w^th^ Instrumental Musick of all Sorts etc. as a solemn [fo. 46 Conclusio*n* of y^e^ K*in*g's pa*r*t of y^e^ Coronation.

[4]Ps. lxxxix. 20. *God spake sometime in Visions unto his Saints, and said ; I have laid Help upon One y^t^ is Mighty.*

21. *I have found David my Servant : w^th^ my holy Oil have I anointed him.*

22. *My Hand shall hold him fast : and my Arm shall strengthen him.*

[1] *Interlined.* [2—2] *Interlined.*

[3] *Interlined over a word struck through.* [4] Anthem VIII. *in m.*

23. *The Enemy shall not be able to do him Violence: y^e Son of Wickedness shall not hurt him.*

24. *I will smite down his Foes before his Face: and plague them, y^t hate him.*

25. *But my Faithfulness, and my Mercy shall be w^th Him: and in my Name shall his Horn be exalted.*

26. *I will set his Dominion also in y^e Sea: and his Right Hand in the Flouds.*

27. *He shall cry unto me, Thou art my Father: my God, and y^e Rock of my Salvation.*

28. *And I will make him my First-born: higher than y^e Kings of y^e Earth.*

29. *My Mercy will I keep for him for Evermore: and my Covenant shall stand fast w^th him.*

30. *His Seed also will I make to endure for ever: and his Throne, as y^e Daies of Heaven.*

AMEN. ALLELUIA.

¶ At y^e end of y^e Anthem y^e Drum*m*s beat, and the Trumpets sound, and y^e people shout, crying out,

GOD SAVE THE KING.

¶ [1]In y^e mean time[1] (While y^e Homage is doing, and y^e Anthem singing) y^e K*ing*, when he thinks good delivers [2]y^e Scepter w^th y^e Cross to y^e L*or*d Tho*mas* Howard of Norf*olk* to hold,[2] and [3]y^e other[3] Scepter and the Rod to those y^t be nearest to y^e Bloud Roial, or to those, y^t carried them in y^e p*ro*cession, or to such, as he pleaseth to assign;/who [fo. 47 ease y^e K*ing* of them; holding them by him, or carrying them before him. And y^e two B*isho*ps, y^t support y^e K*ing* in y^e p*ro*cession, may also ease him, by support*ing* y^e Crown, as there shall be Occa*sio*n.

¶ The Solemnity of y^e K*ing*'s Coronation being thus ended; the A*rchbisho*p here leaves y^e K*ing* in his Throne, and goes down to y^e Altar, and begins—

THE CORONATION OF THE QUEEN.

¶ The Queen hav*ing* reposd herself in her Chair on y^e South side of y^e Altar while y^e K*ing* was crown'd, and enthronizd, [1]as soon as y^e

[1—1] *Struck through.*

[2—2] *In m. followed by a note:* Is not the D*uke* of Norf*olk* to hold y^e Sceptre? *of which only* of Norf*olk* to hold *has not been struck through and this has been incorporated in the marginal note.* [3—3] *Interlined.*

Anthem is ended,[1] ariseth. and goeth[2] to y^e^ Steps of y^e^ Altar, and kneeleth down there; and y^e^ *Archbishop* s^th^ y^e^ following praier; (w^ch^ was of old said over y^e^ Queen at her first entrance at y^e^ West Door of the Church).

"Almighty and everlasting God, y^e^ Fountain of all Goodness; Give "Ear. we beseech thee to our Praiers, and multiply thy Blessings upon "this thy Servant, whom in thy Name w^ch^ all humble Devotion we con- "secrate our Queen. Defend her now, and ever w^ch^ thy mighty Hand, "and w^th^ thy Favour protect her on every Side; that she may be able "to overcome, and triumph over all her Enemies both bodily, and ghostly. "Grant, y^t^ w^ch^ Sarah, and Rebecca, and other holy Women, who trusted "in thee, she may continue a great example of Vertue, and piety in this "Age: and may also be a fruitfull Mother of Children, for a lasting "Blessing to y^e^ King, and his Kingdoms in all succeeding Ages, and "Generations; through Christ our Lord, who liveth, and reigneth w^th^ "thee, O Father, in y^e^ Unity of y^e^ holy Spirit throughout all Ages, "World without End. Amen.

¶ The Queen ariseth (this praier being ended) and cometh to y^e^ [fo. 48
place of her Anointing: W^ch^ is to be at a Faldstool, set for y^t^ purpose before y^e^ Altar, between y^e^ steps, and King Edward's Chair. And standing there. y^e^ greatest Ladie. y^e^ attends her, takes of her[3] Circle of Gold, and she kneeleth down: And the *Archbishop* poureth y^e^ holy Oil upon y^e^ Crown of her Head in Form of a Cross; saying these words,

"In y^e^ Name of y^e^ Father, y^e^ Son. and y^e^ holy Ghost, Let y^e^ "Anointing w^ch^ this Oil encrease thy Honour; and y^e^ Grace of God's "holy Spirit establish thee for ever, and ever. Amen.

¶ Then y^e^ chief Lady assistent openeth her Apparrell, for y^e^ Anointing her on y^e^ Breast: w^ch^ y^e^ *Archbishop* also performeth; pouring on y^e^ Oil in y^e^ Form of a Cross, and using y^e^ same Words,

"In y^e^ name of the Father, etc.

¶ After y^e^ Anointing, y^e^ *Archbishop* saith this praier.

"Almighty and everlasting God; we beseech thee, of thy abundant "Goodness pour out y^e^ Spirit of thy Grace, and Blessing upon this thy "Servant [1]Queen Mary[1]: That as by our Office, and Ministry she is this "day [1]anointed and solemnly[1] consecrated our Queen; so being sanctified "by thy holy Spirit, she may continue thy faithfull, and devout servant "unto her Live's end, through *Jesus Christ* our Lord. Amen.

¶ Then y^e^ same Lady closeth the Queen's Robe at y^e^ Breast, (having

[1]—[1] *Interlined.* [2] down: *interlined and struck through.*
[3] *A word in brackets here struck through.*

first dried the place anointed :) and after putteth a Linnen Coif upon her Head, because of ye Anointing.

¶ [1]Then ye ArchBishop taketh ye Crown from off ye Altar into his Hands; and reverently setteth it upon ye Queen's Head; saying,[1]

¶ /Then ye Archbishop [2]receiveth from ye Mr of the Jewel- [fo. 49 house[2] ye Queen's ring, and [2]putteth it on[2] ye fourth Finger of her right Hand; saying,

"Receive this Ring, ye Seal of a sincere Faith: And God, to whom "belongeth all power, and Dignity, bless, and prosper thee in this thy "Honour; yt thou maist therein long continue; fearing him allwaies, "and allwaies endeavouring to please him, thro Jesus Christ Our Lord. "Amen.

¶ Then ye Archbishop taketh ye Crown from off the Altar into his Hands; and reverently setteth it upon ye Queen's Head; saying,

"Receive ye Crown of Glory, Honour, and Joy: And God, ye Crown "of ye Faithfull, who by our Episcopall Hands (though most unworthy) "hath this Day sett a Crown of pure Gold upon thy Head; enrich thy "Roial Heart with his abundant Grace, and crown thee wth all princely "Vertues in this Life, and wth everlasting Gladness in ye Life yt is to "come, thro Jesus Christ our Lord. Amen.

[2]¶ The *Queen* being crowned all ye Ladies put on yr Coronets.[2]

¶ Next, ye Archbishop putteth ye Scepter into the Queen's right hand; and ye Ivory-Rod with ye Dove into her left hand; and saith this praier,

"O Lord, ye Fountain of all good things, and ye Giver of all perfec- "tion; Grant unto this thy Servant [2]Mary our Queen[2]; yt wth good "works she may establish ye Glory, wch thou hast given her, and adorn ye "high Dignity, wch she hath obteined, through Jesus Christ our Lord. "Amen.

¶ The Queen being thus anointed, and crowned, and having received all her Ornaments; ye Quires sing ye following Anthem.

[3]Ps. xlv. 1. *My Heart is enditing of a good Matter; I speak of ye things, wch I have made unto ye King.*

10. *At his right Hand shall stand ye Queen,*

14. *all-glorious within; her clothing is of wrought / Gold.* [fo. 50

15. *She shall be brought unto the King in Raiment of Needlework; ye Virgins, yt follow shall bear her Company.*

16. *With Joy, and Gladness shall they be brought; and shall enter into ye King's palace,*

[1—1] *Struck through.* [2—2] *Interlined.* [3] Anthem IX. *in m.*

11. *Hearken, O Daughter, and consider, incline thine Ear: forget also thine own people, and thy Father's House.*

17. *Instead of thy Fathers thou shalt have Children, whom thou maist make princes in all Lands.*

Ps. 147. 12. *Praise yᵗ Lord, O Jerusalem; praise thy God, O Sion.*

Esai. 49. 23. *For Kings shall be thy nursing Fathers, and yʳ Queens thy nursing-Mothers.*

AMEN. ALLELUIA

¶ [1]As soon as[1] this Anthem begin*ns*,[2] yᵉ Queen ariseth, and goeth fro*m* yᵉ Altar, supported, as before, by yᵉ two B*isho*ps, and so up to yᵉ Theater: And as she passeth by yᵉ K*in*g on his Throne she boweth herself reverently to his Ma*jes*tie; and then is conducted to her own Throne, and wᵗʰout any farther ceremonie taketh her place in it; reposing herself there, till yᵉ Anthem is ended.

¶ And now yᵉ King and Qu*een* being crowned, yᵉ A*rchbisho*p should im*m*ediately begin—

THE COMMUNION.

¶ But there being no Co*mm*union [3]ye K*in*g and Qu*een* descend and kneel at yᵉ Faldstools below their Thrones, and yᵉ A*rchbisho*p reads[3]

THE FINAL PRAIERS.

"Assist us m*er*cifully, O Lo*r*d, in these o*u*r supplications, and "praiers; and dispose yᵉ way of thy Serv*an*ts towards yᵉ Attainm*en*t of "everlasting Salvation: That among all yᵉ Changes and Chances of this "mortall Life they may ever be defended by thy most gracious, and "ready Help, through J*esus* Ch*rist* o*u*r Lo*r*d. Amen.

/"O Lo*r*d o*u*r God, who upholdest, and governest all th*in*gs [fo. 51 "in Heaven, and Earth; Receive o*u*r humble praiers, wᵗʰ o*u*r Thanks-"givings, for o*u*r soverain Lo*r*d James, set over us by thy Grace, and "Providence to be o*u*r King: And so together wᵗʰ him bless his Roial "Consort, o*u*r gracious Queen Mary, [4]Katherine yᵉ Qu*een*-Dowager,[4] their "Roial Highnesses, Mary yᵉ Princess of Orange, and yᵉ Princess Ann of "Denmark, and yᵉ whole Roial Family with the Dew of thy Heavenly "Spirit; that they ever trusting in thy Goodness, protected by thy "Power, and crowned wᵗʰ thy gracious and endless Favo*u*r, may con-

[1]—[1] *Interlined over* While *struck through.*
[2] *Interlined over* is singing *struck through.*
[3]—[3] *Interlined over* here follow *struck through.*
[4]—[4] *Interlinea.*

"tinue before thee in Health, Peace, Joy, and Honour a long and happy "Life upon Earth; and after Death obtein[1] everlasting Life, and Glory "in ye Kingdom of Heaven, by ye Merits, and Mediation, of Christ Jesus "Our Saviour; who wth the Father, and ye holy Spirit liveth, and "reigneth ever one God, world wthout End. Amen.

"And Grant, O Lord, (we beseech thee) yt the course of this world "may be so peaceably order'd by thy Governance, yt thy Church may "joifully serve thee in all godly quietness, through Jesus Christ. Amen.

"The peace of God, wch passeth all Understanding, keep your Hearts, "and Minds in the Knowledge, and Love of God, and of his Son Jesus "Christ our Lord: And ye Blessing of God Almighty, ye Father, ye Son, "and ye Holy Ghost, be amongst you, and remain wth you allwaies. "Amen.

The Communion-Service

as it stood in King Charles 1st's time.

¶ Then ye ArchBishop beginneth ye Communion; and useth this praier.

"O Almighty God We beseech thee, yt this thy Servant N. our "King, who by thy Mercy hath receiv'd ye government of this Realm, "may also receive an Encrease of all Vertues, whereby he may be "acceptable unto thee, and avoid ye Gulf of Vice, and overcome all his "Enemies, and finally come to thee in Glory, through Him, who is ye "Way, ye Truth, and ye Life, even Jesus Christ our Lord. Amen.

¶ Then is ye Epistle read by a Bishop. 1 Pet. ii. 11–17.

¶ Then is ye Gospel read by another Bishop. Matth. xxii. 15–22.

¶ The ArchBishop beginneth, and ye Quire singeth the Nicene Creed; ye King, and ye Queen standing up.

¶ The Creed ended, ye ArchBishop readeth, or the Quire singeth ye Offertory; *Let your Light so shine before Men, etc.*

¶ Then ye Organ plaies, and ye Quire singeth, "Let my praier come "up into thy presence, as ye Incense; and ye Lifting up of my Hands be "as an Evening Sacrifice.

¶ In ye mean while, ye King descendeth from his Throne, and goeth (supported and attended, as before) to ye Altar; and [2]kneeling down[2] first offers Bread, and Wine for ye Communion; wch are deliver'd into ye King's Hands on ye patin, and in ye Chalice, by ye Bishop, yt reads ye Gospel: the ArchBishop pronouncing over him this praier.

[1] *Interlined.* [2—2] *Interlined.*

"Bless ô L*ord*, we beseech thee, these thy Gifts, and sanctify y^{m} "unto this holy Use; y^{t} by y^{m} we may be made partakers of y^{e} Body, "and Blood of thine only begotten Son Jesus Ch*rist*: and thy [fo. 52*b* "Serv*ant* K*ing* N. may be fed unto eu*er*lasting Life of Soul, and Body, "and enabled to y^{e} Discharge of this great place, and Office, whereunto "thou hast calld him of thy great Goodness. Grant this, ô L*ord*, for "Jesus Ch*rist* his sake, our only Mediato*ur* and Advocate. Amen.

¶ The K*ing* after this return*ing* to his Chair, and a while reposing hims*elf* there, cometh y^{e} second Time to y^{e} Altar, and there offereth una*m* Marca*m* Auri; w^{ch} y^{e} Treasurer of y^{e} Houshold deliu*ers* to y^{e} great Chamb*er*lain of Engl*and*, and he to y^{e} K*ing*. And y^{e} K*ing* kneel*ing* down, y^{e} A*rch*Bi*sho*p blesseth him saying

"Alm*ighty* G*od* give thee y^{e} Dew of Heaven, etc.—and Bless, ô "L*ord* y^{e} vertuous carriage of y^{r} K*ing*, etc.

Insted of w^{ch} transferr hither all y^{t} is before under y^{e} Title of *The Second Oblation and Benediction*: w^{ch} had not been inserted there, if y^{e} Co*mmun*ion-Service had been to follow.

¶ The K*ing* kneel*ing* still at y^{e} Steps of y^{e} Altar, or going to S. Edw*ar*d's Chair, and there sitt*ing*; y^{e} A*rch*Bi*sho*p p*ro*ceedeth to y^{e} Consecr*at*ion of y^{e} Sacrame*nt*.

¶ When y^{e} A*rch*Bi*sho*p and his Assistants have com*m*unicated; y^{e} K*ing* (either still kneel*ing*, or else returnd and) kneel*ing* before y^{e} Altar; y^{e} A*rch*Bi*sho*p administreth y^{e} Body, and y^{e} D*ean* of Westm*inst*er y^{e} Cup to y^{e} K*ing*: 2 Bi*sho*ps hold*ing* a Towel of white Silk before him.

¶ After y^{e} Co*mmun*ion is ended y^{e} K*ing* returns to his Throne: and in y^{e} mean while y^{e} Quire singeth y^{e} Anthem, *Intellige Clamorem* ℣†, v. 2, etc., or some other.

¶ After y^{e} Anthem y^{e} A*rch*Bi*sho*p readeth y^{e} last[1] prairers, y^{e} Quire sing*ing* *Glory be to God on high*, etc.

[ff. 53, 54, 55 blank.]

/The Recesse. [fo. 56

¶ The whole Coronation-Office being thus p*er*formed; y^{e} K*ing*, and Qu*een* attended, and accompanied, as before, and y^{e} 4 Swords being carried before them, descend fro*m* their Thrones, Crown'd, and carrying their Scepters, and their Rods in their Hands; and go down into y^{e} *Area* eastward of y^{e} Theater: And as they pass by y^{e} Altar, y^{e} Rest of y^{e} *Regalia*, lying upon it, are deliu*er*ed to y^{e} Lo*r*ds y^{t} brought them in y^{e}

[1] Final v. supra: *interlined*.

procession, to be again born before their Majesties: And so they proceed in State into S. Edward's Chapell; the Organs playing all ye while.

¶ The King and Queen being come into ye Chapell, and standing there before ye Altar, take off their Crowns, and deliuer them to ye Archbishop who laieth them upon ye Altar there: And the Rest of ye Regalia are given into ye Hands of ye Dean of Westminster, and by him laid there also.

Then ye King withdraweth himself into ye Traverse, prepar'd for him upon [1]ye Middle of[1] ye Western Wall of ye Chapell, ye Queen in ye mean while doing her Devotions at a Faldstool, set for her [2]in her Traverse on ye left Hand of ye King's[2]; or reposing herself in her Chair there.

¶ Within his[3] Traverse ye King is disrobed by ye Lord great Chamberlain of England, etc., of ye Robes, yt are called S. Edward's; (wch are forthwth delivered to ye Dean of Westminster, to be laid also upon ye Altar:) and again arraied wth his Roial Robes of purple Velvet, furr'd with Ermine [4]and girt with the Sword[4] which he is to wear that Day; and wch were before laid ready in ye Traverse for yt purpose.

¶ /When ye King thus habited cometh forth of his Traverse; ye [fo. 57 Queen ariseth, and they both stand before ye Altar: And ye Archbishop [[5]] (being still revested, as before) setteth ye Crowns Imperial, provided for ye King and Queen to wear yt Day, upon their Heads. And that being done, ye Archbishop and Bishops devest themselves of their Copes, and leave them there, proceeding in their usual Habit.

¶ Then ye King taketh ye Scepter with the Cross in his right Hand, and ye Orb, (or Globe) wth ye Cross in his Left; ye Queen also taketh her Scepter in her right Hand, and ye Ivory Rod in her Left: And ye 4 Swords, and the Scepter wth ye Dove being born before the King, and ye Heralds having again put ye Rest of ye procession in Order; they go from St. Edward's Chapell up to ye Theater, and thence through ye Midst of ye Quire, and ye Body of ye Church, and so out at ye West-Door, and return into Westminster-Hall in ye same Manner, as they came: Saving yt ye Peers, who in the former procession carried any of ye *Regalia*, (wch are now left behind in ye Church, or wch ye King or Queen now wear, or bear themselves;) go not now, (as then they did) immediately before ye King; but fall [[5]] into ye procession, and are ranked in place according to their Degrees, or Consecrations. But in this procession all ye Noblemen have their Coronets, and all ye Bishops their Caps on their Heads; the Kings of Arms too their Crowns.

[1—1] *Struck through.* [2—2] *Interlined over an erasure.*
[3] *Interlined over ye struck through.* [4—4] *Interlined.* [5] *A word erased.*

¶ When Dinner is ended in Westm*inster*-Hall, and y^e^ K*ing*, and Qu*een* w^th^draw themselves in to their Chambers; y^e^ Scepters, Orb, and Rod, w^ch^ the K*ing* and Qu*een* carried in y^r^ Hands: y^e^ 3 Swords [fo. 58 also (for y^e^ 4^th^ is his, y^t^ redeem'd it) together w^th^ y^e^ Scabbards of Cloth of Gold, are to be deliuerd to y^e^ D*ean* and Ch*apter* of Westm*inster*; to be by them laid up, and kept (as heretofore they have been) in their Treasury, or Vestry, with the Rest of y^e^ Regalia; and to be put into y^e^ Inventory of them.

W: Cant.
H: London
N. Duresme
P. Winchester
W. Asaph
Fran: Ely.
Tho: Roffen:

/Locus Sigilli James R. [fo. 58*b*

James y^e^ 2^d^ by y^e^ Grace of *God*, etc.

To All to who*m* these p*r*esents shall come, Greeting.

We[1] having in Council com*m*itted y^e^ p*r*eparing of y^e^ Coronation-Office, to y^e^ care of y^e^ [2]m*ost* Rev*erend* Father in God, W*illia*m Lo*rd*[2] Archb*ish*op of Canterbury; with express Com*m*and to leave out the Com*m*union Service, and to abbridge (as much as conveniently might be) y^e^ extreme length of y^e^ Rest; p*r*eserving notwithstand*ing* y^e^ Form of the[3] Coronation-Oath (and other y^e^ most essential things) unalter'd, and exactly y^e^ same, as they stood in y^e^ Offices of y^e^ Coronations of K*ing* Charles y^e^ first, and second of blessed Memorie; And y^e^ sa*id* Arch B*ish*op having w^th^ the privitie, and Advice of all y^e^ Bishops then in London, p*r*epar'd an[4] Office according to those Directions. [5]We hav*ing* seen the said Office, do hereby[5] approve [6]therof, authorizing, and[6] command*ing* y^e^ Sa*id* ArchB*ish*op to use [7]the same[7] in y^e^ Coronation both of Us,[8] and of Our[9] Roial Consort, the Queen. Given at O*ur* Court at Whitehall, y^e^ 21^th^ day of April 1685[10] in y^e^ first year of O*ur* Reign.

By his Ma*jes*tie's Command.
Sunderland.

[1] *Interlined over* His Majesty *struck through.* [2—2] *Interlined.*
[3] *Interlined over* His Majesties *struck through.* [4] *Interlined over* the foregoing *struck through.*
[5—5] *Interlined over* His Ma*jes*tie is graciously pleased to *struck through.*
[6—6] *Interlined over* y^e^ same; and doth hereby expressely *struck through.*
[7—7] *Interlined over* this office *struck through.* [8] *Interlined over* Himself *struck through.*
[9] *Interlined over* his *struck through.* [10] *Interlined.*

XXVII.

Coronation Order of King William III. and Queen Mary II.

The troubles of James II.'s reign arose from the religion of the King; and when the Revolution took place, it was felt that the Coronation service ought to be so framed that no Roman Catholic could be crowned King of England. Hence very considerable changes were made in the service under the guidance of Dr. Compton, the Bishop of London: but the most important were the change of the oath, which becomes scarcely recognizable, the omission of all prayers consecrating the King before unction, with the exception of *Deus qui populis* which occurs at the end of the Litany, and the insertion of the coronation into the Communion Service, a return, unconscious perhaps, to the arrangement found in the first recension. In detail also changes took place, as the crowning was put off till after the delivery of the other ornaments, and the prayers were altered to some extent. Another innovation is the presentation of the Bible to the sovereign. The order for William and Mary has been the model which subsequent coronation services have copied.

The text of *Veni Creator* is different from either of the versions in the Book of Common Prayer. The version which is more commonly known, and which is found in *Hymns Ancient and Modern* (No. 15), was the text used at James II.'s coronation; but the variant here printed has been used at the coronation, down to 1838, with the exception of the alteration of one line at George III.'s coronation.

It will be observed that the Queen is crowned and invested at the same time as the King. This of course is due to the fact that Queen Mary was not a Queen Consort, but a Queen Regnant; but there are directions that she should be invested with St. Edward's robes, as was her right. There is no evidence that these robes were made for her. (J. Wickham Legg, *Three Coronation Orders*, Henry Bradshaw Society, 1900, pp. 5, 6.)

Another point to be noticed is the hesitation, shown in the Recognition, about the legality of the sovereignty of William and Mary over the British dominions. It is evident that at one time, in addition to missing out the words "rightful, by the laws of God and man," the omission of "undoubted King and Queen of this realm" was contemplated. The words "rightful" and "by the laws of God and man" have, by a concession to Jacobitish sentiment, never since been restored.

This document has an interesting service prefixed to it: a special order for Morning Prayer on the day of the Coronation.

[Heralds' College, L. 19.]

/[1]Coronation of King Will: & Qu. Mary at Westm[r] 11. Apr. 1689.[1] [p. 1

The Order and Manner of the Coronation of the Kings and Queens of England, together with the Office and Service to be performed that day.

[1—1] *In margin.*

¶ *The Coronation shall be allways upon some Sunday or Holy day in the Church at Westm^r.*

The Morning Prayer for that day shall be performed both in the Kings Chapel at Whitehall, and in the Church of Westm^r by all the Ministers and Officers of each Quire respectively, and that very early, to the end that they may be ready to attend the Solemnity of the Coronation itself in due time.

It is very fit and congruous, and accordingly the King is to be desired that He will be present at Morning Prayer in Whitehall, and so begin that glorious day with him by whom Kings Reign. And it is also requisite, That the Bishops, Kings Chaplains and other Clergymen who are to bear any part in the great solemnity; And[1] *begin where they ought, and attend the Morning Service either in Whitehall or at Westm^r.*

The Service shall be the same with the usual office for Sundays and Holy days in all things, Except where it is in this Office otherwise appointed.

Morning Prayer shall begin with these Sentences.

Repent ye for the Kingdom of Heaven is at hand. S. Math. iii. 2.

I exhort therefore that first of all Supplications, Prayers, Intercessions and giving of thanks be made for all Men; for Kings, and all that are in authority; That We may lead a quiet and peaceable life in all Godlyness and Honesty: For this is good and acceptable unto God Our Savio^r. 1 Tim. ii. 1, 2, 3.

Instead of Venite Exultemus *the Hymn following shall be said or sung; One Verse by the Priest that Officiates, and the other* [2]*by the rs*[2]

Ps. viij. 1. O Lord Our Governo^r. how excellent is thy Name in all the World; thou[2] that hast set thy Glory above the Heavens.

Ps. cxliv. 3. Lord what is Man that thou hast such respect unto him, or the Son of Man that thou so regardest him.

Ps. viij. v. Thou hast made him little lower than the Angels, and thou Crownest him with Glory and Hono^r.

6. Thou makest him to have Dominion over the Works of thy hands and thou hast put all things in Subjection under his Feet.

lxxv. 7. For Promotion cometh neither from the East nor from the West nor yet from the South.

[1] *Underlined in pencil.*

[2—2] *These words partly illegible from ink stains.*

8. For why? God is the Judge, he putteth down one and setteth up another.

/c. 2. Tis He that hath made Us and not We Our Selves, [p. 2 We are His People and the Sheep of His Pasture.

lxxvij. 20. Tis He that leadeth His People like sheep by the Hand of Moses and Aaron.

cxliv. 10. Tis He that giveth Salvation unto Kings, and delivereth David his Servant from the Peril of the Sword.

xviij. 43. Tis He that delivereth them from the strivings of the People; and subdueth the People that is under them.

lxxxiv. 9. Behold O God Our Defender and look upon the Face of thine Anointed.

xvij. 5. O hold thou up his goings in thy Paths, that his Footsteps slip not.

lxxx. 17. Let thy Hand be upon the Man of thy right hand, and upon the Son of Man, whom thou hast made so strong for thine own self.

li. 12. O give him the Comfort of thy help (O Lord) and Establish him with thy free and Princely Spirit.

xvij. 7. Show him thy marvellous loving kindness; thou that art the Savior of them, that put their trust in Thee, from such as resist thy right hand.

8. Keep Him as the apple of an Eye, hide Him under the Shadow of thy Wings.

lxi. 6. Thou shaltt grant the King a long life, that His years may be as many Generations.

7. He shall dwell before God for ever, O prepare thy loving Mercy and faithfullness that they may preserve Him.

cxxxij. 19. As for His Enemies God shall cloth them with Shame, but upon Himself shall the Crown flourish.

xviij. 52. Great Prosperity giveth He unto his King, and sheweth loving kindness to his Annointed and to his Seed for evermore.

cvj. 46. Blessed be the Lord God of Israel from everlasting and World without End, and let all the People say Amen.

lxxij. 19. Even so blessed be the Name of his Majestie for ever; and let all the Earth be filled with his Majestie Amen and Amen.

Glory be to the Father etc[a].

As it was in the beginning etc[a].

Proper Psalms xx. xxi. lxxij.

Proper Lessons The first 2. Kings ii. or 2 Chron : xvij.

The 2[d] Rom : xiij. Te Deum Benedictus.

/The Suffrages next after the Creed. [p. 3

Priest O Lord shew thy Mercy upon Us

Answ. And grant Us thy Salvation

Priest O Lord save the King

Answ. Who putteth his trust in thee

Priest Send him help from thy holy place

Answ. And evermore mightily defend him

Priest Let his Enemies have no Advantage against him

Answ. Let not the Wicked approach to hurt him

Priest Endue thy Ministers with Righteousness

Answ. And make thy chosen People joyfull

Priest O Lord save thy People

Answ. And bless thine Inheritance

Priest Be unto Us O Lord a strong Tower

Answ. From the face of Our Enemies

Priest O Lord hear Our Prayers

Answ. And let Our Cry come unto thee

Instead of the first Collect at Morning Prayer, shall these two which follow be used.

Allmighty God whose Kingdom is everlasting and Power infinite We are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy Godly Wisdom, We humbly beseech thee so to dispose and govern the hearts of thy chosen Servants Our King and Queen, that they knowing whose Authority they have, may in all their thoughts, words, and works, above all things ever seek thy Hono[r] and Glory, and study to preserve the People committed to their charge in Wealth, Peace, and Godliness; and that We, and all their Subjects, duely considering whose Authority they have may faithfully serve, honour, and humbly obey them in thee and for thee according to thy blessed word and Ordinance, through Jesus Christ Our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, World without end Amen.

Grant We beseech thee Allmighty God that Our Soveraign Lord King William, who by thine especial grace and favo[r] is this day to /be annointed and Crowned, and solemnly setled in the Throne of [p. 4 supreme Government over Us, may be and continue allways a religious

Defender of thy holy faith, and Church among Us, a gracious Governo^{r}. unto all his Subjects, a glorious Conquero^{r}. over all his enemies, a mighty Protector of the People committed to his charge, and a happy Father of a numerous Posterity to rule these Nations after him by succession in all ages and Generations. And grant also gracious Lord, that We and all his Subjects duely considering, that there is no Power but of God, and that the Powers that be are ordeined of God, may be subject and obedient to him not only for wrath, but also for Conscience sake, and so may long together with him the continuance of those thy great Blessings which by him thou dost vouchsafe unto Us, leading a quiet and peaceable life in all Godliness and Honesty through Jesus Christ Our only Lord and Savio^{r}. Amen.

Immediately before the Prayer of St. Chrysostome shall the Collect following be used.

O most gracious and Powerfull Lord God, by whose divine Providence thy Servant Our most gracious Soveraign Lord King William is to be this day solemnly placed over Us in the Imperial Throne of thy Kingdom; We most humbly beseech thee that We all may shew Our selves truely and unfeignedly thankfull unto thee, for this thy great goodness toward Us: And that Our gracious King may through thy Mercy long continue his Reign over Us in all vertue Godliness and hono^{r}.[1] Preserve his life and Establish his Throne, let his days[2] Reign be prosperous and his days many, let Justice, truth and Holyness, let Peace and Love and all Christian Virtues flourish in his dayes; Be unto him We beseech thee a Helmet of Salvation against his Enemies, and a strong Tower of Defence in the time of trouble. Let all his People serve him with Hono^{r}. and Obedience; and let him so duely and religiously serve thee here upon Earth, that He may hereafter reign everlastingly with thee in Heaven. Grant this for thy dear Son Jesus Christ his Sake Our only Mediator and Advocate. Amen.

The End of the Morning Prayer.

/The Coronation Office to be performed in the Collegiate [p. 5
Church of Westm^{r}.

Cap. 1. The Entrance into the Church.

¶ *The King and Queen as soon as they enter at the West Door of the Church are to be Received with the following Anthem Sung by the Quire*

[1] *Originally* honesty *but altered into* honor.
[2] *Struck through with two black lines.*

of Westm^r. Who with the Dean and Prebendaries of that Church are before to fall off from the Procession a little to y^e left side of the middle Ile, and stay there to attend the Coming of their Majesties, and then going before them to sing.

Ps. cxxii. 1. I was glad when they said unto me, Let us Go into the House of the Lord: Our Feet shall stand within thy Gates, ô Jerusalem.

4. For thither the Tribes go up even the Tribes of the Lord, unto the Testimony of Israel: to give thanks unto the Name of y^e Lord.

5. For there are sett Thrones of Judgment; even the Thrones of the House of David.

6. O pray for the peace of Jerusalem: They shall prosper, that love thee

7. Peace be within thy Walls: and Prosperitie within thy Palaces.

Glory be to the Father etc.

As it was in the beginning etc.

¶ *The King and Queen in the mean time passing up through the Body of the Church, into, and through the Quire, and so up the Stairs to the Theater; and having past by their Thrones (the King with part of the Procession on the South side and the Queen with the rest on the North side) they make their humble Adorations, and then kneeling each at the Faldstool set for them before their Chairs,* [1]*use some short Private Prayers; and after sit down*[1] *(not in their Thrones but) in their Chairs before, and below their Thrones, and*[2] *there repose themselves.*

/Cap. 2. THE RECOGNITION. [p. 6

¶ *The King and Queen being so placed; the ArchBishop turneth to the East part of the Theater first; and after, together with the Lord Keeper, L^d great Chamberlain, L^d High Constable and Earl Marshall (Garter King of Armes preceding them) goes to the other three sides of the Theater in this Order, South, West, and North; and at every of the four sides, with a loud voice speaks to the People: And the King and Queen in the meantime, standing up by their Chairs, turn and show themselves to the People at every of the four sides of the Theater, as the ArchBishop is at every of them, and while he speaks thus to the People.*

"Sirs I here present unto you King William and Queen Marie; "wherfore[3] [4]undoubted King and Queen of this Realm; Wherfore[4]"

[1—1] *Interlined.*
[2] *Struck through with red line.*
[3] *Struck through with black line.*
[4—4] *Interlined.*

"all you, who are come this day, to do your Homage, and Service; are "you willing to do the same.

¶ *The People signify their Willingness, and Joy, by loud, and repeated Acclamations; All with one voice crying out,* God save King William and Queen Marie. *And then the Trumpets sound, and after the Quire sings this Anthem.*

Eccl. x. 17. Blessed art thou, O Land, when thy King is the Son of Nobles: And thy Princes eat in due Season.

Ps. lxxxix. 16. Blessed is the People, O Lord, than can rejoyce in thee: they shall walk in the light of thy Countenance.

Ps. xxxiii. 12. Blessed is the Nation whose God is the Lord Jehovah: and blessed are the Folk whom he hath chosen to him to be his Inheritance.

Ps. cxliv. 15. Happy are the People that are in such a Case: yea blessed are the People, which have the Lord for their God. Alleluiah.

/Cap. 3. The First Oblation. [p. 7

¶ *While the Anthem is Singing, the ArchBishop goeth down, and before the Altar puts on his Cope, and then goeth, and standeth at the North side of the Altar; and the Bishops who are to bear any part in the Office, do also vest themselves: And the Officers of the Wardrobe, etc., spread Carpets, and Cushions on the Floor and Steps of the Altar.*

¶ *This being done, the King and Queen each of them supported by two Bishops, attended (as allwaies) by the Dean of Westm^r. and the Lords, that carry the Regalia, going before them, go down to y^e Altar, and kneeling down upon the Steps there, make each of them their first Oblation: Which is, each of them a Pall (or Altar Cloth) of Cloth of gold; deliverd by the Master of the Great Wardrobe to the Lord great Chamberlain, and by him to their Majesties; and each of them an Ingot, or Wedge of gold of a Pound-Weight, which the Treas^r of the Household delivers to the Lord great Chamberlain, and he to their Majesties: Both to be received by the ArchBishop standing (in which posture he is also to receive all other Oblations) [1]the Palls[1] to be reverently laid upon the Altar, and the gold to be received into the Basin, and with like reverence put upon the Altar.*

The Archbishop saith this praier; the King, and Queen still kneeling.

"O God who dwellest in the high, and holy place, with them also "who are of an humble Spirit; look down mercifully upon these thy

[1—1] *Interlined.*

"Servants William Our King and Marie Our Queen, here humbling "themselves before thee at thy Footstool; and graciously receive these "Oblations, which in humble acknowledgment of thy Soverainty over "All, and thy great Bounty to them in particular, they have now offerd "up unto thee. Accept, We beseech thee, this their Freewill-Offering, "through Jesus Christ Our only Mediator and Advocate. Amen.

¶ *The King and Queen having thus offerd, and so fulfilled his Com-*
Deut. xvi. 16] *mandment, who said* Thou shalt not appear before the Lord thy God empty; *go to their Chairs, set for them on the South side of the Altar; where they are to kneel at their Faldstools, when y^e^ Litanie begins.*

[In the meantime the Lords, who carry the Regalia both of the [p. 8 *King and Queen (except those who carry the Swords) come in Order near to the Altar, and present every one what he carries to the Archbishop and the Dean of Westm^r^ (to be by them placed upon the Altar;) and then retire to the places, and seats appointed for them.*

Cap. 4. THE LITANIE.

¶ *Then followeth the Litanie; to be sung by two Bishops, vested in Copes, and kneeling at a Faldstool, above the steps of the Theater on the middle of the East side thereof; the Quire singing the responses to the Organ. And at the end of the Collect,* We humbly beseech thee, *shall be added by the Archbishop or one of the Bishops.*

"Oh God, who providest for thy People by thy Power, and rulest "over them in Love, grant unto these thy Servants William and Marie "Our King and Queen the Spirit of Wisdom and Goverment†; that "being devoted unto thee with all their Hearts they may so wisely "govern this Kingdome, that in their time Christian Religion may con- "tinue in Peace, and thy Church and People in Safety and Prosperity; "that so persevering in good works to the end, they may by thy mercy "come to thy Everlasting Kingdome: through thy Son Jesus Christ "Our Lord.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with Us all Evermore. Amen.

Cap. 5. THE BEGINNING OF THE COMUNION† SERVICE.[1]

¶ *Then the Archbishop beginneth the Communion.*

[2]Our Father which art in Heaven etc.

[1] *In margin is written in red ink:* begin Ex^r^. [2—2] *Underlined with red.*

Almighty God unto whom all hearts be open etc.

Almighty God whose Kingdom is Everlasting[2] etc. (*as it stands before in pag.* 3)

¶ *The Epistle to be read by a Bishop.* 1 Pet. ii. 11–17.

¶ *The Gospel to be read by another Bishop.* S. Matt. xxii. 15–22.

¶ *Then the ArchBishop beginneth the Nicene Creed, and the Quire singeth it; the King and Queen standing up.*

/Cap. 6. THE SERMON. [p. 9

¶ *At the end of the Creed one of the Bishops is ready in the Pulpit (plac'd upon the Pillar at the North East corner of the Theater*[1]*) and begins the Sermon; which is to be short, and suitable to the great Occasion.*

¶ *The King and Queen hear the Sermon, sitting in their Chairs, on the South side of the Altar, over against the Pulpit. And whereas the King was uncovered during the Oblation, and the Litanie*[2]*; when the Sermon begins he puts on his cap of Crimson Velvet, turn'd up with Ermines,*[2] *and so continues to y^e^ end of it. On his right hand stands the B^p^. of Duresme*[3]*; and beyond the B^p^, on the same side, the Lords, that carry the Swords: on his left hand the B^p^. of Bath and Wells, and the Lord great Chamberlain.*

¶ *The Queen sits in her Chair on the left hand of the King; the* 2. *B^ps^ that support her standing one on either hand of her. And the great Lady Assistant, and she that bears up her Train, constantly attend near her during the whole Solemnity. The other great Ladies are in the Seats prepared and appointed for them.*

¶ *On the North side of the Altar sits the AB^p^ in a Purple Velvet Chair; the B^ps^ being plac'd on Forms along the North Wall, betwixt him and the Pulpit. And on the South side, East of the King's Chair, nearer to the Altar, stands the Dean of Westm^r^. the rest of the B^ps^. and the Prebendaries of Westm^r^.*

¶ *How the rest of the Peers and great Officers etc^a^. are to be disposed off†, may be seen in the Ceremonial of y^e^ Heralds.*

/Cap. 7.[4] THE OATH. [p. 10

¶ *The Sermon being ended, the King uncovers his head; and the AB^p^. ariseth and goeth to the King and Queen, and standing before them,*

[1] *The two last letters of this word are in red, altering the spelling from* theatre.
[2] *The last letter written in black* y *has been altered in red into* ie.
[3] *The last* e *is struck out with red.* [4] *Written in red ink.*

asketh them; [1]Are yo[r]. Majesties willing to take the Oath [2]usually taken by y[r] Predecessors[1] ?[2] *And the King and Queen each of them answering* [3]I am willing:[3] *the AB[p]. ministreth these questions; and the King and Queen having each of them their*[4] *book in their hand, answer each Question severally, as followeth;*

[5]*Archbishop.* Will you solemnly promise and Swear to govern the People of this Kingdome of England, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and y[e] Laws and Customs of y[e] same?

King and Queen. I solemnly promise so to do.

Archbishop. Will you to yo[r] Power cause Law and Justice in Mercy to be Executed in all yo[r] Judgments?

King and Queen. I will.

Archbishop. Will you to the Utmost of yo[r] Power maintain the Laws of God, the true Profession of y[e] Gospell and the Protestant Reformed Religion Established by Law; and will you preserve unto y[e] Bishops and Clergy of this Realm, and to y[e] Churches committed to their Charge, all such Rights and Privileges, as by Law do or shall appertain unto them or any of them.

King and Queen. All this I promise to do.[5]

/¶ *Then the King and Queen arising out of their Chairs,* [p. 11[6] *supported as before, and assisted by the Lord great Chamberlain, the Sword of State being carried before them, shall go to the Altar, and there make a*[7] *solemn Oath in the sight of all the People to observe the Premisses,* [8]*each of them*[8] *laying their right*[9] *hands*[10] *upon the holy Gospels in the great Bible,* (*which was before carried in the Procession, and is now brought from the Altar by the ABP, and tendred to them* [11]*as he kneels*[11] *upon the steps*) *and saying these words each of them*

"The things which I have here before promised, I will perform and "keep; so help Me God.

Then each of them kisseth y[e] book.

[1—1] *Underlined with red.* [2—2] *Struck out with a black line.*

[3—3] *Underlined in black.* [4] *Struck out and* a *underlined.*

[5—5] *Written by same hand but with different pen and ink. It does not fill up the whole of p.* 10.

[6] *A large blank space is left at the head of this page; apparently intended for the Coronation Oath, the length of which was not known at time of beginning the writing of this paragraph.*

[7] *Struck out and* their *interlined in red ink.* [8—8] *Interlined.*

[9] *Interlined.* [10] *The* s *struck out.*

[11—11] *Underlined with red; and in the margin is written in red* they kneel.

Cap. 8. THE ANOINTING.

¶ *The King and Queen having thus taken their Oaths, return to their Chairs; and both kneeling at their Faldstools, the AB^p beginneth the Hymn* [1]VENI, CREATOR SPIRITUS,[1] *and the Quire singeth it out.*

/"Come holy Ghost, our Souls Inspire, [p. 12
"And warm them with thy heavenly fire.
"Thou, who th' anointing Spirit art,
"To Us thy sevenfold Gifts impart.
"Let thy blest Unction from above,
"Be to Us Comfort, Life, and Love.
"Enable with Coelestial light
"The weakness of Our mortal Sight.
"Anoint, and chear Our hearts, Our face
"With the abundance of thy Grace.
"Keep far Our foes, give Peace at home:
"Where thou dost dwell, no ill can come.
"Teach Us to know the Father Son,
"And Spirit of both, and all but one;
"That so through ages all along
"This may be Our triumphant Song:
"In thee, O Lord, We make Our boast,
"Father, Son, and Holy Ghost.

¶ *The* [2]Veni Creator[2] *being sung out, the AB^p saith this Prayer.*

¶ O Lord, holy Father, Allmighty and Everlasting God, the Exalter of the Humble, and the Strength of thy Chosen; who by the Annointing with Oil didst of old make and Consecrate Kings, Priests, and Prophets to teach, and govern thy People Israel. Regard, We beseech thee,[3] the Supplications of thy Congregations; Bless this Oil, [[4]*Here the Ab^p lays his hand upon the Ampulla*[4]] and sanctify these thy chosen Serv^ts William and Mary, who by Our Office and Ministry, are now to be annointed, and Consecrated King and Queen of this Realm, Strengthen them O Lord with the Holy Ghost the Comforter; Confirm, and Establish them, with thy free, and Princely Spirit; the Spirit of Wisdom, and Government; the Spirit of Council, and Ghostly Strength; the Spirit of Knowledge, and true Godliness; and fill them, O Lord, with the Spirit of thy holy fear; now and for ever. Amen.

[1—1] *Struck out with red line;* Veni Creator Spiritus *written in margin in red, underlined with red.*

[2—2] *Underlined with black line.*

[3] *Interlined.*

[4—4] *Underlined with red.*

¶ *This Prayer being ended, the Quire sing,* [1]/1 King. i. 34[1] [p. 13
"Zadock[2] the Priest, and Nathan the Prophet anointed Solomon
"39[3] King[4]; and they blew the Trumpets, and Piped with Pipes,
"40[3] and rejoyced with great Joy, so that the Earth rent with the sound
"of them[4]; and they said, God save King Solomon, Long live the King,
may the King live for ever.[5] Amen.[6]

¶ *In the mean time the King and Queen rising from their Devotions, go before the Altar (supported, and attended, as before:) and the King is there by the Lord great Chamberlain etc[a]. disrobed of his upper Garment (His Crimson Velvet Mantle) (which are immediately to be carried thence into the Kings Traverse, set up for him in King Edwards Chapell:) And the Kings under Garment is opend on the breast by the Dean of Westm[r] and the Queens by the chief Lady Assistant.*

¶ *The King and Queen sit down[7] in their Chairs (plac'd in the midst of the Area over against the Altar with Faldstools before it[8]) wherein they are to be anointed. Four Knights of the Garter hold over them a rich Pall of Silk or Cloth of Gold.*

The Dean of Westm[r]. taking the Ampulla, and Spoon, from off the Altar, holdeth them ready, pouring some of the Holy Oil into the Spoon: And with it the AB[p]. anointeth first the King, and then the Queen, in the form of a Cross.

1. *On the Crown of the head; saying,* "Be thy head anointed with holy oil, as Kings, Priests[9] and Prophets were anointed.[10]
2. *On the Breast; saying,* "Be thy Breast anointed with holy Oil.[10]
3. *On the Palms of both the hands; saying,* "Be thy hands anointed with holy Oil.[10]

"And as Solomon was anointed King by Zadock[11] the Priest, and "Nathan the Prophet; so be You anointed, blessed, and consecrated "King and Queen of this Kingdom over the Lord[12] People, whom the "Lord your God hath given You to rule, and Govern, In the name of "God the Father, the Son, and the Holy Ghost, Amen.

¶ *Then the King and Queen kneel down at the Faldstool; and the AB[p]. saith this Prayer, or Blessing over them.*

"Our Lord Jesus Christ, the Son of God, who by his Father was

1—1 *Written in margin in red ink.*
2 *The* c *struck out with black ink.*
3 *Written in margin in red ink.*
4 *Here a vertical red line.*
5 *This anthem is underlined with red.*
6 *This word is written in black.*
7 *Interlined in red.*
8 *Struck out and* them *interlined in red.*
9 *Interlined in red.*
10 *This address underlined with red.*
11 *The* c *struck out in red.*
12 *Struck out with black.*

"anointed with the Oil of Gladness above his Fellows; by /His [p. 14
"holy anointing pour down upon your heads and hearts, the blessing of
"the Holy Ghost, and prosper all the Works of yo^r Hands; That by the
"Assistance of His heavenly Grace, You may govern, and preserve the
"People, Committed to your Charge in Wealth, Peace, and Godliness;
"and after a long, and glorious Course of ruling this temporal Kingdom,
"wisely, justly, and religiously, You may at last be made Partakers of
"an Eternal Kingdom, thrô the Merits of Jesus Christ Our Lord
"Amen.

¶ *This Prayer being ended the King and Queen arise and sit down again in their Chairs; and the Dean of Westm^r. closeth again the fore part of the King's under Garment, which before was open'd; and the chief Lady Assistant the Queens, having first wip'd or dried the places anointed, with fine Linnen or fine bombast Wool, deliver'd to them by the Lord great Chamberlain.*

[1]*The Spurs are then brought from y^e Altar by y^e Dean of Westm^r. and deliver'd to a Nobleman appointed thereto by the King, who kneeling down touches the Kings heels with them and forthwith sends them back to the Altar, that they may not encumber the King.*[1]

¶ *In the meantime this short Anthem is sung.*

[2]Ps. 84. 9. Behold, O God, Our Defender: and look upon the face of Thine Anointed.

xviij. 51. Great Prosperity givest thou unto Thy King: and[3] wilt show loving kindness to Thine Anointed for evermore.

1 Sam. ii. 10. The Adversaries of the Lord shall be broken to Pieces; out of Heaven shall he thunder upon them: But He shall give strength unto his King, and exalt the Horn of his Anointed. Allelujah.[4]

Cap. 9. The Oblation and Girding on of the Sword.

¶ *While the Anthem is yet*[3] *singing, the King riseth up, and ungirds his sword, and going to the steps of the Altar offers it up there in the Scabbard; and then returns, and sits down again in the Chair: And the AB^t. having received the Sword from the King, laies it upon the Altar, and saith the following Prayer.*

"Hear Our Prayers, We beseech thee, O Lord; and with thy
"heavenly Grace so sanctify and bless these thy Servants King William

[1—1] *This is all written in the margin in black ink.*
[2] *Underlined with red ink, except the references.*
[3] *Interlined.* [4] *Altered with red ink into* Alleluia.

"and Queen Mary, that they may not bear the Sword in vain, but
" /may use it as the Ministers of God, for the terror and Punishment [p. 15
" of evil doers, and for the protection, and Encouragement of all, that do
" well; through Jesus Christ Our Lord Amen.

¶ *Then the AB^p. takes the Sword from off the Altar, and the B^ps assisting, and going along with him, delivers it into the Kings right hand, and then into the Queens, and they both holding it the ArchB^p. saith*

" Receive this Kingly Sword, brought now from the Altar of God,
"and deliver'd to You by the hands of Us the B^ps, and Servants of God,
"though unworthy.

¶ *The King and Queen standing up, the Sword is girt about the King, by the Lord great Chamberlain, or some other Peer thereto by them appointed; and then the King and Queen sitting down, the ArchB^p saith.*

" Remember Him of whom the Royal Psalmist did Prophesy, saying;
"Gird thee with thy Sword upon thy Thigh Oh thou most Mighty, Good
"luck have thou with thine Hono^r. Ride on prosperously because of
" Truth, Meekness and Righteousness. Be ye followers of Him. With
" this Sword do Justice. Stop the growth of Iniquity. Protect the holy
" Church of God. Help and Defend Widows and Orphans. Restore
" the things that are gone to decay. Maintain the things y^t are restor'd.
" Punish and Reform what is amiss, and confirm what is in good order.
" That doing those things You may be glorious in all Vertu; and so
" represt†.[1] Our Lord Jesus Christ in this life, that you may reign for
" ever with Him in the life to come. Amen.

¶ *Then the King and Queen rising up, the King ungirds his sword, and both of them going to the Altar, offer it up there in the scabbard, and then return and sit down in their Chairs. And the chief Peer (or He to whom their Majesties shall vouchsafe that Honour) offereth the Price of it (scil^t 100^s.) and having thus redeemed it, receiveth it from off the Altar by the Dean of Westminster, draweth it out of the Scabbard, and carrieth it naked before their Majesties during the rest of the Solemnity.*

/Cap: 10. The Investing with the Royal Robes, and the [p. 16
delivery of the Orbs.

¶ *Next the Robes Royal, or Purple Robes of State, of Cloth of Tissue, wrought with golden Eagles, and Flowers de Liz, and lin'd or furr'd with . . . . . .*[2] *are by the Mast^r. of the great Wardrobe deliver'd*

[1] *The* t *has been struck out and a* t *interlined. The word contracted is* represent.
[2] *There are here six dots in the original.*

to the Dean of Westm^r. and by him put upon the King and Queen standing; who having received them, sit down: And then the Orbs with the Cross, are brought from the Altar by the Dean of Westm^r., and deliver'd into the Kings[1] and Queens hands, by the AB^p. pronouncing this Blessing, and Exhortation.

"Receive this Imperial Robe and Orb; And the Lord yo^r God "endue You, with Knowledge and Wisdom, with Majesty and with "Power from on High. The Lord cloth You with the Robe of "Righteousness and with the Garments of Salvation; [2]and gird You "about with Strength, and with Gladness. Let Righteousness be the "Girdle of your Loins, and Faithfullness the Girdle of Yo^r Reins.[2]

"And when you see this Orb, thus set under the Cross; Remember "that the whole world is subject to the Power and Empire of Christ Our "Lord. For all Power is given unto him both in Heaven and earth. "He ruleth in the Kingdoms of Men, and giveth them to whomsoever "He will. He is the blessed and only Potentate; y^e Prince of the Kings "of the earth; on whose Vertue, and on His Thigh, a Name is written, "King of Kings, and Lord of Lords. So that no Man can reign happily "upon Earth, who derives not his Authority from Him, and directs not "all his Administrations and Actions according to His Laws.

Cap. 11. The Investiture per annulum et Baculum.

¶ *The Ma^r. of the Jewel House delivers the King and Queens Rings (in each of which a Table Ruby is Enchaced, and on that S^t. Georges Cross Engraven) to the ArchB^p. who puts first the Kings Ring on the 4^th finger of his Majesties right hand, and then the Queens Ring on the 4^th finger of her Majesties right hand; and the ArchB^p. saith*

/"Receive the Ring of Kingly Dignity, and the Seal of Catho- [p. 17
"lick Faith: that as You are this day consecrated Head of this Kingdom "and People; so being rich in Faith and abounding in good Works, You "may reign with Him who is the King of Kings: To whom be Honour "and Glory for ever and ever Amen.

¶ *The Scepters and Rods are next to be deliver'd, but before the King and Queen receive them, they redeliver their Orbs to the Dean of Westm^r to be again laid upon the Altar: And y^e Lord of the Manno^r of Worsop (who claims to hold an Estate by the Service of presenting to the King, a right hand Glove on the day of his Coronation, and supporting the Kings right Arms[3] while he holds the Scepter with the Cross) delivers to the*

[1] s *struck out.* [2]—[2] *Struck out with black line.*
[3] s *struck out with black line.*

King and Queen each of them a pair of rich Gloves, and upon any Occasion happening afterward, supports their Majesties right Arms or holds their Scepters for[1] *them.*

¶ *The Gloves being put on, the ArchB*^{p}*. takes the Scepters with the Crosses, and delivers them into the King and Queens right hands, saying,*

[2]"Receive the Royal Sceptre, the Ensign of Kingly Power and "Justice.[2]

¶ *And then he delivers the Rods with the Doves, into the King and Queens left hands; and saith*

"Receive the Rod of Equity, and Mercy. And God from whom "all holy desires, all good Counsells, and all just works do proceed, "prevent, and follow You, direct and assist You, in the just and equal "Administration, and Exercise of all these Powers which He hath given "You. Be so mercifull that Ye be not too remiss: So execute Justice, "and Judgment, that you forget not Mercy. Judge with Righteousness, "and reprove with Equity, and accept no Mans Person. Break the "Jawes of the Wicked, and pluck the Spoil out of his Teeth; that the "blessing of him that was ready to perish may come upon You: Repress "the Proud and lift up the Lowly: Punish the Wicked and protect and "cherish the Just and lead them all in the ways of Righteousness; and "thus in all things follow his great, and holy Example, of whom the "Prophet David saith, Thou lovest Righteousness and hatest Iniquity; "the Scepter of thy Kingdom is a right Scepter, even Jesus Christ Our "Lord God blessed for ever more. Amen.

/Cap: 12. The Putting on of the Crown. [p. 18

¶ *The Arch B*^{p} *standing before the Altar, taketh the Crowns into His hands; and laying them again before him upon the Altar, saith,*

"Oh God the Crown of the Faithfull, who alone dost Crown them "with Mercy and loving kindness; Bless, and Sanctify these thy servants "William and Mary, Our King and Queen, who now in lowly devotion* "bow their heads to thy Divine Majesty: And as thou do'st this day set a "Crown of pure Gold "upon their heads, so "enrich their Royal "heart with thy "heavenly and abundant Grace, and Crown them with all Princely

*Margent
Here the King and Queen must be put in mind to bow their heads

[1] for *struck out with black line and* by *interlined.*
[2—2] *Underlined with black.*

"Virtues which may adorn the high Station, wherein thou hast plac'd "them; through Him, who is the King Eternal, Immortal, Invisible, "Jesus Christ Our Lord, to whom be Honor and Glory for ever. "Amen.

¶ *Then the King and Queen sitting down in their Chairs; the ArchBp assisted with other Bps and the Dean of Westmr; comes from the Altar, 2. Bps carrying each of them a Crown, the Abp taking one of them, the Kings Crown, reverently putteth it upon the Kings head; then taking the Queens Crown of the other Bishop, he*[1] *reverently putteth it upon the Queens head.*

¶ *At sight whereof the People with loud and repeated Shouts, cry* [2]God save the King and Queen[2]; *and the Trumpets sound; and* (*by a Signal given*) *the great Guns at the Tower are then also shot off.*

¶ *The noise ceasing the Arch Bp goes on; and saith*

"God crown You, with a Crown of Righteousness and Vertue, of "Victory and Honor. The Lord himself be unto You for a crown of "Glory, and for a Diadem of Beauty: And may You be also a Crown "of Glory in the Hand of the Lord; and a Royal Diadem in the hand "of yor God. Be strong, and of a good Courage. Observe the "Commandments of God, and walk in his ways. Fight the good Fight of "Faith, and lay hold of Eternal life, that when You shall have finished "yor Course, You may receive a Crown of Glory, and Honor. and "Immortality that fadeth not away; which God the righteous Judge, "shall give You in that day.

¶ *Then the Quire singeth this short Anthem.*

/Ps. cxlvij. 12. Praise the Lord O Jerusalem, Praise thy [p. 19 God O Sion.

Esa. xlix. 23. For Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers.

Ps. xlviij. 7. As We have heard, so We have seen, in the City of Our God; God upholdeth the same for ever.

Ps. 21. 13. Be thou Exalted Lord in thine own Strength: So will We sing and Praise thy Power. Alleluia.

¶ *As soon as the King and Queen are Crown'd; while the Anthem is singing, the Peers and Peeresses put on their Coronets; and so also all the Kings of Arms.*

[1] *Interlined.*
[2—2] *Underlined with black line.*

Cap: 13. The presenting of the Holy Bible.

¶ *Then shall the Dean of Westm*r *take the Holy Bible (brought by one of the Prebends of Westm*r *and brought back by the Dean*[1] *in the Procession for this purpose) from off the Altar, and deliver it to the AB*p. *who with the rest of the Bishops, going along with him shall present it to the King and Queen, first saying these words to them.*

[2]"Thus said the Lord of old to his peculiar People by the hand of "his servant Moses.[3] When thy King sitteth upon the Throne of the "Kingdom: he shall write him a Copie of this Law in a Book, and it "shall be with him, and he shall read therein all the days of his life; "that He may learn to fear the Lord his God and to keep all the words "of this Law to do them, and that he turn not aside to the right hand, "nor[4] to the left: to the end that He may prolong his days in his King-"dom, He, and His Children. And accordingly afterward, when they "made Jehoash[5] King,[6] they not only anointed and Crowned him; but "they gave him the Testimony also, that is the Book of the Law of "God, to be the Rule of his whole life and Government.

"To put you in mind of this Rule and that You may follow this "Example, We present You with this Book, the most valuable thing "that this World affords. Here is Wisdom; this is the Royal Law; "these are the lively Oracles of God. Blessed is He that readeth and "they, that hear the Words of this Books,[7] that keep, and do the things "conteined in it. For these are the Words of Eternal life; able [p. 20 "to make You wise and happy in this World, nay wise unto Salvation, "and so happy for evermore, through Faith which is in Christ Jesus, to "whom be Glory for ever. Amen.

Cap. 14. The Benediction and Te Deum.

¶ *And now the King and Queen having been thus anointed, and Crowned, and having receiv'd all the Ensigns of Royalty; the Arch B*p *solemnly blesseth them; and all the Bishops standing about him,*[8] *with the rest of the Peers, follow every part of the Benediction, with a loud and hearty* Amen, *in this manner.*

[1] or a B*p written in margin in red.*
[2] *Before this is added in margin:* Our gracious King and Queen.
[3] Deut: xvij. xviij. &c. etc*a*. *in m.*
[4] n *in this word struck out by black line.*
[5] *This word has been altered.* [6] 2 Kings xi. 12 *in m.*
[7] *Final* s *struck out with black.*
[8] *Struck out with black line and* them *interlined.*

"The Lord bless You and keep You. The Lord make the light of "his Countenance to shine forever upon You, and be gracious unto You. "The Lord protect You in all yo^r waies, and preserve You from every "evil thing. The Lords[1] prosper the work of your hands upon You; "the Lord prosper all your handy Work. Amen.

"May all the blessings of Heaven and Earth plenteously descend "upon You. The Lord give you of the Dew of Heaven, and of y^e fat- "ness of the Earth; a fruitfull Country, and healthfull Seasons; a faith- "full Senate, and a quiet Empire; Wise Councellors and Victorious "Armies; a Loyal Nobility, and a dutifull Gentry; and an honest, peace- "able, and obedient Commonalty. Amen.[2]

"In yo^r days may Justice flourish, and Righteousness look down "from Heaven. May Mercy and Truth meet together and kiss each "other: May Wisdom and Knowledge be the Stability of yo^r Times, "and the fear of the Lord yo^r Treasure. Amen.[2]

"The Lord preserve yo^r Life, and establish yo^r Throne; that your "Reigns[3] may be prosperous, and yo^r days many; that You may live "long in this World, obey'd, and honour'd, and belov'd by all yo^r People, "Ever encreasing in favo^r. both with God and Man; and leave a numer- "ous Posterity to rule these Kingdoms after You, by succession in all "ages. Amen.[2]

"The glorious Majesty of the Lord Our God be upon You; and "He who hath made You King and Queen, over this great People, bless "You with all encrease of Grace, Hono^r and Happiness in /this [p. 21 "World, and Crown You with Immortality and Glory in the World to "come. Amen.[2]

¶ *Then the ArchBishop turneth to the People and saith.*

"And the same Lord God Allmighty grant, That the Clergy and "Nobles gathered together this day, for this great and Solemn Service: "and together with them all the People of the Land fearing God, and "honouring the King and Queen, and yielding all chearfull Obedience "to Gods Command and theirs; may by the gracious assistance of God's "infinite goodness, and by the Vigilant Care of his anointed Serv^ts. Our "Gracious King and Queen, be continually govern'd, and preserv'd in "Peace, Plenty, and Prosperity through Jesus Christ Our Lord; To "whom with the eternal Father and God the holy Ghost, be glory in the "Church throughout all Ages, world without end *Amen.*

¶ *The blessing being thus given the King and Queen sitting down in*

[1] *The final* s *struck out with black line.*
[2] *Underlined with black line.*
[3] s *struck out with black line.*

their Chairs, vouchsafe to admit[1] *the Arch B*^{ps}. *and B*^{ps} *assisting at their Coronation,*[2] *to kiss the Kings Cheek, and the Queens Cheek or Hand*[2]*: they kneeling before them one after another.*

¶ *Then the Quire begins to sing* [3]Te Deum Laudamus[3] *and the King and Queen go up to the Theatre, upon which the Throne is placed; all the Bishops, great Officers, and other Peers attending them, every one in his place, the Swords being carried before them, and there they sit down, and repose Themselves in their Chairs below the Throne.*

Cap. 15. The Inthronization.

¶ *The* [3]Te Deum[3] *being ended, the King and Queen are lifted up into their Throne, by the Arch B*^{p} *and B*^{ps} *and other Peers of the Kingdom, and being Inthroniz'd or plac'd therein, all the great Officers, those that bear the Swords, and the Scepters and the rest of the Nobles stand round about the Steps of the Throne; and the Arch B*^{p} *standing before the King and Queen, saith.*

"Stand firm, and hold fast from henceforth, the Seat and State of "Royal and Imperial Dignity, which is this day delivered /unto [p. 22 "You in the Name, and by the Authority of All mighty God, and by the "hands of Us, the Bishops, and Serv^{ts} of God, tho' unworthy. And as "You see Us to approach nearer to God's Altars, and to wait there; so "vouchsafe the more graciously to continue to Us yo^{r}. Royal favo^{r}. and "protection. And the Lord God Allmighty whose Ministers We are, "and the Stewards of his Misteries, establish your Throne in Righteous-"ness; that it may stand fast for evermore, like as the Sun before Him, "and as the faithfull Witness in Heaven. Amen.[4]

Cap: 16. The Homage.

¶ *This Exhortation being ended; all the Peers then present do their Homage publickly and solemnly unto the King and Queen upon the Theatre. And in the mean time the L*^{d} *Chancell*^{r}. *or Lord Keeper*)[5] *attended by Garter King of Arms etc. proclaims the Kings and Queens general Pardon, reading it distinctly, and audibly at the* 4. *sides of the Theatre: And at every of them as he goes along, the Treasurer of the Household, throws among the People, Medails of gold and Silver; as the King and Queens Princely Largess or Donative.*

[1] *Struck out with black line and* kiss *interlined.*
[2—2] *Struck out with black line.*
[3—3] *Underlined with black line, as well as written in capitals.*
[4] *Underlined with black line.* [5] *The fellow of this bracket is not present.*

¶ *The Arch B^p. first kneels down before their Majesties knees, y^e rest of the Bishops kneel on either hand, and about him and they do their Homage together; for the shortning of the Ceremony; the Arch B^p. saying,*

1 "I. N. Arch B^p of Cant: (*and so every one of the rest,* I. N. "Bishop of N. *and then repeat the rest audibly after the Arch-* "*Bishop*) will be faithfull and true, and Faith and Truth will bear "unto You, Our Sovereign Lord and Lady, and your heirs Kings of "England: And I will do and truely acknowledge the Service of the "Lands, which I claim to hold of You as in right of y^e Church; so "help Me God.

¶ *And then the Arch B^p kisseth the Kings left Cheek, and the Queens left Cheek or Hand, and so the rest of the B^ps present after Him.*

¶ *After this the other Peers of the Realm, do their homage in like manner; the Dukes first by themselves; and so the Marquisses, the Earls, the Vicounts, and the Barons, severally; the first of each Order kneeling before their Majesties* [and the rest with and about him, all putting [p. 23 *off their Coronets and the foremost of each Class beginning, and the rest saying after him.*

2 "I. N. Duke or Earl etc^a of N. do become your liege Man of "Life, and Limb, and of Earthly Worship: And Faith, and Truth "I will bear unto You to live and die against all manner of Folks; "so help me God.

¶ *The Peers having thus done their Homage, they stand all together round about the King and Queen; Or each Class and Degree go up by themselves; or (as it was at the Coronations of Ch. I. and II.) every Peer one by one in Order, putting off their Caps and Coronets, singly ascend the Throne again; and stretching forth their hands, do touch the Crowns upon their Majesties heads; as promising by that Ceremony to be ever ready to support them, with all their Power. And then every one of them kisseth the Kings Cheek, and the Queens Cheek or Hand.*

¶ *While their Majesties general Pardon is reading, and the Medails are thrown about, and the Peers are doing their Homage; the King and Queen if they think good, deliver their Scepters with the Cross, to the Lord of the Mannor of Worsop to hold; and the other Scepters or Rods with the Dove to some one near to the Bloud Royal, or to the Lords that carried them in the Procession, or to any whom they please to assign, to ease them thereof, and to hold these Scepters by them. And the Bishops that support*

[1] *In the margin at this place is a pointing hand and* Blank *written.*
[2] Idem.

the King and Queen in the Procession, may also ease them by supporting the Crown, as there shall be Occasion.

Cap. 17. THE FINAL ANTHEM.

¶ *While the general Pardon is proclaim'd, the Medals scatter'd, and the Homage of the Lords perform'd; the Quire sing this Anthem with Instrumental Musick of all sorts as a solemn Conclusion of the Coronation.*[1]

Ps. 84. 11. The Lord God is a Sun and a Shield, the Lord will give Grace and Glory,[2] no good thing will he withhold from them that walk uprightly. (v. 12.) Oh Lord of Hosts, blessed is the man that trusteth in thee.

/Ps. 20. 6. Now know I that the Lord saveth his Anointed, [p. 24 he will hear them [3]from his holy Heaven, he will hear them and help them, with the Saving Strength of his Right hand.

Ps. 21. 7. For the King and Queen trust in the Lord, through the mercy of the most high they shall not be moved, his hand shall find out all their Enemies.

Ps. 20. 7. Some trust in Chariots and some in Horses, but we will remember the name of the Lord of[4] Our God.

8.[5] They are brought down and fallen, but we are risen and stand upright.

9. His Salvation is nigh them that fear him, that Glory may dwell in Our Land.

Ps. 72. 18. Blessed be the Lord God, the God of Israel, who only doth Wondrous[6] things.

19. And blessed be his Glorious Name for ever, and let the whole Earth be filled with his Glory. Amen and Amen.

Haleluiah.

¶ *At the end of this Anthem the Drums beat, and the Trumpets sound, and all the People shout, crying out* [7]GOD SAVE KING WILLIAM AND QUEEN MARY: LONG LIVE KING WILLIAM AND QUEEN MARY. MAY THE KING AND QUEEN LIVE FOR EVER.[7]

[1] *In the margin here is written and then struck out with black line:* an 8° page and half.
[2] Chorus *written in margin.*
[3] Vers *is written in the margin.*
[4] *Struck out in black.*
[5] Parles *is written in the margin.*
[6] Chorus *written in the margin*
[7—7] *Written in capitals and underlined with black.*

Cap. 19.[1] 18. [2]The Communion.[2]

¶ *Then the Offertory begins; the Quire singing the first Sentence:* [3]Let your light so shine before Men etc[a][3] *and the Arch Bishop reading* [3]Charge them that are rich in the † world etc[a].

¶ *Then the Organ plays, and the Quire singeth,*

Let my Prayer come up into thy presence, as Incense; and let y[e] lifting up of my hands be as an Evening Sacrifice.[3]

¶ *In the mean while the King and the Queen descend from their Throne, supported, and attended, as before, and go to the Steps of y[e] Altar and kneel down there; And first the King and Queen offer bread and Wine for the Communion; which being then brought out of King Edwards Chapel; are deliver'd into their hands; the Bread upon the Patin by the Bishop, that read the Epistle; and the Wine in the Chalice by the Bishop that read the Gospel, and are by the* |*Arch B[p]. receiv'd* [p. 25 *from the King and Queen, and reverently plac'd upon the Altar, and decently cover'd with a fair linnen Cloth; the Arch B[p] saying this Prayer.*

" Bless, O Lord We beseech thee, these thy gifts, and sanctify them " unto this holy use; that by them We may be made Partakers of the " Body, and Bloud of thine only begotten Son Jesus Christ; and fed unto " everlasting life of Soul and Body; and that thy Servants King William " and Queen Mary may be enabled to the discharge of this weighty " Office; whereunto of thy great goodness, thou hast called and appointed " them: Grant this O Lord for Jesus Christ his sake, Our only Mediato[r] " and Advocate. Amen.[4]

¶ *Then the King and Queen kneeling as before, make their second Oblation, offering each of them a Mark weight of Gold which the Treasurer of the Household delivers to the L[d]. great Chamberlain, and he to their Majesties: And the Arch B[p]. coming to their*[5] *Majesties*[6] *receives them*[7] *into the Bason, and placeth it upon the Altar; and then repeats the Collect us'd before at the first Oblation.*

[8] " O God who dwellest in the high and holy place etc[a][9] with Them " the[10] also, who are of an humble Spirit; Look down mercifully upon " these thy Serv[ts]. William Our King, and Mary Our Queen, here hum- " bling themselves before thee at thy Footstool, and graciously receive

[1] *Struck out.* [2—2] *Though written in capitals underlined with black.*
[3—3] *Underlined with black.* [4] *Underlined with black.*
[5] *Altered to* them. [6] *Struck out with black line.*
[7] *Struck out with black line and* it *interlined.* [8] v. 1[st] Oblation *in margin.*
[9] *Struck out with black.* [10] *Struck out in black.*

"these Oblations, which in humble acknowledgment of thy Soveraignty "over all, and thy great bounty to them in particular, they have now "offer'd up unto thee; Accept, We beseech thee, this their freewill-Offer-"ing†; through Jesus Christ Our only Mediator and Advocate. Amen.

¶ *Then the King and Queen return to their Chairs; and both kneeling down at their Faldstools; the Arch B^p. saith,*

[1]Let Us pray for the whole State, etc^a.[1]

[1]You† that do truely and earnestly repent you etc^a.

Lift up your hearts etc^a[1] *with this proper preface.*

[1]"All mighty everlasting God, by[1] whom Kings reign, and Princes "rule, and decree Justice; who makest Kings to be the Nursing Fathers "of thy Church, and Queens her nursing Mothers, and both Defenders "of thy Faith, and Protectors of thy Church, /That under them [p. 26 "We may lead a quiet and peaceable life; in all Godliness, and Honesty. "Therefore with Angels etc^a (*at length*).

¶ *The Prayer of Address.* [1]We do not presume etc^a.[1]

¶ *The Prayer of Consecration* [1]Allmighty God Our heavenly Father etc^a.[1]

¶ *When the Arch B^p. and the B^ps. assistant, have communicated in both kinds; the ArchB^p. administreth the Bread, and the Dean of Westm^r. the Cup to the King and Queen; the B^ps. that attend, holding a Towell of white Silk or fine linnen, 2. before the King, and 2. before the Queen, while they receive.*

¶ *The Arch B^p. goes on to the Post Communion.*

[1]Our Father which art in Heaven etc^a.

O Lord and heavenly Father, We thy humble Serv^ts. etc^a.[1]

¶ *The Quire sing* [1]Glory be to God on High etc^a.[1]

¶ *And in the meantime the King and Queen return to Their Throne upon the Theatre; and the Arch B^p. reads.*

Cap. 19. THE FINAL PRAYERS.

"Assist Us mercifully O Lord in these Our Supplications etc^a.

"O Lord Our God who upholdest and governest all things in "Heaven and Earth; Receive Our humble Prayers with Our thanks-"givings for Our Soveraign Lord and Lady King William and Queen "Mary, set over Us by thy Grace and good providence to be Our King "and Queen: And so together with them bless Catharine the Queen "Dowager, her Royal Highness the Princess Anne of Denmark, and the

[1—1] *Underlined with black.*

"whole Royal Family, with the dew of thy heavenly Spirit; that they all, "ever trusting in thy Goodness, protected by thy Power, and Crowned "with thy gracious and endless favo^{r}. may continue before thee in Health, "Peace, Joy, and Hono^{r}. a long and happy life upon Earth; and after "death obtain everlasting life and Glory in the Kingdom of Heaven, by "the Merits and Mediation of Jesus Christ Our Savio^{r}. who with thee "O Father eternal, and the holy Spirit liveth and reigneth ever one God, "world without End, Amen.

"Almighty God who hast promised to hear the Petitions etc^{a}.

"The Peace of God which passeth all Understanding. etc^{a}.

/Cap: 20. THE RECESS. [p. 27

¶ *The whole Coronation-Office, and Communion-Service being thus perform'd, and ended, the King, and Queen accompanied and attended, as before, descend from their Thrones, Crown'd, and carrying their Scepters, and Rods in their hands; and go down into the Area Eastward of the Theatre; And as they pass by the Altar, the rest of the Regalia lying upon it, are redeliver'd to the Lords, that brought them in the Procession, to be again borne before their Majesties: And so they proceed in State into King Edwards Chapel; the Organs playing all the while.*

¶ *The King and Queen being come into the Chapel, and standing before the Altar there, take off their Royal or Imperial Crowns, and deliver them to the Arch B^{p}. who laieth them upon the Altar there, and the rest of y^{e} Regalia are given in^{to} the hands of the Dean of Westm^{r} and by him laid there also.*

¶ *Then the King and Queen withdraw themselves*[1] *in the Traverses prepar'd for them, upon the western wall of that Chapel. And the King within his Travers is disrobed by the Lord great Chamberlain*[2]*; and the Queen within her Traverse is disrobed by the chief Lady Assistant etc^{a} of their Royal Robes of State (which are forthwith to be delivered to the Dean of Westm^{r}. and to be laid also upon the Altar) and again they are to be arrayed with their Robes of Purple velvet, furr'd with Ermines, which they are to wear the rest of that day, and which were before laid ready in the Traverses for that purpose.*

¶ *When the King and Queen thus habited come forth of their Traverses, they both stand before the Altar; And the Arch B^{p}. being still revested as before, setteth the Crowns (provided for the King and Queen, and laid ready upon the Altar, to be worne by them the rest of the Solem-*

[1] to: *interlined in red.*

[2] etc^{a}. *interlined in red.*

nity) *upon their heads : And that being done the ArchB^ps. and B^ps. divest themselves of their Copes, and leave them there; proceeding in their usual Habits.*

/¶ *Then the King and Queen take their Scepters with the Cross* [p. 28 *in their right hands, and the Orbs in their left, And the Swords, and the Rods with the Dove, being borne before their Majesties; and the Heralds having again put the rest of the Procession in Order, they go from King Edwards Chapel*[1] *to the Theatre, and thence through the midst of the Quire, and the Body of the Church, and so out at the West door, and return into Westm^r Hall in the same manner, as they came: Saving that the Peers who in the former Procession carried any of the Regalia, which are now left behind in the Church or which the King and*[2] *Queen now wear or bear themselves; go not now, as they then did, immediately before the King and Queen; but fall into the Procession, and are ranked in place according to their degrees, or Consecrations. And in this Procession, all the Noblemen have their Coronets, and all the Bishops their Caps on their Heads; the Kings of Arms too their Crowns.*

¶ *When Dinner is ended, and the King and Queen withdraw out of the Hall into their Chambers; the Scepters, Orbs, and Rods, which the King and Queen carried in their Hands; the Swords also with the Scabbards of Cloth of Gold, are to be deliver'd to the Dean of Westm^r. to be laid up, and kept in their Treasury or Vestry with the rest of the Regalia; and to be put into the Inventory of them.—Finis.*[3]

[A blank leaf.]

[1] up : *interlined in red.*

[2] *Struck out in red, and* or *interlined in red.*

[3] Ex^r : *in m.*

XXVIII.

Processions and Banquet at George IV.'s Coronation

The last occasion on which the coronation ceremonies included processions to and from Westminster Hall, and a banquet, was the coronation of George IV. It will be seen that in the procession we have the law officers, the clergy of Westminster, Knights Commanders, and Knights Grand Cross of the Order of the Bath, Knights of which order had for some time appeared in the procession, also the peerage, in their order. Peeresses do not appear, as the Queen was not crowned. The arrangement by which St. Edward's Staff, the Spurs, the Sceptre with the Cross, and the three swords are separated from the rest of the *regalia* by Royal personages seems unfortunate; it would have perhaps been better to put the *regalia* together immediately before the King. The "Dukes of Normandy and Aquitaine" have disappeared, but it is possible that the High Constables of Ireland and Scotland, who come after the Duke of York, are substitutes for those old representatives.

The banquet, which is described in the second part of this document, does not call for much notice: the ceremonies before the feast, during the first and second course, and after the dinner, are such as usually took place.

[Sir George Nayler, *The Coronation of His Most Sacred Majesty King George the Fourth*, London, 1839, p. 109.]

/Ceremonial of the Coronation. [p. 109

July 19, 1821.

The morning of this auspicious day was ushered in at the first hour by merry peals of bells, and the discharge of artillery in the Park, and from various vessels stationed in the River. As early as two o'clock, the vicinity of the Abbey was thronged with spectators, and the streets resounded with the rattling of carriages proceeding to the scene of this magnificent pageant.

At three o'clock the platform, leading from Westminster Hall to the Abbey, was thrown open to public view, and presented a lively appearance; the sides and flooring being covered with fine blue cloth. Large parties now began to arrive at the Hall, and before the sun had fully risen, the principal seats were filled with company attired in the most splendid costume; the ladies wearing large plumes of ostrich feathers,

and a profusion of diamonds. At five o'clock, the canopy to be borne over His Majesty by the Barons of the Cinque Ports was brought into the Hall by eight attendants. It was composed of straw-coloured silk, richly embroidered with gold, with a deep valence, and broad borders of gold fringe; the inside lined with silk embroidered with silver. The cornice was decorated with the insignia of the four orders of knighthood, in colours, on a silver ground, and the whole supported by eight silver staves, richly embossed, each staff surmounted by a silver gilt bell. It was laid on one of the tables, until the Barons should arrive.

At six o'clock, their Royal Highnesses the Duchesses of Gloucester, Kent, and Clarence, and the Princess Feodore, entered the Royal box with a large retinue. About the same time the Prince Esterhazy (accompanied by the Princess), the other Ambassadors and their suite, and a number of foreigners of distinction, entered their box on the opposite side. Shortly afterwards the arrivals became extremely rapid, and the Hall filled; and by the appointed hour of eight o'clock, all the Peers and Officers of the Procession had assembled in the various chambers previously allotted to them.

The Peers were then called over in the House of Lords by Deputy Garter; and proceeded to the Hall, where the other persons appointed to walk in the Procession had been previously marshalled on the right and left by the Officers of Arms; leaving an open passage in the middle, so that the Procession with the Regalia might pass uninterruptedly up the Hall.

/Entrance of the King. [p. 110

His Majesty, (who had passed the previous night at the Speaker's house,) preceded by the great Officers of State, entered the Hall a few minutes after ten, and took his seat in the Chair of State at the head of the Royal Table. Upon the King's entrance, the whole of the persons in the Galleries rose, and continued standing during the time His Majesty remained in the Hall; the trumpets struck up the national air of "God save the King." At this time a gun was fired, to announce to the Metropolis the commencement of the august solemnity.

His Majesty, having taken his seat on the Chair of State, bowed, first to the members of the Royal Family, and then to the Foreign Ministers. The band in the orchestra at the same time struck up a martial air.

The Deputy Lord Great Chamberlain, the Lord High Constable, and the Deputy Earl Marshal, then ascended the steps, and placed them-

selves at the outer side of the table: the Lord High Steward, the rest of the Great Officers, Deputy Garter, and Black Rod, arranged themselves near the Chair of State; the Royal Trainbearers on each side of the Throne.

The Vice-Chamberlain of His Majesty's Household, in the absence of the Lord Chamberlain, assisted by Officers of the Jewel-Office, then brought the Sword of State to the Lord High Constable, who delivered it to the Deputy Lord Great Chamberlain, by whom it was laid upon the table; the Curtana, or the Sword of Mercy, with the two Swords of Justice, being in like manner presented, were drawn from their scabbards by the Deputy Lord Great Chamberlain, and laid on the table before His Majesty; after which the Gold Spurs were delivered, and also placed on the table. Immediately after, a Procession, consisting of the Dean and Prebendaries of Westminster, in their Surplices and rich Copes, advanced up the Hall from the lower end thereof, with the usual reverences, in the following order:

Procession with the Regalia.

Serjeant of the Vestry, in a scarlet mantle.
Children of the King's Chapel, in scarlet mantles, four abreast.
Children of the Choir of Westminster, in surplices, four abreast.
Gentlemen of the King's Chapel, in scarlet mantles, four abreast.
Choir of Westminster, in surplices, four abreast.
Sub-Dean of the Chapel Royal.
Rouge Dragon Pursuivant. Blue Mantle Pursuivant.
York Herald. Somerset Herald.
The two Provincial Kings of Arms.

The Dean of Westminster carrying St. Edward's Crown on a cushion of cloth of gold.

First Prebendary of Westminster, carrying the Orb.
Second Prebendary, carrying the Sceptre with the Dove.
Third Prebendary, carrying the Sceptre with the Cross.
Fourth Prebendary, carrying St. Edward's Staff.
Fifth Prebendary, carrying the Chalice and Patina.
Sixth Prebendary, carrying the Bible.

On reaching the centre of the Hall, both the choirs opening [p. 111 to the right and left formed a passage, through which the Officers of Arms passed, the seniors placing themselves nearest towards the steps. The Dean and Prebendaries, having advanced, then ascended the steps, Deputy Garter preceding them, and approaching near the table before

the King, made their last reverence. The Dean then presented the Crown to the Lord High Constable, who delivered it to the Deputy Lord Great Chamberlain, and by him it was placed on the table before the King. The rest of the Regalia were severally delivered by each Prebendary, on his knee, to the Dean, and by him to the Lord High Constable, by him to the Deputy Lord Great Chamberlain, by whom they were laid on the table as before. The Regalia being delivered, the Prebendaries and Dean returned to the middle of the Hall. His Majesty then commanded Deputy Garter to summon the Noblemen and Bishops who were to bear the Regalia; and the Deputy Lord Great Chamberlain delivered the same to the Lords by whom they were to be severally carried.

Delivery of the Regalia.

St. Edward's Staff . . .	to the Marquess of Salisbury.
The Spurs	to Lord Calthorpe, as deputy to the Baroness Grey de Ruthyn.
The Sceptre with the Cross . .	to the Marquess Wellesley.
The Pointed Sword of Temporal Justice	to the Earl of Galloway.
The Pointed Sword of Spiritual Justice	to the Duke of Northumberland.
Curtana, or Sword of Mercy . .	to the Duke of Newcastle.
The Sword of State . . .	to the Duke of Dorset.
The Sceptre with the Dove . .	to the Duke of Rutland.
The Orb	to the Duke of Devonshire.
St. Edward's Crown . . .	to the Marquess of Anglesey, as Lord High Steward.
The Patina	to the Bishop of Gloucester.
The Chalice	to the Bishop of Chester.
The Bible	to the Bishop of Ely.

The Bishops of Oxford and Lincoln, who were to support His Majesty for the Bishops of Durham and Bath and Wells, were then summoned by Deputy Garter, and ascending the steps, placed themselves on each side of the King.

The second gun was then fired; and the Procession, flanked by the Earl Marshal's Gold Staff Officers, moved forward upon blue cloth spread from the Throne in Westminster Hall, to the great steps in the Abbey Church; the anthem, "O Lord grant the King a long life" being sung in parts, in succession with His Majesty's band playing, the sounding of trumpets, and the beating of drums, until the arrival in the Abbey.

/Order of the Procession to the Abbey. [p. 112

The King's Herb Woman (Miss Fellowes), with her six maids, two and two, strewing the way with Herbs:

[Here follow the names of the six maids.]

Messenger of the College of Arms, in a Scarlet Cloak, the Arms of the College embroidered on his left Shoulder.

The Dean's Beadle of Westminster, with his Staff.

The High Constable of Westminster, in a Scarlet Cloak, with his Staff.

Two Household Fifes, with Banners of Velvet, fringed with Gold; and Five Household Drummers, in Royal Liveries, Drum Covers of Crimson Velvet, laced and fringed with Gold.

Drum Major, in a rich Livery, and a Crimson Scarf, fringed with Gold.

Eight Trumpeters, in rich Liveries, their Silver Trumpets, with Banners of Crimson Damask, embroidered and fringed with Gold.

Kettle Drums. Drum Covers of Crimson Damask, embroidered and fringed with Gold.

Eight Trumpeters, in rich Liveries, as before.

Serjeant Trumpeter, with his Mace.

The Knight Marshal (Sir James Bland Burgess, Bart.), attended by his four officers.

The six Clerks in Chancery:

[Here follow names.]

King's Chaplains having Dignities:

[Here follow ten names.]

The Sheriffs of London:

James Williams, Esq. Robert Waithman, Esq. Alderman.

Aldermen and Recorder of London:

[Here follow twenty names.]

Masters in Chancery:

[Here follow nine names.]

/The King's Serjeants at Law: [p. 113

[Here follow three names.]

The King's Ancient Serjeant:

John Leus, Esq.

The King's Solicitor General:

Sir John Singleton Copley, Knt.

The King's Attorney-General:

Sir Robert Gifford, Knt.

Gentlemen of the Privy Chamber :

[Here follow nine names.]

Serjeant of the Vestry of the Chapel Royal. Serjeant Porter.

Children of the Choir of Westminster, in Surplices.

Children of the Chapel Royal, in surplices, with scarlet mantles over them.

Choir of Westminster, in surplices.

Gentlemen of the Chapel Royal, in scarlet mantles.

Sub-Dean of the Chapel Royal, in a scarlet gown :

Rev. William Holmes.

Prebendaries of Westminster, in surplices and rich copes, three abreast :

[Here follow eleven names.]

The Dean of Westminster, in a surplice and rich cope :

The Rev.† John Ireland, D.D.

Pursuivants of Scotland and Ireland, in their tabards :

Athlone,
James Rock, Gent.

Bute,
Daniel Menzies, Gent.

Unicorn,
David Taylor, Gent.

His Majesty's Band, in full State Habits.

Officers attendant on the Knights Commanders of the Order of the Bath, in their mantles, chains, and badges :

Secretary. Officer of Arms.

Knights Commanders of the Order of the Bath, four abreast, in the habit of their Order, their hats and feathers in their hands :

[Here follow eighty-four names.]

/Officers of the Order of the Bath, in their mantles, chains, [p. 114 and badges :

The Messenger of the Order, by George W. Collen, Gent.

The Gentleman Usher of the Scarlet Rod, by Samuel Beltz, Esq. The Secretary, by J. Dorington, Esq.

Register†, by John Charles Herries, Esq. Genealogist, by the Hon. Seymour Bathurst. Deputy Bath King of Arms, by James Pulman, Esq.

Knights Grand Crosses of the Order of the Bath, four abreast, in the full habit of their Order, their hats and feathers in their hands ; those being members of His Majesty's most honourable Privy Council wearing a blue scarf fringed with gold round the right arm :

[Here follow twenty-eight names.]

Rouge Dragon Pursuivant of Arms, in his tabard :

Francis Townsend, Gent.

Barons of the Exchequer :

[Three in number.]

Justices of the Court of Common Pleas :

[Three in number.]

Justices of the Court of King's Bench :

[Two in number.]

Lord Chief Baron of the Exchequer :

Right Hon. Sir Richard Richards, Knt.

Lord Chief Justice of the Court of Common Pleas :

Right Hon. Sir Robert Dallas, Knt.

The Vice-Chancellor of England :

Right Hon. Sir John Leach, Knt.

The Master of the Rolls :

Right Hon. Sir Thomas Plumer, Knt

The Lord Chief Justice of the Court of King's Bench :

Right Hon. Sir Charles Abbott, Knt.

The Clerks of the Council in Ordinary :

[Two names.]

/Privy Councillors, not Peers, four abreast : [p. 115

[Here follow twenty-seven names.]

The Register † of the Order of the Garter, in his mantle, chain and badge :

The Hon. and Rev.† Henry Lewis Hobart, D.D., Dean of Windsor.

The Marquess of Londonderry, Knight Companion of the Most Noble Order of the Garter, in the full habit, and wearing the collar of the Order.

His Majesty's Vice-Chamberlain :

Right Hon. James Graham commonly called Marquess Graham.

Attended by an officer of the Jewel-House in a scarlet mantle, with a crown embroidered on his left shoulder, bearing a cushion, on which were placed the Ruby Ring and the Sword to be girt about the King.

Comptroller of His Majesty's Household :

Right Hon. George Thos. Beresford, commonly called Lord George Thos. Beresford.

Treasurer of His Majesty's Household :

Right Hon. Charles C. Bentinck commonly called Lord Charles C. Bentinck, bearing the crimson bag with the medals.

Blue mantle Pursuivant of Arms, in his tabard :

William Woods, Esq.

THE STANDARD OF HANOVER:

Borne by John Earl of Mayo G.C.H. in his robes of estate of crimson velvet, attended by a page bearing his Coronet.

Cork Herald, in his tabard and collar of SS:
Theobald Richard O'Flaherty, Esq.

Islay Herald, in his tabard and collar of SS:
John Cook, Esq.

Barons in their robes of estate of crimson velvet, their coronets in their hands, four abreast:

[Here follow fifty-two names.]

/Falcon Herald Extraordinary in his tabard and collar of SS: [p. 116
Henry Frederick Stephenson, Esq.

THE STANDARD OF IRELAND:

Borne by William Carr Lord Beresford, G.C.B. in his robes of estate of crimson velvet, attended by a Page bearing his coronet.

THE STANDARD OF SCOTLAND:

Borne by James Earl of Lauderdale, K.T. in his robes of estate of crimson velvet, attended by a Page bearing his coronet.

The Bishops of England and Ireland, in their rochets, with their caps in their hands, four abreast:

[Here follow twelve names.]

Brunswick Herald in his tabard and collar of SS:
George Frederick Beltz, Esq.

Blanc Coursier Herald in his tabard and collar of SS:
Edmund C. Colman, Esq.

Viscounts, in their robes of estate of crimson velvet, their coronets in their hands, four abreast:

[Here follow nineteen names.]

York Herald, in his tabard and collar of SS:
Charles George Young, Esq.

Windsor Herald, in his tabard and collar of SS:
Francis Martin, Esq.

THE STANDARD OF ENGLAND:

Borne by Rowland Lord Hill, G.C.B. in his robes of estate of crimson velvet, attended by a Page bearing his coronet.

Earls in their robes of Estate of crimson velvet, their coronets in their hands, four abreast:

[Here follow seventy-one names.]

Somerset Herald, in his tabard and collar of SS:
James Cathrow Disney, Esq.

Richmond Herald, in his tabard and collar of SS:
Joseph Hawker, Esq.

The Union Standard:

Borne by William Earl Harecourt,† G.C.B. in his robes of estate of crimson velvet, attended by a Page bearing his coronet.

/Marquesses, in their robes of estate of crimson velvet, their [p. 117 coronets in their hands, four abreast:

[Here follow thirteen names.]

The Lord Steward of His Majesty's Household:

George James Marquess of Cholmondeley, in his robes of estate of crimson velvet, his coronet in his hand.

Lancaster Herald, in his tabard and collar of SS:

George Frederick Beltz, Esq.†

The Royal Standard:

Borne by Charles Earl of Harrington, G.C.H. in his robes of estate of crimson velvet, attended by a Page bearing his coronet.

King of Arms of the Ionian Order of St. Michael and St. George,

In his tabard and collar, crown in his hand: The Chevalier Jean Capadoca.

Gloucester King of Arms,

In his tabard and collar, crown in his hand: John Palmer Cullum, Esq.

King of Arms of Hanover,

In his tabard and collar, crown in his hand: Charles König, Esq.

Dukes, in their robes of estate of crimson velvet, their coronets in their hands, four abreast:

[Here follow eight names.]

Ulster King of Arms,

In his tabard and collar, and crown in his hand: Sir William Betham, Knt.

Clarenceux King of Arms,

In his tabard and collar, and crown in his hand: Ralph Bigland, Esquire, Norroy King of Arms, acting for Clarenceux.

Norroy King of Arms,

In his tabard and collar, and crown in his hand: George Martin Leake, Esq. (Chester Herald) acting for Norroy.

The Lord Privy Seal,

John, Earl of Westmoreland, K.G., in his robes of estate of crimson velvet, and coronet in his hand.

The Lord President of the Council,

Dudley, Earl of Harrowby, in his robes of estate of crimson velvet, and coronet in his hand.

The Lord Archbishop of York, in his rochet, and cap in his hand:

The Most Reverend Father in God, Edward Venables Vernon.

The Lord High Chancellor, John Earl of Eldon, in his robes of estate of crimson velvet, with his coronet in his hand, bearing the Seals, attended by his Purse-bearer.

The Lord Archbishop of Canterbury, in his rochet, and cap in his hand:

The Most Reverend Father in God, Charles Manners Sutton.

Two Serjeants at Arms, with their maces.

The Regalia.

St. Edward's Staff:	The Gold Spurs:	The Sceptre with the Cross:
Borne by James Marquess of Salisbury, K.G. in his robes of estate of crimson velvet, and coronet in his hand.	Borne by George Gough Lord Calthorpe, in his robes of estate of crimson velvet, and coronet in his hand.	Borne by Richard Marquess Wellesley, K.G. in his robes of estate of crimson velvet, and coronet in his hand.

The Third Sword:	Curtana:	The Second Sword:
Borne by George Earl of Galloway, K.T. in his robes of estate of crimson velvet, and coronet in his hand.	Borne by Henry Pelham, Duke of Newcastle, K.G., in his robes of estate of crimson velvet, and coronet in his hand.	Borne by Hugh Duke of Northumberland, K.G. in his robes of estate of crimson velvet, and coronet in his hand.

Two Serjeants at Arms, with their maces.

Usher of the Green Rod:	Usher of the White Rod:
Robert Quarme, Esq.	Sir Patrick Walker, Esq.†

The Lord Mayor of London,	Lyon King of Arms of Scotland,	Deputy to Garter Principal King of Arms,	Gentleman Usher of the Black Rod,
In his robe, collar, and jewel, bearing the City mace: the Rt. Hon. John Thos. Thorpe.	In his tabard, carrying his crown and sceptre: Thomas Small, Esq. (Marchmont Herald), acting for Thomas Robert Earl of Kinnoul.	In his tabard and collar, bearing his crown and sceptre: Sir George Nayler, Knt., Clarenceux King of Arms.	Bearing his rod: Sir Thomas Tyrwhitt, Knt.

The Deputy Lord Great Chamberlain of England, [p. 118

Peter Robert Lord Gwydyr, in his robes of estate, carrying his coronet and his white staff.

His Royal Highness the Prince Leopold,

In the full habit of the Order of the Garter, carrying, in his right hand, his baton as Field Marshal, and, in his left, his cap and feathers; his train borne by Lieut.-Colonel Sir Robert Gardiner, K.C.B.

His Royal Highness the Duke of Gloucester,

In his robes of estate of crimson velvet, carrying his coronet in his hand; his train borne by Sir Archibald Murray, Bart.

His Royal Highness the Duke of Cambridge,

In his robes of estate of crimson velvet, carrying his coronet; his train borne by Vice-Admiral Fraser.

His Royal Highness the Duke of Sussex,

In his robes of estate of crimson velvet, carrying his coronet in his hand; his train borne by Major-General Ogg.

His Royal Highness the Duke of Clarence,

In his robes of estate of crimson velvet, carrying, in his right hand, his baton and in his left, his coronet; his train borne by Captain Pechell, R.N.

His Royal Highness the Duke of York,

In his robes of estate of crimson velvet, carrying, in his right hand, his baton as Field Marshal, and his coronet in his left; his train borne by Lieutenant-Colonel Henry Frederick Cooke.

The High Constable of Ireland,

Henry Marquess of Lansdowne, in his robes of estate of crimson velvet, his coronet in his hand, with his staff.

The High Constable of Scotland,

George Lord Gordon, G.C.B., commonly called Marquess of Huntly, acting as Deputy to William George Earl of Errol, a Minor, in his robes of estate of crimson velvet, his coronet in his hand, with his staff.

Two Serjeants at Arms, with their maces.

The Earl Marshal of England,

Kenneth Alexander Lord Howard of Effingham, G.C.B. (acting as Earl Marshal), in his robes of estate, his coronet in hand, carrying his staff: attended by a Page.

The Sword of State:

Borne by Charles Duke of Dorset, in his robes of estate of crimson velvet, attended by a Page, carrying his coronet.

The Lord High Constable of England,

Arthur Duke of Wellington, K.G., in his robes of estate of crimson velvet, carrying his coronet and staff, attended by a Page, carrying his baton as of Field Marshal.

Two Serjeants at Arms, with their maces.

A Gentleman carrying the Staff of the Lord High Steward.

The Sceptre with the Dove:

Carried by John Henry Duke of Rutland, K.G. in his robes of estate of crimson velvet, with his coronet in his left hand.

St. Edward's Crown:

Carried by the Lord High Steward, Henry William Marquess of Anglesey, K.G., in his robes of estate of crimson velvet.

The Orb:

Carried by Wm. Spencer Duke of Devonshire, in his robes of estate of crimson velvet, with his coronet in his left hand.

A Gentleman carrying the Coronet of the Lord High Steward.

The Patina:

Borne by the Right Reverend Henry Lord Bishop of Gloucester.

The Bible:

Borne by the Right Reverend Bowyer Edward Lord Bishop of Ely.

The Chalice:

Borne by the Right Reverend George Henry Lord Bishop of Chester.

Twenty of His Majesty's Band of Gentlemen Pensioners carrying their axes.

Barons of the Cinque Ports supporting the Canopy:

[Here follow eight names.]

Supporter:

George Lord Bishop of Lincoln for Richard Bishop of Bath and Wells.

The King,

IN HIS ROYAL ROBES, WEARING A CAP OF ESTATE, ADORNED WITH JEWELS, UNDER A CANOPY OF CLOTH OF GOLD, SUPPORTED BY SIXTEEN BARONS OF THE CINQUE PORTS; HIS MAJESTY'S TRAIN BORNE BY EIGHT ELDEST SONS OF PEERS, VIZ.,

[Herefollow the names.]

Assisted by Lord Fras. Conyngham, Master of the Robes.

And followed by Timothy Brent, Esq., Groom of the Robes to His Majesty.

Supporter:

Edward Lord Bishop of Oxford for Shute Lord Bishop of Durham.

Barons of the Cinque Ports supporting the Canopy:

[Here follow eight names.]

Twenty of His Majesty's Band of Gentlemen Pensioners carrying their axes.

/Standard Bearer of the Band of Gentlemen Pensioners :
George B. Pocock, Esq.

Lieutenant of the Band of Gentlemen Pensioners :
William Henderson, Esq. [p. 119

Captain of the Yeomen of the Guards :
George Earl of Macclesfield, In his robes of estate, his coronet in his hand.

Gold Stick of the Life Guards in Waiting :
Charles Earl of Harrington, represented by Silver Stick ; his Lordship walking in the Procession as Royal Standard Bearer.

Captain of the Band of Gentlemen Pensioners :
James George Earl of Courtown, in his robes of estate, his coronet in his hand.

Lords of His Majesty's Bedchamber :
[Here follow three names.]

Keeper of His Majesty's Privy Purse :
The Right Honourable Sir Benjamin Bloomfield, G.C.H. bearing the Privy Purse and attended by John Arthur Douglas Bloomfield, Esq., appointed by His Majesty to receive the Falcons after the Banquet.

Grooms of His Majesty's Bedchamber :
[Here follow six names.]

Gentlemen Ushers of the Privy Chamber :
[Here follow three names.]

Equerries of His Majesty :
[Here follow four names.]

Physicians to His Majesty :
[Here follow four names.]

Serjeant-Surgeons to His Majesty :
[Here follow three names.]

Gentlemen Ushers Daily Waiters:
[Here follow two names.]

Grooms of the Privy Chamber :
[Here follow two names.]

Pages of Honour to His Majesty :
[Here follow four names.]

Extra Pages of Honour :
[Here follow sixteen names.]

Aides-de-Camp of His Majesty :
[Here follow ten names.]

/Extra Aides-de-Camp of His Majesty : [p. 120
[Here follow five names.]

Gentlemen Ushers Quarterly Waiters :
[Here follow seven names.]

Apothecary to His Majesty :
Richard Walker, Esq.

Surgeon to His Majesty :
John Phillips, Esq.

Private Solicitors to His Majesty :
[Here follow two names.]

Ensign of the Yeomen of the Guard :
Alexander Atkins, Esq.

Lieutenant of the Yeomen of the Guard :
George Colman, Esq.

His Majesty's Pages in full state liveries.

His Majesty's Footmen, in full state liveries.

Exons of the Yeomen of the Guard :
T. Horsley Curtis, Esq. R. Monk, Esq.

Yeomen of the Guard.

Exons of the Yeomen of the Guard :
Henry Ciprani, Esq. W. R. Whyting, Esq.

Harbinger of the Band of Gentlemen Pensioners :
W. M. Thiselton, Esq.

Clerk of the Cheque of the Yeomen of the Guard :
John Allen, Esq.

Clerk of the Cheque of the Band :
Joseph Glossop, Esq.

Yeomen of the Guard, who closed the Procession.

Return of the Procession. [p. 126

As soon as the King entered St. Edward's Chapel, the Officers of Arms called over and arranged the Procession for the return to Westminster Hall; and at the moment when His Majesty/came out of [p. 127 the Chapel, the Procession moved forward to Westminster Hall in the same order as it came from thence, except that the Dean and Prebendaries of Westminster did not return, and the Noblemen who in the former Procession had borne the Gold Spurs, and St. Edward's Staff, left in St. Edward's Chapel, and the Orb and the Sceptre with the Cross, now borne by His Majesty, walked in their due places, according to their degrees in the Peerage.

It should be observed, also, that as a compliment to His Majesty, the whole of the Corps Diplomatique spontaneously joined the Procession on its return; falling in immediately behind the King's body guard. The various and splendid costume produced a striking and brilliant effect.

As the Procession entered the Hall, the fifes, drums, and trumpets proceeded to their gallery, and the several other persons composing it were directed to their respective places by the Officers of Arms; the Barons of the Cinque Ports with the Canopy remaining at the bottom of the steps.

His Majesty having ascended the elevated platform, retired into his chamber near the State.

The company at the tables then sat down; and the Barons of the Cinque Ports carried away the Canopy as their fee.

The Banquet.

The Banquet being ready, His Majesty, wearing his crown, and carrying the Sceptre with the Cross, and the Orb, attended and supported, and his train borne as before, entered from his retiring room, preceded by the Deputy Lord Great Chamberlain, and the four Swords, and took his seat in the Chair of State.

The First Course was then brought up in the following Procession, the entrance of which was accompanied by a flourish of trumpets and clarionets :

Six Attendants on the Clerk Comptroller.

Two Clerks of the Kitchen, in Black Gowns :

S. Wharton, Esq. P. F. Hast, Esq.

The Clerk Comptroller, in a velvet gown trimmed with silver lace :

John B. Watier, Esq.

Three Clerks of the Board of Green Cloth in scarlet mantles :

[Three names follow.]

The Secretary of the Board of Green Cloth :

Timothy Brent, Esq.

The Master of His Majesty's Household :

General Sir Samuel Hulse.

The Comptroller of His Majesty's Household :

Lord George T. Beresford.

The Treasurer of His Majesty's Household :

Lord Charles Bentinck.

Four Serjeants at Arms, with their maces.

Three Great Officers of State mounted on horses richly caparisoned :

Lord Howard of Effingham, acting for the Earl Marshal of England, bearing the Earl Marshal's Staff, and his coronet on his head, attended by a Page.

The Lord High Steward (Marquess of Anglesea,) with his White Staff, his coronet on his head.

The Lord High Constable, (Duke of Wellington,) with the Constable's Staff, and his coronet on his head, attended by two Pages.

Four Serjeants at Arms, with their maces.

/Gentlemen Pensioners, two and two, each bearing a gold- [p. 128
covered dish.

[Here follow twenty names.]

On reaching the foot of the platform, the Gentlemen Pensioners delivered their dishes to the Clerks of the Kitchen, by whom they were placed on the table.

After a short pause, the Procession moved back, the horsemen backing their chargers with great precision.

The most rapturous applause attended this scene, in which His Majesty seemed perfectly to coincide.

The Deputy Lord Great Chamberlain, with His Majesty's Cupbearer, Montagu Earl of Abingdon, and his assistant, James Walter, Earl of Verulam, being preceded by Black Rod, then received from the Officer of the Jewel-House, the gilt bason and ewer for His Majesty to wash, attended by Peter Soame John Everard Buckworth Herne Soame, Esq., the Lord of the Manor of Heydon, with the towel. The King rising, and delivering his Sceptre to the Duke of Norfolk, and the Orb to the Bishop standing on his left hand, the Cupbearer poured out the water on His Majesty's hands, the Lord of the Manor of Heydon holding the towel.

The Dean of the Chapel Royal then said Grace; and His Majesty having taken his seat, the Bishops, his Supporters, retired to their dinner.

On the King's right hand stood the Duke of Norfolk, as Lord of the Manor of Worksop, holding the Sceptre; next to him, on the same side, the Lords bearing the four Swords: on His Majesty's left hand, the Duke of Devonshire, with the Orb, and next to him the Deputy Lord Great Chamberlain, and next to him the Duke of Rutland, bearing the Sceptre with the Dove.

At the end of the table, on the King's right hand, were seated their Royal Highnesses the Dukes of York, Sussex, and Gloucester; and on His Majesty's left hand, the Dukes of Clarence and Cambridge, and the Prince Leopold of Saxe-Coburg, each attended by a Peer.

The duties of His Majesty's Carver were performed by Basil Percy Earl of Denbigh; those of the Assistant-Carver, by Thomas Earl of Chichester; those of Sewer, by Richard Earl of Mount Edgecumbe; and those of Assistant Sewer, by Charles Earl Whitworth.

Then the Deputy appointed by his Grace the Archbishop of Canterbury, as Lord of the Manor of Bardolf, otherwise Addington, presented the mess of Dillegrout, prepared by the King's Master Cook.

William Wilshere, Esq. Lord of the Manor of Great Wymondley, in Hertfordshire, assisted by the King's Cupbearer, and his assistant, having received from the Officer of the Jewel-House a silver gilt cup, containing wine, presented the same to the King; and His Majesty having drunk thereof, returned the cup to him for his fee.

George William Duke of Argyll, as Heritable Master of the Household of Scotland then presented a gold cup of wine; and his Majesty having drunk thereof, returned the cup to his Grace for his fee.

The Champion.

The First Course having been removed, attention was called to the bottom of the Hall by a long and cheerful flourish of trumpets. The gates were thrown open, and the King's Champion, on horseback, in a full suit of polished armour and luxuriant plumes of ostrich feathers, appeared under the porch of the Triumphal Arch, between the Duke of Wellington as Lord High Constable, and /Lord Howard of [p. 128 Effingham, acting as Earl Marshall, also on horseback; when his procession advanced in the following manner:

Two Trumpets, with the Champion's Arms on their Banners.

The Serjeant Trumpeter, with his mace on his shoulder:
C. Rooke, Esq.

Two Serjeants at Arms, with their maces on their shoulders.

The Champion's two Esquires in half armour: one on the right hand bearing the Champion's lance, the other on the left hand, with the Champion's target, and the arms of Dymoke depicted thereon.
Capt. Elphinstone, R.N. Capt. Warre.

Lancaster Herald, with a paper in his hand, containing the challenge.
Edmund Lodge, Esq.

The Acting Earl Marshal:	The Champion:	The Lord High Constable:
Lord Howard of Effingham, In his robes and coronet, with the Earl Marshal's Staff in his hand, attended by a Page.	Henry Dymoke, Esq. In a complete suit of bright armour, with a gauntlet in his hand, his helmet on his head, adorned with a plume of feathers.	The Duke of Wellington In his robes and coronet, and collar of his Order, with the Constable's Staff, attended by two Pages.

Four Pages, richly apparelled, attendants on the Champion:
[Here follow four names.]

At the entrance into the Hall the trumpets sounded thrice, and the passage to the King's table being cleared by the Knight Marshal, Lancaster Herald, with a loud voice, proclaimed the challenge in the words following:

"If any person, of what degree soever, high or low, shall deny or gainsay our Sovereign Lord George the Fourth of the United Kingdom of Great Britain and Ireland, Defender of the Faith, Son and next Heir to our Sovereign Lord King George the Third, the last King, deceased, to be right Heir to the Imperial Crown of this United Kingdom, or that he ought not to enjoy the same, here is his Champion, who saith that he lieth, and is a false traitor; being ready in person to combat with him, and in this quarrel will adventure his life against him on what day soever he shall appoint."

Whereupon the Champion threw down his gauntlet; which, having lain for a short time upon the ground, Lancaster Herald took up and restored to him.

The cavalcade then advanced to the middle of the Hall where the ceremony was again performed in the same manner.

Lastly, they advanced to the foot of the throne, where Lancaster Herald (and those who preceded him) ascending the first flight of steps, proclaimed the challenge for the third time; when the Champion, having thrown down the gauntlet, and received it again from Lancaster Herald, made a low obeisance to the King. After each restoration of the gauntlet to the Champion, the acclamations from all parts of the Hall were loud and general.

The knightly appearance and gallant deportment of the Champion obviously gave considerable pleasure to His Majesty, who, taking the gold cup that was presented to him by the Cupbearer, drank to the bold challenger in the most gracious manner, and sent him the cup. The Champion having drawn on his gauntlet, then made a low obeisance to the King, and drank "Long life to His Majesty King George the Fourth," which was followed by peals of applause. After the Champion had drunk of the cup, he again made his obeisance to the King, and then, accompanied as before, departed out of the Hall, taking with him the cup and cover as his fee.

Proclamation of the Styles.

Immediately afterwards, Garter, attended by Clarencieux, Norroy, Lyon, Ulster, and the rest of the Officers of Arms, proclaimed His Majesty's Styles in Latin, French, and English, three several times, first, upon the uppermost step of the elevated platform; next, in the middle of the Hall; and lastly, at the bottom of the Hall, the Officers of Arms before each proclamation, crying, "Largesse."

/Second Course. [p. 130

The second course was then served up with the same ceremony as the first.

The Peers then rose and drank, with three times three, "Good health, and a long and happy reign to His Majesty," which was received with the most enthusiastic acclamations; after which, by the King's command, the Duke of Norfolk, standing on His Majesty's right hand,

said in a loud voice, "The King thanks his Peers for drinking his health: he does them the honour to drink their health and that of his good people." His Majesty standing the while, bowed repeatedly, and was greeted with loud and continued shouts from every part of the building.

Then the Choirs of the Chapel Royal and Westminster proceeded up the Hall, and at the foot of the steps of the elevated platform sang the National air of "God save the King." At the conclusion of the dinner the Choirs sang "Non nobis Domine."

Services in pursuance of claims.

Then the Deputy to Thomas Rider, Esq. Lord of the Manor of Nether Bilsington, presented His Majesty with three Maple Cups.

The Office of Chief Butler of England was executed by the Duke of Norfolk, as Earl of Arundel and Lord of the Manor of Keninghall, who received a gold basin and ewer as his fee; and the Office of Chief Butler in Ireland, by James Earl of Ormonde and Ossory.

Dinner being concluded, the Lord Mayor and twelve principal Citizens of London, as Assistants to the Chief Butler of England, accompanied by the King's Cupbearer and Assistant, presented to His Majesty wine in a gold cup; and the King having drunk thereof, returned the gold cup to the Lord Mayor as his fee.

Herbert Parsons, Esq. Mayor of Oxford, with eight Burgesses of that city, as Assistants to the Lord Mayor and Citizens of London, assisting the Duke of Norfolk in the Office of Chief Butler of England, was conducted to His Majesty, preceded by the King's Cupbearer, and having presented to the King a bowl of wine, received the three maple cups for his fee.

John Campbell, Esq. the Lord of the Manor of Lyston, pursuant to his claim, then brought up a charger of wafers to His Majesty's table.

John Duke of Athol, as Lord of the Isle of Man, presented His Majesty with two Falcons, which were delivered to John Arthur Douglas Bloomfield, Esq. appointed by His Majesty Assistant-Falconer to receive the same.

Considerable curiosity was excited by the presentment of these beautiful birds, which sat perfectly tame on the arm of his Grace, completely hooded, and furnished with bells.

James Duke of Montrose, as Master of the Horse to the King, performed the office of Serjeant of the Silver Scullery.

Brownlow Marquess of Exeter, as Lord of the Barony of Bedford,

performed the office of Almoner; and the office of Chief Larderer was performed by the Deputy of the Earl of Abergavenny, as Lord of the Manor of Scoulton.

His Majesty was graciously pleased to confer the honour of knighthood upon George Bartholomew Pocock, Esq. Standard Bearer, and Fenwick Balmer, Esq. Senior Gentleman of the Band of Gentlemen Pensioners.

His Majesty retired from the Banquet about eight o'clock, and returned to Carlton House.

TUNICLE AND ARMILLA OF QUEEN VICTORIA.

(In this picture the *armilla* is wrongly placed. Instead of being placed diagonally, it should have been placed round the neck so that each end hung down in front.)

XXIX.

Coronation Order of Queen Victoria

The coronation of Queen Victoria shows the ceremonies at the lowest ebb they have yet reached. It was shorn of its processions and banquet, and everything was done, as at the Coronation of King William IV. and Queen Adelaide, to reduce it to insignificance. There was indeed a "cavalcade," but this has no historical interest or importance, except that it did not take place at William IV.'s coronation. The Order is in arrangement virtually the same as that for William and Mary, but certain verbal alterations have been made in the prayers; mostly at the coronation of George III.

The service is here reprinted from the official publication of 1838.

[*The form and order of . . . The Coronation of Her Majesty Queen Victoria*, Eyre and Spottiswoode, London, 1838.]

In the Morning upon the Day of the Coronation early, Care is to be taken that the Ampulla *be filled with Oil, and, together with the* Spoon, *be laid ready upon the Altar in the Abbey Church.*

Sect. I.

The Entrance into the Church.

The Queen, as soon as She enters at the West Door of the Church, is to be received with the following Anthem, to be sung by the Choir.

Anthem.

I was glad when they said unto me, We will go into the House of the Lord. For there is the Seat of Judgement, even the Seat of the House of David. O pray for the peace of Jerusalem; they shall prosper that love Thee. Peace be within thy walls, and Prosperity within thy Palaces.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Queen in the meantime passes up through the Body of the Church, into, and through the Choir, and so up the Stairs to the Theatre; and having passed by Her Throne, She makes Her humble Adoration, and then kneeling at the Faldstool set for Her before Her Chair, uses some short private prayers; and after, sitting down (not in Her Throne, but in Her Chair before, and below, Her Throne), there reposes Herself.

Sect. II.

The Recognition.

The Queen being so placed, the Archbishop turneth to the East part of the Theatre, and after, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal (Garter King of Arms preceding them), goes to the other three sides of the Theatre in this Order, South, West, and North, and at every of the four sides, with a loud Voice, speaks to the People: And the Queen in the mean time standing up by Her Chair, turns and shews Herself unto the People at every of the four sides of the Theatre, as the Archbishop is at every of them, and while He speaks thus to the People:

Sirs, I here present unto you Queen VICTORIA, the Undoubted Queen of this Realm: Wherefore All you who are come this Day to do your Homage, Are you willing to do the same?

The People signify their Willingness and Joy, by loud and repeated Acclamations, all with one Voice crying out,

God save Queen VICTORIA.

Then the Trumpets sound.

Sect. III.

The First Oblation.

The Bible, Paten, and Cup being brought by the Bishops who had borne them, and placed on the Altar, the Archbishop goeth to the Altar and puts on his Cope, and standeth on the North Side of it: And the Bishops, who are to read the Litany, do also vest themselves. And the Officers of the Wardrobe, etc., spread Carpets and Cushions on the Floor and Steps of the Altar.

Which being done, the Queen, supported by the two Bishops, of Durham *and* Bath and Wells, and *attended by the Dean of* Westminster, *the Great Officers, and the Lords that carry the* Regalia *going before Her, goes down to the Altar, and kneeling upon the Steps of it makes her* First

Oblation; *Which is a* Pall, *or*[1] Altar-Cloth *of* Gold, *delivered by an Officer of the Wardrobe to the Lord Great Chamberlain, and by Him, kneeling, to Her Majesty: and an Ingot or Wedge of Gold of a pound weight, which the Treasurer of the Household delivers to the Lord Great Chamberlain, and He to Her Majesty, kneeling: Who delivers them to the Archbishop, and the Archbishop standing* (*in which posture he is to receive all other Oblations*) *receives from Her, one after another, the Pall to be reverently laid upon the Altar, and the Gold to be received into the Bason, and with the like Reverence put upon the Altar.*

Then the Archbishop saith this Prayer, the Queen still kneeling:

O God, who dwellest in the high and holy Place, with them also who are of an humble Spirit, Look down mercifully upon this thy Servant VICTORIA our Queen, here humbling Herself before Thee at Thy Footstool, and graciously receive these Oblations, which in humble Acknowledgement of Thy Sovereignty over all, and of Thy great Bounty to Her in particular, She hath now offered up unto Thee, through Jesus Christ our only Mediator and Advocate. *Amen.*

The Queen having thus offered, and so fulfilled his Commandment, who said, Thou shalt not appear before the Lord thy God empty; *goes to Her Chair set for Her on the South side of the Altar, where She is to kneel at Her Faldstool when the Litany begins.*

In the mean time, the Lords who carry the Regalia, *except those who carry the Swords, come in Order near to the Altar, and present Every One what He carries to the Archbishop, who delivers them to the Dean of* Westminster, *to be by Him placed upon the Altar, and then retire to the Places and Seats appointed for Them.*

Sect. IV.

The Litany.

Then followeth the Litany, to be read by two Bishops, vested in Copes, and kneeling at a Faldstool above the Steps of the Theatre, on the middle of the East side thereof, the Choir reading the Responses.

[2]O God the Father of heaven, *etc.* . . .

* * * * *

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils

[1] First Oblation, a Pall and Wedge of Gold: *in m.*

[2] *As in the Book of Common Prayer.*

that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

O God, who providest for thy people by thy power, and rulest over them in love, grant unto this thy servant our QUEEN the spirit of wisdom and government, that being devoted unto thee with all her heart, she may so wisely govern this kingdom, that in her time thy church and people may continue in safety and prosperity; and that persevering in good works unto the end she may through thy mercy come to thine everlasting kingdom, through Jesus Christ thy Son our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Bishops who read the Litany will resume their seats.

Sect. V.

The beginning of the Communion Service.

Sanctus.

Holy! Holy! Holy, Lord God of Hosts;
Heaven and earth are full of thy Glory;
Glory be to Thee, O Lord most High;
Amen.

Then the Archbishop beginneth the Communion Service.

Our Father which art in Heaven, *etc.*[1]

Collect.

Almighty God, unto whom all hearts be open, *etc.*[1]

¶ *Then shall the Archbishop, turning to the People, rehearse distinctly all the Ten Commandments; and the People, still kneeling, shall after every Commandment ask God Mercy for their transgression thereof for the time past, and Grace to keep the same for the time to come, as followeth.*

Archbishop.

God spake these words, and said, *etc.* . .[2]

* * * * *

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

[1] *As in the Book of Common Prayer.*
[2] Idem.

¶ *Then shall follow this Collect for the Queen, the Archbishop standing as before, and saying,*

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite, *etc.*[1]

The Epistle,

To be read by one of the Bishops.

1 Pet. ii. 13.

Submit yourselves to every ordinance of man for the Lord's sake . . . . . Honour the King.

The Gospel,

To be read by another Bishop, the Queen with the People standing.

S. Matth. xxii. 15.

Then went the Pharisees, and took counsel how they might entangle him . . . . they marvelled, and left him, and went their way.

Then the Archbishop readeth the Nicene *Creed; the Queen with the People standing, as before.*

I believe in one God, *etc.*[2]

The Service being concluded, the Bishops who assisted will return to their Seats.

Sect. VI.

The Sermon.

At the end of the Creed one of the Bishops is ready in the Pulpit, placed against the Pillar at the North-East Corner of the Theatre, and begins the Sermon, which is to be suitable to the great Occasion; which the Queen hears sitting in Her Chair on the South side of the Altar, over against the Pulpit.

On Her right hand stands the Bishop of Durham, *and beyond him, on the same side, the Lords that carry the Swords: On Her left hand the Bishop of* Bath and Wells, *and the Lord Great Chamberlain.*

On the North side of the Altar sits the Archbishop in a purple Velvet Chair: Near the Archbishop stands Garter King of Arms: On the South side, East of the Queen's Chair, nearer to the Altar, stand the Dean and Prebendaries of Westminster.

[1] *As in the Book of Common Prayer.*
[2] Idem.

Sect. VII.

The Oath.

The Sermon being ended, and Her Majesty having on Monday the 20th Day of November 1837, *in the presence of the Two Houses of Parliament, made and signed the Declaration, the Archbishop goeth to the Queen, and standing before Her, says to the Queen,*

Madam,

Is Your Majesty willing to take the Oath?

And the Queen answering,

I am willing.

The Archbishop ministereth these Questions; and the Queen, having a Copy of the printed Form and Order of the Coronation Service in Her Hands, answers each Question severally, as follows.

Archb. Will You solemnly promise and swear to govern the People of this United Kingdom of *Great Britain* and *Ireland*, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

Queen. I solemnly promise so to do.

Archb. Will You to Your power cause Law and Justice, in Mercy, to be executed in all Your Judgements?

Queen. I will.

Archb. Will You to the utmost of Your Power maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by Law? And will You maintain and preserve inviolably the Settlement of the United Church of *England* and *Ireland*, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established within *England* and *Ireland*, and the Territories thereunto belonging? And will You preserve unto the Bishops and Clergy of *England* and *Ireland*, and to the Churches there committed to their Charge, all such Rights and Privileges, as by Law do, or shall appertain to Them, or any of Them?

Queen. All this I promise to do.

Then the Queen arising out of Her Chair, attended by Her Supporters, and assisted by the Lord Great Chamberlain, the Sword of State being carried before Her, shall go to the Altar, and there make Her Solemn Oath in the sight of all the People, to observe the[1] *Premises: Laying Her right hand upon the Holy Gospel in the Great Bible, which was before carried in the Procession, and is now brought from the Altar*

[1] The Bible to be brought: *in m.*

by the Archbishop, and tendered to Her as She kneels upon the Steps, saying these Words:

The things which I have here before promised, I will perform, and keep.

So help me God.

[1]*Then the Queen kisseth the Book, and signeth the* Oath.

Sect. VIII.

The Anointing.

The Queen having thus taken Her Oath, returns again to Her Chair on the South Side of the Altar; and kneeling at Her Faldstool, the Archbishop beginneth the Hymn, Veni, Creator Spiritus, *and the Choir singeth it out.*

Hymn.

Come, Holy Ghost, our Souls inspire,
And warm them with thy Heav'nly fire.
Thou who th' Anointing Spirit art,
To Us thy sevenfold Gifts impart.
Let thy bless'd Unction from above
Be to Us Comfort, Life, and Love
Enable with Celestial Light
The weakness of our mortal Sight:
Anoint our Hearts, and cheer our Face,
With the abundance of thy Grace:
Keep far our Foes, give Peace at Home;
Where thou dost dwell, no Ill can come:
Teach us to know the Father, Son,
And Spirit of Both, to be but One.
That so through Ages all along,
This may be our triumphant Song;
In Thee, O Lord, we make our boast,
Father, Son, and Holy Ghost.

This being ended, the Archbishop saith this Prayer:

O Lord, Holy Father, who by anointing with Oil didst of old make and consecrate Kings, Priests, and Prophets, to teach and govern thy People Israel: Bless and Sanctify thy Chosen Servant VICTORIA, who

[1] And a Silver Standish: *in m.*

Here the Archbishop lays his hand upon the Ampulla.

by our Office and Ministry is now to be anointed with this Oil, and consecrated Queen of this Realm: Strengthen Her, O Lord, with the Holy Ghost the Comforter; Confirm and Stablish Her with thy free and Princely Spirit, the Spirit of Wisdom and Government, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness, and fill Her, O Lord, with the Spirit of thy Holy Fear, now and for ever. *Amen.*

This Prayer being ended, the Choir sing:

ANTHEM.

[1]ZADOK the Priest, and Nathan the Prophet, anointed Solomon King; and all the People rejoiced, and said; God save the King, Long live the King, May the King live for ever. Amen. Hallelujah.

At the Commencement of the Anthem, the Queen rising from Her Devotions, goes before the Altar, attended by Her Supporters, and assisted by the Lord Great Chamberlain, the Sword of State being carried before Her, where Her Majesty is disrobed of Her Crimson Robes.

The Queen will then sit down in King Edward's *Chair placed in the midst of the* Area *over against the Altar, with a Faldstool before it, wherein She is to be Anointed. Four Knights of the Garter hold over Her a rich Pall of Silk, or Cloth of Gold; the Anthem being concluded, the Dean of* Westminster *taking the* Ampulla *and* Spoon *from off the Altar, holdeth them ready, pouring some of the Holy Oil into the Spoon, and with it the Archbishop anointeth the Queen, in the Form of a Cross:*

On the Crown of the Head, and on the Palms of both the Hands, saying,

Be Thou anointed with Holy Oil, as Kings, Priests, and Prophets were anointed:

And as Solomon was anointed King by Zadok the Priest, and Nathan the Prophet, so be You anointed, blessed and consecrated Queen over this People, whom the Lord your God hath given you to rule and govern, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Dean of Westminster *layeth the* Ampulla *and* Spoon *upon the Altar, and the Queen kneeleth down at the Faldstool, and the Archbishop standing on the north side of the Altar, saith this Prayer or Blessing over Her:*

[1] 1 Kings i. 39, 40: *in m.*

Our Lord Jesus Christ, the Son of God, who by his Father was anointed with the Oil of gladness above his fellows, by his Holy Anointing pour down upon your Head and Heart the Blessing of the Holy Ghost, and prosper the Works of your Hands: that by the Assistance of his Heavenly Grace you may preserve the People committed to your charge in Wealth, Peace, and Godliness; and after a long and glorious Course of ruling this Temporal Kingdom Wisely, Justly, and Religiously, you may at last be made Partaker of an Eternal Kingdom, through the Merits of Jesus Christ our Lord. *Amen.*

This Prayer being ended, the Queen arises, and sits down again in Her Chair.

Sect. IX.

The presenting of the Spurs and Sword, and the Oblation of the said Sword.

The Spurs *are brought from the Altar by the*[1] *Dean of* Westminster, *and delivered to the Lord Great Chamberlain, who, kneeling down, presents them to the Queen, who forthwith sends them back to the Altar.*

Then the Lord, who carries the Sword of[2] State, *returns the said Sword to the Lord Chamberlain* (*who gives it to an Officer of the Jewel House, to be deposited in the Traverse in* King Edward's *Chapel*), *and*[3] *receiveth in lieu thereof, from the Lord Chamberlain, another* Sword, *in a* Scabbard *of* Purple Velvet, *which he will deliver to the Archbishop, who, laying it on the Altar, saith the following Prayer:*

Hear our prayers, O Lord, we beseech thee, and so direct and support thy Servant Queen VICTORIA, that She may not bear the Sword in vain; but may use it as the Minister of God for the terror and punishment of Evil-doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. *Amen.*

[4]*Then the Archbishop takes the* Sword *from off the Altar, and* (*the Archbishops of* York *and* Armagh, *and the Bishops of* London *and* Winchester, *and other Bishops, assisting, and going along with him*) *delivers it into the Queen's Right Hand, and She holding it, the Archbishop saith:*

Receive this Kingly Sword, brought now from the Altar of God, and delivered to You by the hands of us the Bishops and Servants of God, though Unworthy. With this Sword do Justice, stop the Growth of Iniquity, protect the holy Church of God, help and defend Widows

[1] The Spurs: *in m.*
[2] The Sword of State returned: *in m.*
[3] Another Sword brought: *in m.*
[4] Delivered to the Queen: *in m.*

and Orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good Order: and doing these things, You may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that You may reign for ever with Him in the Life which is to come. *Amen.*

Then the Queen, rising up, and going to the[1] *Altar, offers the Sword there in the Scabbard, delivering it to the Archbishop, who places it on the Altar; the Queen then returns and sits down in* King Edward's *Chair: And the Lord who first received the Sword offereth the Price of it, and having thus redeemed it, receiveth it from off the Altar by the Dean of* Westminster, *and draweth it out of the Scabbard, and carries it naked before Her Majesty during the rest of the Solemnity.*

The Archbishops and Bishops who had assisted during this Oblation will return to their Places.

Sect. X.

The Investing with the *Royal Robe*, and the Delivery of the *Orb*.

Then the Queen arising, the Imperial Mantle,[2] *or* Dalmatic Robe, *of Cloth of Gold, lined or furred with Ermins, is by an Officer of the Wardrobe delivered to the Dean of* Westminster, *and by him put upon the Queen, standing; The Queen having received it sits down, and then the* [3]Orb *with the Cross is brought from the Altar by the Dean of* Westminster, *and delivered into the Queen's Right Hand by the Archbishop, pronouncing this Blessing and Exhortation:*

Receive this Imperial Robe, and Orb, and the Lord Your God endue You with Knowledge and Wisdom, with Majesty and with Power from on High; The Lord clothe You with the Robe of Righteousness, and with the Garments of Salvation. And when You see this Orb set under the Cross, remember that the whole World is subject to the Power and Empire of Christ our Redeemer. For He is the Prince of the Kings of the Earth; King of Kings, and Lord of Lords: So that no man can reign happily, who derives not his Authority from Him, and directs not all his Actions according to His Laws.

The Queen delivers Her Orb to the Dean of Westminster, *to be by him laid on the Altar.*

[1] Offered and redeemed: *in m.*
[2] The Royal Robe: *in m.*
[3] The Orb: *in m.*

Sect. XI.

The Investiture *per Annulum et Baculum.*

Then an Officer of the Jewel House delivers to the Lord Chamberlain the Queen's Ring,[1] *who delivers the same to the Archbishop, in which a Table Jewel is enchased; the Archbishop puts it on the Fourth Finger of Her Majesty's Right Hand, and saith;*

Receive this Ring, the Ensign of Kingly Dignity, and of Defence of the Catholic Faith; and as You are this day solemnly invested in the Government of this earthly Kingdom, so may You be sealed with that Spirit of Promise, which is the Earnest of an heavenly Inheritance, and reign with Him who is the blessed and only Potentate, to whom be Glory for ever and ever. *Amen.*

Then the Dean of Westminster *brings the* Sceptre[2] *and* Rod *to the Archbishop; and the Lord of the Manour of* Worksop (*who claims to hold an Estate by the Service of presenting to the Queen a Right Hand Glove on the Day of her Coronation, and supporting the Queen's Right Arm whilst She holds the Sceptre with the Cross*) *delivers to the Queen a* Pair *of* rich Gloves, *and upon any Occasion happening afterwards, supports Her Majesty's Right Arm, or holds Her Sceptre by Her.*

[3]*The Gloves being put on, the Archbishop delivers the Sceptre, with the Cross, into the Queen's Right Hand, saying,*

Receive the Royal Sceptre, the Ensign of Kingly Power and Justice.

And then he delivers the Rod with the Dove, into the Queen's Left Hand, and saith,

Receive the Rod of Equity and Mercy: and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist You in the Administration and Exercise of all those Powers which he hath given You. Be so merciful, that You be not too remiss; so execute Justice, that You forget not Mercy. Judge with Righteousness, and reprove with Equity, and accept no Man's Person. Abase the Proud, and lift up the Lowly; punish the Wicked, protect and cherish the Just, and lead your People in the way wherein they should go: thus in all things following His great and holy Example, of whom the Prophet *David* said, "Thou lovest Righteousness, and hatest Iniquity; The Sceptre of thy Kingdom is a right Sceptre"; even Jesus Christ our Lord. *Amen.*

[1] The Ring: *in m.* [2] The Sceptre and Rod: *in m.* [3] The Gloves: *in m.*

Sect. XII.

The putting on of the Crown.

The Archbishop, standing before the Altar, taketh the Crown into his Hands, and laying it[1] *again before him upon the Altar, saith;*

O God, who crownest thy faithful Servants with Mercy and loving Kindness; Look down upon this thy Servant VICTORIA our Queen, who now in lowly Devotion boweth Her Head to thy Divine Majesty; and as thou dost this day set a Crown of pure Gold upon Her Head, so enrich Her Royal Heart with thy heavenly Grace; and crown Her with all Princely Virtues, which may adorn the high Station wherein thou hast placed Her, through Jesus Christ our Lord, to whom be Honour and Glory for ever and ever. *Amen.*

Here the Queen must be put in mind to bow her Head.

Then the Queen still sitting in King Edward's *Chair, the Archbishop, assisted with the same Archbishops and Bishops as before, comes from the Altar; the Dean of* Westminster *brings the Crown, and*[2] *the Archbishop taking it of him, reverently putteth it upon the Queen's Head. At the sight whereof the People, with loud and repeated Shouts, cry,* God save the Queen, *and the* Trumpets *sound, and by a Signal given, the great Guns at the* Tower *are shot off. As soon as the Queen is crowned, the Peers, &c., put on their Coronets and Caps.*

The Acclamation ceasing, the Archbishop goeth on, and saith,

Be strong and of a good Courage: Observe the Commandments of God, and walk in His Holy ways: Fight the good Fight of Faith, and lay hold on Eternal life; that in this World You may be crowned with Success and Honour, and when You have finished Your course, receive a Crown of Righteousness, which God the Righteous Judge shall give You in that Day. *Amen.*

Then the Choir singeth this Anthem:

Anthem.

The Queen shall rejoice in Thy Strength, O Lord: exceeding glad shall She be of Thy Salvation. Thou hast prevented Her with the Blessings of Goodness, and hast set a Crown of pure Gold upon Her Head. Hallelujah. *Amen.*

[1] K. *Edward's* Crown: *in m.*

[2] The Queen crowned: *in m.*

Sect. XIII.

The presenting of the Holy Bible.

Then shall the Dean of Westminster *take the*[1] Holy Bible, *which was carried in the Procession, from off the Altar, and deliver it to the Archbishop, who with the same Archbishops and Bishops as before going along with him, shall present it to the Queen, first saying these Words to Her:*

Our Gracious Queen, we present You with this *Book*, the most valuable thing that this world affords. Here is Wisdom; This is the Royal Law; These are the lively Oracles of God. Blessed is he that readeth, and they that hear the Words of this Book; that keep, and do, the things contained in it. For these are the Words of Eternal Life, able to make you wise and happy in this world, nay wise unto salvation, and so happy for evermore, through Faith which is in Christ Jesus; to whom be Glory for ever. *Amen.*

Then the Queen delivers back the Bible to the Archbishop, who gives it to the Dean of Westminster, *to be reverently placed again upon the Holy Altar, the Archbishops and Bishops who had assisted returning to their Seats.*

Sect. XIV.

The Benediction, and *Te Deum.*

And now the Queen having been thus anointed and crowned, and having received all the Ensigns of Royalty, the Archbishop solemnly blesseth Her: And all the Bishops, with the rest of the Peers, follow every part of the Benediction, with a loud and hearty Amen.

[2]The Lord bless and keep you: The Lord make the light of his Countenance to shine for ever upon you, and be gracious unto you: The Lord protect you in all your ways, preserve you from every evil thing, and prosper you in every thing good. *Amen.*

The Lord give you a faithful Senate, wise and upright Counsellors and Magistrates, a loyal Nobility, and a dutiful Gentry; a pious and learned and useful Clergy; an honest, industrious, and obedient Commonalty. *Amen.*

In your days may Mercy and Truth meet together, and Righteousness and Peace kiss each other; May Wisdom and Knowledge be the

[1] The Bible: *in m.*

[2] The Benediction: *in m.*

Stability of your Times, and the Fear of the Lord your Treasure. *Amen.*

The Lord make your Days many, your Reign prosperous, your Fleets and Armies victorious: and may you be reverenced and beloved by all your Subjects, and ever increase in Favour with God and man. *Amen.*

The glorious Majesty of the Lord our God be upon you: may He bless you with all temporal and spiritual Happiness in this world, and crown you with Glory and Immortality in the world to come, *Amen.*

Then the Archbishop turneth to the People, and saith:

And the same Lord God Almighty grant, that the Clergy and Nobles assembled here for this great and solemn Service, and together with them all the People of the Land, fearing God, and honouring the Queen, may by the merciful Superintendency of the Divine Providence, and the vigilant Care of our gracious Sovereign, continually enjoy Peace, Plenty, and Prosperity, through Jesus Christ our Lord, to whom, with the Eternal Father, and God the Holy Ghost, be Glory in the Church world without end. *Amen.*

Then the Choir begins to sing the Te Deum,[1] *and the Queen goes to the Chair on which Her Majesty first sate on the East Side of the Throne, the Two Bishops Her Supporters, the Great Officers, and other Peers, attending Her, every one in his place, the two† Swords being carried before Her, and there reposes Herself.*

Te Deum.

We praise thee, O God: etc.[2]

Sect. XV.

The Inthronization.

The Te Deum *being ended, the Queen will ascend the Theatre, and be lifted up into Her Throne by the Archbishop and Bishops, and other Peers of the Kingdom, and being* Inthronized, *or placed therein, all the* Great Officers, *Those that bear the* Swords *and the* Sceptres, *and the rest of the* Nobles, *stand round about the steps of the Throne, and the Archbishop standing before the Queen, saith;*

Stand firm, and hold fast from henceforth the Seat and State of Royal and Imperial Dignity, which is this day delivered unto you in the

[1] Te Deum: *in m.*

[2] *As in the Book of Common Prayer.*

Name, and by the Authority of Almighty God, and by the Hands of Us the Bishops and Servants of God, though unworthy: And as you see Us to approach nearer to God's Altar, so vouchsafe the more graciously to continue to Us your Royal Favour and Protection. And the Lord God Almighty, whose Ministers we are, and the Stewards of his Mysteries, establish your Throne in Righteousness, that it may stand fast for evermore, like as the Sun before Him, and as the faithful Witness in Heaven. *Amen.*

Sect. XVI.

The Homage.

The Exhortation being ended, all the Peers[1] *then present do their Homage publickly and solemnly unto the Queen upon the Theatre, and in the mean time the Treasurer of the Household throws among the People Medals of Gold and Silver, as the Queen's Princely Largess or Donative.*

The Archbishop first kneels down before Her[2] *Majesty's Knees, and the rest of the Bishops kneel on either Hand, and about him; and they do their Homage together, for the shortening of the Ceremony, the Archbishop saying:*

I *William* Archbishop of *Canterbury* [*And so every one of the rest,* I *N.* Bishop of *N. repeating the rest audibly after the Archbishop*] will be faithful and true, and Faith and Truth will bear, unto you our Sovereign Lady, and your Heirs Kings or Queens of the United Kingdom of *Great Britain* and *Ireland.* And I will do, and truly acknowledge the Service of the Lands which I claim to hold of you, as in right of the Church.

So help me God.

Then the Archbishop kisseth the Queen's Hand, and so the rest of the Bishops present after him.

[3]*After which the other Peers of the Realm do their Homage in like manner, the Dukes first by themselves, and so the Marquesses, the Earls, the Viscounts, and the Barons, severally; the first of each Order kneeling before Her Majesty, and the rest with him and about him, all putting off their Coronets, and the first of each Class beginning, and the rest saying after him:*

I *N.* Duke, or Earl, *&c.* of *N.* do become your Liege man of Life

[1] The Homage: *in m.* [2] Of the Bishops: *in m.*
[3] Of the other Peers: *in m.*

and Limb, and of earthly worship, and Faith and Truth I will bear unto you, to live and die, against all manner of Folks.

So help me God.

Note, *that Copies of this Homage must be provided by the Heralds for every Class of the Nobility.*

The Peers having done their Homage, stand all together round about the Queen; and each Class or Degree going by themselves, or (as it was at the Coronation of King Charles *the First and Second) every Peer one by one, in Order, putting off their Coronets, singly ascend the Throne again, and stretching forth their hands, do touch the Crown on Her Majesty's Head, as promising by that Ceremony to be ever ready to support it with all their power, and then every one of them kisseth the Queen's Hand.*

While the Peers are thus doing their Homage, and the Medals thrown about, the Queen, if She thinks good, delivers Her Sceptre *with the* Cross *to the Lord of the Manour of* Worksop, *to hold; and the other* Sceptre, *or* Rod, *with the* Dove, *to the Lord that carried it in the Procession.*

And the Bishops that support the Queen in the Procession may also ease Her, by supporting the Crown, as there shall be occasion.

During the performance of the Homage the Choir sing this

ANTHEM.

THIS is the day which the Lord hath made, we will rejoice and be glad in it.

Lord, grant the Queen a long life: that her years may endure throughout all generations.

She shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve her.

Blessed be the Lord thy God, who delighted in Thee to set Thee on the throne.

When the Homage is ended, the Drums beat, and the Trumpets sound, and all the People shout, crying out,

God save Queen VICTORIA.

Long live Queen VICTORIA.

May the Queen live for ever.

The Solemnity of the Coronation *being thus ended, the Archbishop leaves the Queen in Her Throne, and goes down to the Altar.*

Sect. XVII.

The Communion.

Then the Offertory begins, the Archbishop reading these Sentences :

Let your light so shine before men, that[1] they may see your good works, and glorify your Father which is in Heaven.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

The Queen descends from Her Throne, attended by Her Supporters, and assisted by the Lord Great Chamberlain, the Sword of State being carried before Her, and goes to the Steps of the Altar, where taking off Her Crown, which She delivers to the Lord Great Chamberlain to hold, She kneels down.

And first the Queen *offers* Bread *and* Wine *for*[2] *the Communion, which being brought out of King* Edward's *Chapel, and delivered into Her Hands, the* Bread *upon the* Paten *by the* Bishop *that read the* Epistle, *and the* Wine *in the* Chalice *by the* Bishop *that read the* Gospel, *are by the Archbishop received from the* Queen, *and reverently placed upon the Altar, and decently covered with a fair linen Cloth, the Archbishop first saying this Prayer :*

Bless, O Lord, we beseech thee, these thy Gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of thine only begotten Son Jesus Christ, and fed unto everlasting life of Soul and Body : And that thy Servant Queen VICTORIA may be enabled to the discharge of her weighty Office, whereunto of thy great goodness thou hast called and appointed Her. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then the Queen kneeling, as before, makes Her second Oblation, a Purse *of* Gold, *which the* Treasurer *of the* Household *delivers to the* Lord Great Chamberlain, *and he to* Her Majesty, *And the Archbishop coming to Her, receives it into the Bason, and placeth it upon the Altar.*

After which the Archbishop says,

O God, who dwellest in the high and holy place, with them also who are of an humble spirit ; Look down mercifully upon this thy Servant VICTORIA our Queen, here humbling Herself before Thee at thy Footstool ; and graciously receive these *Oblations,* which in humble acknow-

[1] The Offertory : *in m.*

[2] The Queen offers Bread and Wine : *in m.*

ledgement of thy Sovereignty over all, and of thy great Bounty to Her in particular, She has now offered up unto thee, through Jesus Christ, our only Mediator and Advocate. *Amen.*

Then the Queen *goes to Her* Chair *on the South Side of the Altar, and kneeling down at Her Faldstool, the Archbishop saith:*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by[1] thy holy Apostle, *etc.*[2]

The Exhortation.

YE that do truly and earnestly repent you, *etc.*[2]

The general Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, *etc.*[2]

The Absolution.

ALMIGHTY God our heavenly Father, who of his great mercy, *etc.*[2]

After which shall be said,

Hear what comfortable words, *etc.*[2]

After which the Archbishop shall proceed, saying,

Archb. Lift up your hearts.

Answ. *We lift them up unto the Lord.*

Archb. Let us give thanks unto our Lord God.

Answ. *It is meet and right so to do.*

Then shall the Archbishop turn to the Lord's Table and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God:

WHO hast at this time given us thy Servant our Sovereign Queen VICTORIA to be the Defender of thy Faith, and the Protector of thy People: that under Her we may lead a quiet and peaceable life in all Godliness and Honesty.

Therefore with Angels and Archangels, *etc.*[2]

The Prayer of Address.

WE do not presume to come to this thy Table, *etc.*

The Prayer of Consecration.

ALMIGHTY God, our heavenly Father, who by thy tender mercy, *etc.*[2]

[3] *When the* Archbishop, *and* Dean *of* Westminster, *with the* Bishops

[1] Communion Office *in m.* [2] *As in the Book of Common Prayer.*
[3] The Queen communicates: *in m.*

Assistants, *namely, the* Preacher, *and those who* read the Litany, *and the* Epistle and Gospel, *have communicated in both kinds, the* Queen *advances to the Altar and kneels down, and the Archbishop shall administer the Bread, and the Dean of* Westminster *the Cup, to Her.*

At the Delivery of the Bread shall be said,

THE Body of our Lord Jesus Christ, which was given for thee, *etc.*[1]

At the Delivery of the Cup,

THE Blood of our Lord Jesus Christ, which was shed for thee, *etc.*[1]

The Queen then puts on Her Crown, and taking the Sceptres in Her Hands again, repairs to Her Throne.

Then the Archbishop *goeth on to the* [2] Post-Communion, *saying,*

OUR Father, *etc.*[1]

Then this Prayer.

O LORD and heavenly Father, we thy humble servants entirely desire, *etc.*[1]

Then shall be said,

GLORY be to God on high, *etc.*[1]

The Choir then sing the following Anthem.

ANTHEM.

HALLELUJAH: For the Lord God Omnipotent reigneth. The kingdom of this World, is become the kingdom of our Lord, and of his Christ. And he shall reign for ever and ever, King of Kings, and Lord of Lords. Hallelujah.

After the Anthem the Archbishop reads the final Prayers.

SECT. XVIII.

The final Prayers.

ASSIST us mercifully, O Lord, in these our supplications, *etc.*[1]

O LORD our God, who upholdest and governest all things in Heaven and Earth; Receive our humble prayers, with our thanksgivings, for our Sovereign Lady VICTORIA, set over us by thy good providence to be our Queen: And so together with her bless ADELAIDE the Queen Dowager, and the rest of the Royal Family, that they ever trusting in thy goodness, protected by thy power, and crowned with thy favour, may continue before thee in health and peace, in joy and honour, a long and happy life upon earth, and after death may obtain everlasting life and glory in the kingdom of Heaven, through the merits and mediation of Jesus Christ

[1] *As in the Book of Common Prayer.* [2] Post-Communion: *in m.*

our Saviour; who with thee, O Father, and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

Almighty God, who hast promised to hear the petitions, *etc.*[1]

The peace of God, which passeth all understanding, *etc.*[1]

Sect. XIX.

The Recess.

[2]*THE whole Coronation Office being thus performed, the* Queen *attended and accompanied as before, the four Swords being carried before Her, descends from Her Throne Crowned, and carrying Her* Sceptre *and* Rod *in Her Hands, goes into the Area Eastward of the Theatre, and passes on through the Door on the* South side *of* the Altar *into King* Edward's Chapel; *and as She passes by the Altar, the rest of the* Regalia, *lying upon it, are to be delivered by the* Dean *of* Westminster, *to the Lords that carried them in the Procession, and so they proceed in State into the Chapel, the Organ and other Instruments all the while playing.*

The Queen *being come into the Chapel, and standing before the* Altar, *will deliver the* Sceptre *with the* Dove *to the* Archbishop, *who will lay it upon the Altar there. The* Queen *will then be disrobed of Her* Imperial Mantle, *and arrayed in Her* Royal Robe *of* Purple Velvet *by the Lord Great Chamberlain.*

The Archbishop, *being still vested in his Cope, will then place the* Orb *in Her Majesty's Left Hand. And the* Gold Spurs *and* King Edward's Staff *are given into the hands of the Dean of* Westminster, *and by him laid upon the Altar. Which being done, the* Archbishop *and* Bishops *will divest themselves of their Copes, and leave them there, proceeding in their usual Habits.*

Then Her Majesty will proceed through the Choir to the West Door of the Abbey, in the same manner as She came, wearing Her Crown, *and bearing in Her Right Hand the* Sceptre *with the* Cross, *and in Her left the* Orb, *all* Peers *wearing their Coronets, and the* Archbishops *and* Bishops *their Caps.*

Finis.

[1] *As in the Book of Common Prayer.*

[2] The Proceeding into King *Edward's* Chapel: Of the Queen: *in m.*

Notes on the Illustrations

Frontispiece.

AN ENGLISH CORONATION.

Corpus Christi College, Cambridge, MS. 20.

The central figure of the King is represented seated in St. Edward's Chair, of which the base is white, but the back and arms (one of which is not represented and the other is much out of drawing) are green with golden finials and crochets. On the seat, and at the foot of the chair, is cloth of gold. The King has on his head a jewelled crown of fleurons, in his right hand the rod, with floreated end, and in his left hand the orb, or sceptre with the cross. It will be observed that the orb is red, and has a white stem and cross, and that these two ornaments, as in all the great seals, are respectively in the wrong hands. The King wears yellow buskins, which appear between the folds of the *colobium sindonis*, and the white sleeves at the wrist may be the sleeves of this vestment. Over the *colobium sindonis* is a red tunicle, with apparently green lining, and some red sleeves can be distinctly seen terminating with a row of buttons just above the wrist. Above the red tunicle is an embroidered dalmatic barred blue and yellow, and girded. It can also be seen on the King's arms, and it is possible to make it out between the King's knees. Over all is a pinkish brown *pallium regale* lined with miniver. No trace can be seen of the eagles, but one of the four corners is seen above the King's left foot, another by his right ankle, while two others may be at the sexfoil clasp which joins the *pallium* across the King's breast. It is doubtful what the red band which appears behind the clasp may be, but it is perhaps a band passed from the girdle to the neck of the dalmatic on which the sexfoil brooch may be fastened. There is no trace of any coif on the King's head, nor are there any gloves or ring visible on the King's hands.

On the King's right hand, holding the King's crown with his left hand, and the lid of the vessel below with his right, is a mitred figure, with the long hair and beard of a secular clerk, clothed in a blue chasuble with red spots, and with an amice with a red apparel. The cross behind him is held by another mitred figure, clean shaven, in a red chasuble and with a green apparel to his amice. The former figure is without doubt the Archbishop of Canterbury, with his cross borne by the Bishop of Rochester. The presence of the cross is of far more weight in identifying the first figure as the Archbishop than is the absence of the pallium as evidence against such an identification. Behind the Bishop of Rochester is a figure in a coif, with a blue cloak with a hood, lined with miniver: he appears to be conversing with the Bishop of Rochester. He is probably a justice. Behind him again are two layfolk with long hair and beards. In front of a crowd of justices and layfolk below, is a layman in a red cloak with miniver tippet and pendants, with a green and white undergarment, yellow stockings, and red boots. In his right hand he holds a pair of gloves. This figure may be identified with the lord of the manor of Farnham Royal, whose duty it was to find a glove and to support the King's right arm while holding the sceptre. In front of him is a mitred figure, with long hair and beard, in black buskins, with red apparels to his albe and amice, and in a chasuble barred with pink and yellow, embroidered with double-headed eagles in roundels. In his left hand he holds a golden vessel with a lid and foot, the lid of which is being raised by the Archbishop of Canterbury. This bishop is probably the chancellor with St. Edward's Chalice. It may be observed that

neither he nor the figure opposite has any tunicle or dalmatic. The cut of their beards and hair shows them to be secular, not regular, so that they cannot be mitred abbots.

On the left-hand side of the King, the first figure (counting from the chair) is one of which only the head and shoulders are visible. He is mitred, and has a red cope or chasuble, and an amice with green apparels. The face is shaven. The proximity of this person to the King lends colour to the supposition that he is the Abbot of Westminster *qui semper lateri Regis adhaerendo praesens debet esse*. In front of him is a mitred figure with grey hair and beard with a girded albe, yellow apparel to the amice, and a pink cope with red spots. The cope is fastened with a septifoil brooch. With his right hand he holds the King's crown, with his left he grasps a cross. The correspondence of this figure with the Archbishop of Canterbury leaves little room for doubt that this is the Archbishop of York. Behind him stands a monk, in front of whom is a layman in a red cloak lined with fur. In his left hand he holds a round piece of gold, from which we may gather that the Lord Great Chamberlain is here represented. Behind him is another figure. Below these figures is a group of three. The hindmost of all is a layman; in front is a red-cloaked man with a coif on his head, holding up his hand; and foremost of all is a mitred figure with black buskins, an albe with green and yellow apparels, an amice with cloth of gold on its apparel, and a vestment barred red and pink, which betrays some confusion in the artist's mind. For the lower part below the arms is drawn like a chasuble, the upper part is open in front and clasped with a sexfoil brooch like a cope. In his right hand he holds a golden vessel with a lid, but without a foot. If the corresponding figure on the opposite side be the Chancellor with St. Edward's Chalice, this will be the Treasurer with St. Edward's Paten. On the floor may be seen the ray cloth.

The question now arises, what is being represented in the picture? Is it any particular moment in the service or is it not? Two theories have been put forward: first, that no particular moment is represented, but that the King is represented in his Royal Majesty surrounded by his great officers, and with all the ensigns of royalty. But the absence of some of the most prominent *regalia* from the picture, such as, for example, the swords, is somewhat inexplicable if a representation of the *regalia* were the subject of the picture. The other theory is that it is the offertory, or second oblation which is here portrayed. The King has been enthroned, and has received all the ensigns of royalty, and he is preparing to come down and offer the bread and wine and the mark of gold. He is stretching out his arm to deliver the sceptre with the cross to the man who is to hold it, who in turn is lifting up his hand to receive the ornament. The Archbishops of Canterbury and York are pointing to the offerings in the Paten and Chalice of St. Edward, and at the same time supporting the King's crown: while the Chancellor and Treasurer hold the Chalice and Paten, and the Lord Great Chamberlain comes forward with the mark of gold. The theory that it is a Majesty that is the subject of the picture does not sufficiently explain the prominence given to the objects connected with the second oblation: the mark of gold is not the official ensign of the Lord Great Chamberlain; and there is no reason why the Chancellor and Treasurer should be holding up the Chalice and Paten in that manner unless the King were going to make use of them; for artistic exigencies do not require such an attitude on their part. It is true that the Archbishop should be at the altar and not at the King's side; such an important personage, however, could scarcely be missed out even for the sake of absolute accuracy.

Another question is whether this picture represents any particular sovereign. The only possible sovereign is Edward II., for the date of the handwriting in the manuscript is early fourteenth century, and in Edward I.'s time the chair had not been made, and Edward III. was a boy when he was crowned. Edward II. however was not crowned by the Archbishop of Canterbury, but by the Bishop of Winchester, and if the mediæval artist became so precise as to represent a particular King, he would doubtless have been as precise in representing the prelate who actually said the service. It is more probable that the picture is one of the second oblation, somewhat idealized indeed, of the Coronation Service of the Kings of England.

GREAT SEAL OF EDWARD I.

The King enthroned, with a floreated crown on his head, the rod with dove in his right hand, and the orb with a long stem terminating in a cross in his left hand. It is possible to distinguish the coronation vestments. The undermost vestment (*colobium sindonis*) can be seen above his left foot, and above it is a girded *tunica* with loose sleeves, which also appears above the King's left foot. Over all is thrown a loose garment, clasped on the right shoulder, and also thrown over the King's knees as in the seal of Richard I. Two of the corners of the *pallium quadrum* are at the clasp, and another may be in front of the right knee of the King.

FIRST GREAT SEAL OF RICHARD I. (circ. 1189–97.)

The King is represented seated on a throne, with a crown upon his head: in his right hand is a sword, in his left hand an orb with a long foliated stem terminating in a cross. He wears at least three vestments; the undermost reaches down to the feet, and has tight sleeves which cover the arm as far as the wrist. This may be the *colobium sindonis*. Above this is another vestment which does not reach so far, and the sleeves of which only come to midway between the elbows and the wrists. It may be taken to be the *tunica*, while above this is a wide robe which appears above the shoulders, where it is joined by a band passing in front of the King's breast; it hangs down behind the King's arms and is thrown over his knees much in the same way as in the frontispiece (*pallium regale*).

FOURTH GREAT SEAL (OF PRESENCE) OF EDWARD III. (1340–60. 1370–2.)

Under a canopy of tabernacle work, in which at either side may be seen the arms of England as borne by Edward III. after 1340 (viz. France ancient and England quarterly,) the King is represented enthroned, wearing a crown with fleurons which are not unlike fleurs-de-lis: in his left hand is the sceptre with the cross, consisting of an orb with a short stem: in his right hand is a long rod, terminating, as often at this period, in a four-sided finial. The vestments cannot be made out distinctly.

QUEEN VICTORIA'S ROBES.

The following account has been given by Mr. W. H. St. John Hope of the Coronation Robes of Queen Victoria in a paper by Dr. J. Wickham Legg on "The Sacring of the English Kings" in the *Archæological Journal*, vol. li.

"The *Colobium Sindonis*. The vestment known as the *colobium sindonis*, which was worn at the last Coronation, is a sleeveless rochet of fine linen open up the sides, where it is edged with lace, and with a lace flounce nine inches deep round the bottom. At the neck it is cut low and edged across with lace. It is not made to put over the head, but opens on the left shoulder, where there are three small buttons to fasten it. There are three like buttons, but shams, on the right shoulder.

The Tunicle or Dalmatic. The tunicle or dalmatic only slightly resembles the vestment of that name; it has been opened up the front and otherwise altered in the fashion of a woman's upper garment.

It is in the shape of a long jacket with pointed sleeves, of yellow cloth of gold, woven with green palm branches, from which issue pink roses, green shamrocks, and purple thistles. It is edged throughout with gold lace half an inch deep, and lined with rose-coloured silk. There are no fastenings of any kind, and the vestment seems to have been worn in the manner of a jacket.

The dimensions of the vestment are these: from the neck to the waist, 9 inches; from the waist to the hem 40 inches. The length of the front opening is 44½ inches, and of the sleeve from the waist to the point, 27 inches.

THE *ARMILLA* OR STOLE. The *armilla* is a band of yellow cloth of gold, 3 inches wide and 5 feet 2 inches long, with gold bullion fringe at the ends. It is shaped to fit the figure and is embroidered with tudor roses, shamrocks, thistles, and silver eagles, with royal coronets between. The central device is a rose. At each end is a square panel with a blue and white torse above and below, and worked with a pink cross of St. George on a silver ground.

THE IMPERIAL MANTLE. The Imperial Mantle resembles in shape the back of a cut down chasuble. It is 6 feet 5½ inches long, and measures in width across the top 28 inches; 7½ inches lower, 43 inches and at 3 feet 2½ inches; 5 feet 4 inches.

It is made out of four breadths (each 20 inches wide) of yellow cloth of gold woven with a golden branched pattern which forms a series of pointed oval loops. These severally contain a slipped rose (*per fess argent and gules*), a slipped thistle, or a shamrock leaf. The loops are connected at the top by silver fleur-de-lis and at the sides by royal coronets. The interspaces are filled with silver eagles facing to the sinister.

The mantle is edged throughout with gold fringes, 2½ inches deep, and is lined with rose-coloured silk.

To the upper edge is attached on one side an oblong gilt morse, with an eagle between two palm branches in the centre, and the rose, shamrock and thistle at the sides."

CORONATION RINGS.

The Ring of Queen Mary II. This ring is a band of gold with some chased work as the band approaches the stones, which are a ruby with a diamond on either side, set *flush*.

The Ring of King William IV. The bezel is composed of a sapphire on which five rubies are set in the manner of a cross of St. George, and surrounded by a circle of diamonds. At each end, where the gold meets these stones, is a diamond.

The Ring of Queen Adelaide. The design of the bezel is very similar to that of the King, save that there is no cross of St. George in the central stone, which is a ruby, not a sapphire. The whole of the outer edge of the ring is adorned with rubies.

The Ring of Queen Victoria. The design is almost the same as that of King William IV.'s, but the lower part of the bezel is somewhat more richly ornamented. Like King William IV.'s there is set within a circle of diamonds a sapphire on which five rubies are set in the manner of a cross of St. George.

CORONATION OF HAROLD, FROM THE BAYEUX TAPESTRY.

The King is enthroned and facing the spectator. On his left hand stands Stigand in full pontificals, except that he wears no mitre. On the King's right are two figures, one of which holds a sword, as if presenting it to the King. The King himself is crowned, and has in his left hand the orb, and in his right hand a rod with a floreated stem. He wears the *colobium sindonis*, which is the lowest vestment, above which is a tunicle, with a girdle of which the centre ouch is visible. Over all is the *pallium regale*, two corners of which are especially visible. The vestments can be better distinguished when the colours are shown.

CORONATION OF ST. EDMUND.

FROM A MS. LIFE OF ST. EDMUND, IN THE POSSESSION OF CAPTAIN G. E. HOLFORD, C.V.O., C.I.E.

The King in this twelfth century Manuscript is represented enthroned, with buskins, *colobium sindonis*, tunicle, and *pall*. The tunicle is embroidered with roundels in which is a cross, and is girded, the ends of the belt being hung between the King's knees. A bishop or archbishop in alb, stole, dalmatic, and chasuble, places the crown on the King's head with his right hand and holds his crosier with his left. On the opposite side a

similarly vested prelate places the sceptre in the King's hand. The crown is to all appearances a kind of closed helmet, with a cross on the top and a floreated jewel at the side. In attendance are knights or nobles, two of whom bear swords.

THE CORONATION CHAIR.

This famous chair was made during the reign of Edward I. to receive the stone which that King carried away from Scone, and which is still to be seen under the seat of the chair. The chair rests on lions, above which is an oblong open space, the sides of which were adorned with quatrefoil tracery, but this has now been broken away in front. In this is placed the stone. Above this is the seat, from which rise the back and the arms of the chair. The back is quite straight; where the upper line of the arms joins the chair there used to be two long and narrow finials, and the top of the back, which begins at this spot, is triangular, and adorned with crockets, terminating in a finial which is now lost. The arms of the chair rise at first perpendicularly; but at a height of about a foot from the seat is the top of the arm, the line of which is concave. On the back, and inside the arms of the chair, are some remains of the original gilded gesso decoration, which can just be distinguished, in spite of the abuse to which the chair has been subjected, notably at the Jubilee of 1887, when it was smartened up with a coating of brown paint.

A detailed account of the chair will be found in Sir Gilbert Scott's *Gleanings from Westminster Abbey*. I am indebted to Mr. James Parker for permission to reproduce this drawing.

CORONATION OF THE KING, FROM THE MISSAL OF ABBOT NICHOLAS DE LITLINGTON.

In this picture the King is represented seated, while the Archbishop on his right, vested in mitre, cope, and girded albe with apparels, places the crown on the King's head. Behind the Archbishop is a clerk in surplice and grey amess bearing the Archbishop's cross. On the King's left, holding the King's arm with his left hand and touching the King's back with his right hand, is a figure in albe, cope and mitre, attended by a clerk adorned with the grey amess bearing a crosier. This is probably the Abbot of Westminster. The extreme right of the picture is occupied by a layman who holds a sword, perhaps the sword of state.

The King holds in his right hand a rod with a floreated finial, and is clothed in parliament robes, not the episcopal vestments. The picture possibly represents the scene in St. Edward's Chapel, when the King is receiving the robes and crown of estate.

CORONATION OF EDWARD THE CONFESSOR.

From the MS. Life of St. Edward in the Cambridge University Library, Ee. iii. 59.

It is only the right-hand part of the picture which is relevant to the subject. The King is enthroned, and in order to distinguish him from the rest of the assembly the artist has represented him with the ensigns of royalty. The Archbishop is in the act of anointing him by pouring the oil from an ampulla which he holds in his right hand, while with his left he grasps the King's sceptre. On the King's left is a bishop or mitred abbot in the act of blessing him. The King is shewn wearing the girded tunicle and over that the *pallium regale*.

THE CORONATION OF HAROLD.

The King facing the spectator is enthroned, and has both hands up to the crown on his head. He wears the coronation robes, of which the pallium is the very full outer garment: under it is the girded tunicle with loose sleeves, while the tight sleeves which reach to the

wrist may be the *colobium sindonis*. On his right is a figure in a coif and flat cap presenting the King with a rod, while behind are several figures. On the King's left is a man in a flat cap with a long dark robe, receiving a pair of gloves from another man who wears a cope-shaped vestment. The King's position is probably a remembrance of the legend that Harold crowned himself. See Freeman's *Norman Conquest*, 2nd edition, vol. iii., note E.

The King's crown is a jewelled circlet with fleurons; the central one of which is surmounted by a cross.

Mr. Hope has explained to me that the King's attitude need not be understood as one in which he is crowning himself, as does the Emperor of Russia, but that after the imposition of the crown by the bishop, the King is making it comfortable on his head. This, Mr. Hope suggests, is the explanation of the order in which the royal ornaments are delivered in the majority of the mediæval recensions, the object being to leave the King's hands free, so that he might fit the crown easily on his head before receiving the sceptres.

CORONATION OF QUEEN EDITH.

The Queen stands while the Archbishop places the crown on her head, and a figure kneeling hands to her the sceptre. The ladies attending on the Queen may be seen to the right of the picture. Two laymen, one of whom on his knees hands the Queen her sceptre attend on her.

The defects in the eyes of the layman who supports the Queen are due to holes in the vellum.

It is only with the part to the right of the picture that we have to deal; still it is possible to conjecture that the King in the left-hand portion is wearing the coronation robes.

THE CORONATION SPOON.

The Spoon used by the Archbishop of Canterbury for anointing the King is of silver gilt. It dates from the thirteenth century, but it is only since 1660 that it has been used for the present purpose to which it is put. It is 10¼ inches long. It has four pearls set round the thick part of the shaft or stele. The filigree work in the front represents original cloisonné enamel.

CROWN AND SCEPTRE OF ST. EDWARD.

The crown of St. Edward of Charles I.'s time is represented in several portraits of that King. In the engraving belonging to the Society of Antiquaries, from which this detail is taken, the crown is shown to be practically the same as to-day, except that the crosses are rather taller, and of a Latin, not a Greek shape; and the arches are round, and not flattened at the top. The orb and rod with the dove, also shown here, do not seem to have anything very noteworthy.

THE CROWN OF QUEEN EDITH.

The Crown of Queen Edith is represented in a portrait of Henrietta Maria at the National Portrait Gallery (no. 227). It stands behind the Queen on a table, and apparently consists of a circlet from which rise two arches, as in the crown of St. Edward. Between the arches, which are studded with pearls, is a cross. There is no orb or cross at the intersection of the arches, but a sort of finial, terminating in a large pear-shaped pearl. Although the reproduction is not satisfactory owing to the darkness of the orginal, yet it has been thought that sufficient details can be distinguished to make it worth while to publish it.

THE PROCESSION OF EDWARD VI. FROM THE TOWER TO WESTMINSTER PREVIOUS TO HIS CORONATION.

The King is shown passing by the cross in Cheapside. He is under a canopy borne by our men, bareheaded and on horseback. He himself is covered, vested in cloth of gold and mounted on a white horse. Before him, bareheaded, is probably the Protector Somerset. In front of the Protector are two figures in dark costume, one of whom wears a square cap, and is therefore in all probability the Archbishop of Canterbury. Before these are the nobles and bishops; the latter can be distinguished by their white rochets, black scarves and square caps. Beside the King walk gentlemen-at-arms in cloth of gold coats; behind him is a man, bareheaded, leading the King's spare horse. The end of the procession (not shown in this reproduction) is formed by the yeomen of the guard with their axes.

Cheapside is lined by the crafts in their liveries. The style of the decorations is interesting, and the combination of the plate in the lower windows with the tapestry hung from the upper stories must have produced a very rich effect. The large building on the extreme right of the picture is St. Paul's.

The engraving from which this reproduction has been taken belongs to the Society of Antiquaries. The original picture, formerly at Cowdray House, has been destroyed; the Society of Antiquaries possesses a coloured drawing of it.

THE END.

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